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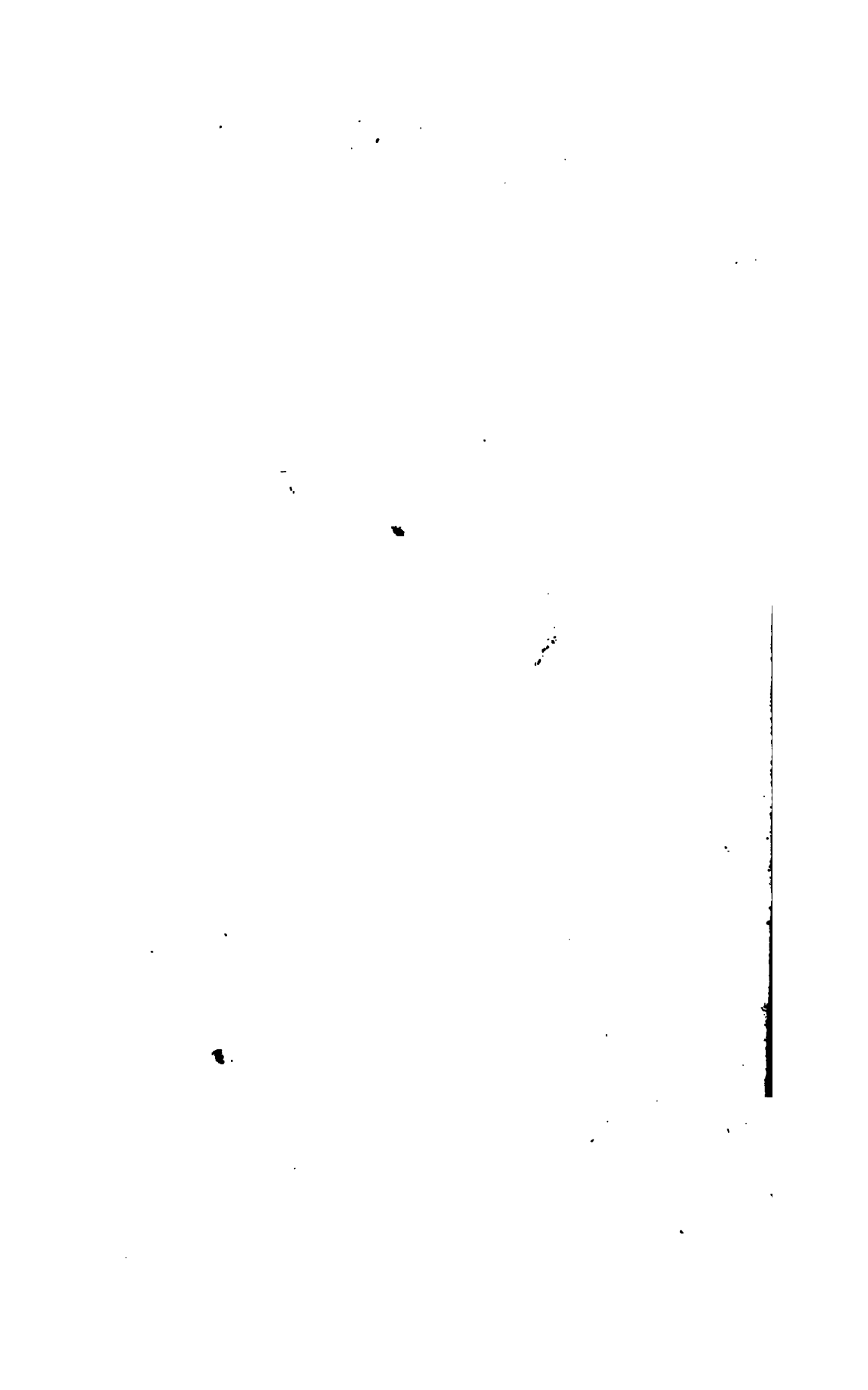


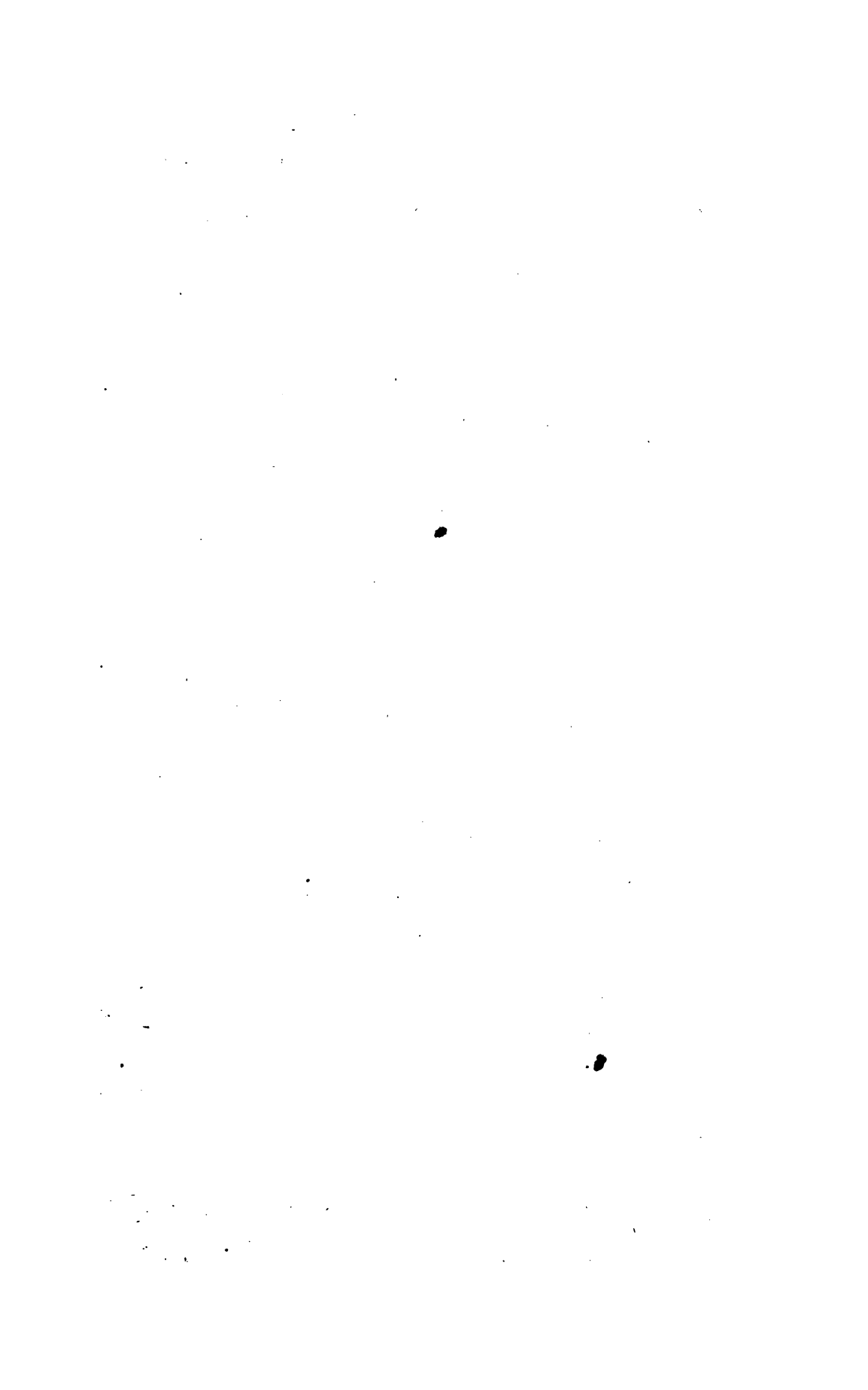


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V. 7, 1822







THE



# GOSPEL ADVOCATE,

CONDUCTED

BY A SOCIETY OF GENTLEMEN.

VOLUME II.

FOR THE YEAR 1822.

“Knowing that I am set for the defence of the Gospel.” Phil. i. 17.

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## PREFACE

**AT** the close of another year, we would again look back, and take a slight view of the events which have interested the friends of that gospel whose cause we advocate. Of our own labours we need not speak. They are before our readers, from whose judgment it were vain to claim an appeal. As the hope of being useful in a cause, of all others the most important, has been the only motive which has stimulated us to our labours, and the only reward which we have promised ourselves for them, we would not willingly abandon that hope, nor easily believe that these labours have been altogether in vain. We did indeed expect, from the friends of our church, a patronage sufficient to meet the expenses of the publisher; and to this we still feel ourselves entitled.

Many of the events of the past year have been such as should fill the hearts of Christians with joy and gratitude. Wars, and rumours of wars, have greatly diminished in the earth; and in their place we have frequent intelligence that the "glad tidings of great joy which shall be to all people" are more and more heard and regarded in almost all parts of the world.

There is, indeed, one contest still left to rage, which should fill the hearts of Christians with mourning. A Christian people (Christian at least in name) is struggling for their very

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existence, with the bitterest and most cruel enemies of the cross, and the whole Christian world looks on, without an effort to aid them. Neither the sufferings of a persecuted and degraded people, nor the desolation of their cities, excite to any exertions to relieve them. Are there none to weep over the ruins of Scio? None to redress the wrongs of tortured Greece?

From almost all other parts of the old world, we have more cheering intelligence. It is a peculiar and delightful feature of the history of this year, that the exertions to extend the knowledge and influence of Christianity have been attended with an unusual degree of success. Missionaries, who were almost ready to despair of success, begin to see some fruit of their labours. Even Juggernaut trembles before the influence of Christianity, and seeks in vain for his bloody sacrifices.

But what part have *we* in this exultation and rejoicing? Where are *our* missions, and where the trophies which our missionaries should lay at the feet of Him who died for the redemption of all mankind? Alas, with us, although the harvest truly is plenteous, the labourers are indeed few. *Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest.*

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# GOSPEL ADVOCATE.

"Knowing that I am set for the defence of the Gospel." *Phil. i. 17.*

No. 13.]

JANUARY, 1822.

[No. 1. Vol. II.]

## THEOLOGICAL.

### TO THE PATRONS OF THE GOSPEL ADVOCATE.

AT the commencement of a new year, the conductors of the Gospel Advocate consider it as a fit occasion to implore the blessing of almighty God upon their future labours, and to express their gratitude to him, that he hath been pleased to prosper their past exertions.

In saying that their exertions have been prospered, they wish not to be understood as magnifying their merits or their success. A periodical publication like theirs has, in its infancy, to struggle with many disadvantages. Expenses constantly accumulating, which the increase of subscriptions does not equal, until the character of the work is established, render its fate precarious; and in most cases it is not till the expiration of the first year, that any calculation can be formed, as to the probability of its permanence. In the case of the Gospel Advocate, therefore, the conductors feel themselves much encouraged by the circumstance, that notwithstanding the low prices at which it has been sold, the number of subscribers is nearly adequate to the expenses. The patronage of the publick, has been gradually increasing, from month to month, and the work is beginning to circulate in the extremities of the union. What is of still more consequence, it has met with the approbation, wherever it has

been extended, of those whose praise the conductors would most covet; and animated by such encouragements, they enter on the duties of their second year, in the confident expectation that both the subscribers, and the distant contributors to their work, will increase their patronage, and with prayer to the almighty Source of light and love, that he, without whose aid all labours would be ineffectual, will be pleased to illuminate, and guide, and control them.

To promote the honour of God's holy name, and the knowledge and reverence of his holy word, it will be, as it has been, their endeavour, to guard themselves, upon every subject, against the narrow feelings of party; and to take an expanded and liberal view of all that is connected with the Christian religion. When they speak of liberality, however, they wish to be understood in the proper sense of that much abused term. By expanded and liberal views, they mean those views of Christian doctrine, discipline and worship, which result from an examination of the whole Christian church, as it has existed in all ages, and in all places. The moment men confine their views to the habits and practices of the small spot which they themselves inhabit, their vision becomes contracted. The smallest of their own observances appear to be as important as the first principles of the doctrine of Christ; and the con-



sequence is, that they become either so blindly prejudiced as to think nothing right but what they themselves believe and practise, or so indiscriminately latitudinarian as to be indifferent to all, and put the smallest and the weightiest matters of religion on the same level. In either case, all inquiry is precluded. *Contempt, before examination*, effectually prevents the renunciation of error, and the acquisition of truth.

To that liberality, then, which is, in fact, an indifference to religious truth, they lay no claim. Where there are so many discordant opinions, they can neither consider all as equally right, nor can they think it a matter of little consequence, what religious sentiments are adopted. In their view the scriptures are to be approached with awful reverence; and examined, and searched into, with all the lights which the Christian church can afford, and with a continual recollection that we shall render an account at the bar of God, for the manner in which we interpret his word.

When the points about which men differ, are confessedly of small importance; or when they are such as depend upon human judgment, then diversity of sentiment is to be borne with mutual toleration, and Christians are bound by the most sacred obligations not to separate from each other. "Men do separate themselves," says Hooker, "either by heresy, schism, or apostacy. If they loose the bond of faith, which then they are justly supposed to do, when they frowardly oppugn any principal point of Christian doctrine, this is to separate themselves by *heresy*. If they break the bond of unity, whereby the body of the church is coupled and knit in one, as they do which wilfully forsake all external communion with saints in holy exercises, purely and orderly established in the church, this is to separate themselves by *schism*. If they willingly cast off and utterly forsake both profession of

Christ and communion with Christians, taking their leave of all religion, this is to separate themselves by plain *apostacy*." (Serm. on St. Jude.) The unity of the Christian church, therefore, in its external communion and order, the conductors of the Gospel Advocate consider as essential to the promotion of godliness; and any principle which tends to perpetuate the divisions now existing among Christians is, in their view, fraught with incalculable evils. It is not, then, the spirit of party, but a spirit which would blend and harmonize all parties, which leads them to insist upon the necessity of external order. It is a deep conviction, founded on the declarations of God, and the experience of ages, that schism is the parent of confusion, and the greatest impediment to the progress of the Christian faith. Like the builders on the walls of Jerusalem, who held a weapon in one hand, and wrought with the other, half the energy of our lives is lost in the labour of defence. If Christians were united; if priesthood were not erected against priesthood, and altar against altar; how much would the cultivation of religious affections be enlarged, and how much stronger would be our efforts for the extension of the Redeemer's kingdom!

But while the conductors of the Gospel Advocate lament that the unholy passions of men have thrown so many obstacles into the path of Christianity, they are not so visionary as to suppose that an immediate stop can be put to these disorders. That there will be a time, when not only political animosities will cease, but when the weapons of religious warfare will also be exchanged for the implements of God's husbandry, they firmly believe; but the time is not yet; and while the great principles of Christianity are warmly and obstinately assailed, they consider it as their duty to put on the armour of God, and contend earnestly for the faith once delivered to the saints. For religious controversy, as

such, they have no relish, and if called to engage in it, will do so with reluctance; but they should consider themselves as betraying their trust, if they did not point out, whenever occasion requires, the dangers which menace their faith; if they did not endeavour to detect the covert approaches of insidious error; if they did not fortify the points of attack; if they did not utter the cry of the sentinel upon the watch-tower, and rouse their fellow Christians from the slumbers of ignorance and apathy.

Happy shall they think themselves when they can be permitted to imitate the example of the illustrious Roman dictator,\* by retiring from the combat to the labours of the field. Happy shall they think themselves when they can be occupied solely in gathering those fruits of the tree of life, which are for the healing of the nations, and which will make men live for ever.

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For the Gospel Advocate.

REMARKS ON THE WORD *Nómos*, AS IT OCCURS IN THE ANARTHROUS FORM IN ST. PAUL'S EPISTLE TO THE ROMANS.

It was, I believe, with no small feelings of delight, that every lover of the Greek language welcomed some years ago the appearance of bishop Middleton's acute and elaborate work, on the nature and uses of the article. The knowledge before that time revealed on this most interesting philological point, was extremely scanty and undefined; and where truth did in reality exist, it was not systematized into any methodical rules. Our learned author, condensing all that was best from the materials already afloat, reducing it to one comprehensive plan, and adding to the stock the fruits of his own observation, has formed a book of reference for the classical scholar, and the critical

investigator, of which they will easily understand the value.

It is not, however, to these alone that its advantages are confined; it was, therefore, equally hailed by the admirers of sound truth and orthodoxy, for that which was announced in the very title as the professed object of its publication—the illustration and criticism of the new testament. That it has thrown light upon passages whose beauty was comparatively hidden; confirmed dubious expositions; established contested doctrines; and settled these too upon irrefragable arguments, founded in the very nature of language; will, in a majority of cases, by the unbiassed and candid inquirer, be admitted without hesitation. In these, therefore, we may remain satisfied with what the luminous writer has effected: there are, however, unfortunately, some exceptions to his general rules, which, though converted, by his peculiar explanation, into new illustrations of his plan, must strike, almost at first sight, as contradictory to what he has, in his first part, so successfully endeavoured to establish. These contradictions, if I mistake not, will be rather found in *omissions*, than in *insertions* of the article; and indeed in the former rather than the latter would errors of this nature at all times be likely to consist. Now in some of the instances to which I have alluded, no exposition but that which is forced and unnatural can in any way obviate the difficulty; and in others I think none can be admitted, which does not carry its own refutation upon its very face. We are reduced then to admit the existence of some anarthrous words in the new testament, which, from whatever cause they arise, must in some measure, invalidate Middleton's theory of the uses of the article by the sacred writers, except by adopting solutions which are either improbable or impossible.

Yet, if these things be so, are we not at once deprived of all certainty of

\* Cincinnatus.

calculation, drawn from the article as a ground of argument? This might at first appear to be the case: there is, however, a distinction to be made between the different modes of its occurrence and omission, which will throw considerable light upon our inquiries. There are times in which the reasons of the changes are so obvious and so precisely marked, that any mind conversant with the subject would, without difficulty, perceive them. Upon these then we may take a decided stand; as the certainty of grammatical rule no general reasoning may shake, and no sweeping cavils can destroy. And if the question still recurs, why the same precision did not uniformly prevail in the new testament writers, which on some occasions they have observed, we are undoubtedly at a loss for an explanation. The possibility of a various reading must often be withheld as a plea, owing to the silence of every manuscript that is extant: and whatever other apology may be advanced, must be taken according to its value. That the article has in some cases been attended to, and in others neglected, still remains a fact.

These observations were suggested by some late inquiries into the much contested subject, with which I have headed this communication. The signification of the Νόμος of St. Paul, in some of its anarthrous cases, will perhaps be found to corroborate in some measure my objections to Middleton's theory, as one of universal application. This writer is, I believe, the only one who has laid down any precise standard of judgment on a point of such constant dispute: for Macknight, though maintaining the article to be *for the most part* prefixed to νόμος, when the meaning of the laws of Moses is distinctively attached to it, ventures to go no farther. He has therefore given us no reason for its occasional absence, even where the signification of the word remains unaltered; but probably he was not aware of the licenses which

are allowed to words even where they occur in the most definite sense, and which have been so ably stated and arranged in the first part of Middleton's treatise. The learned bishop affirms the uniform appearance of the article before this word, where the law, or the body of the Jewish scriptures is alluded to by the apostle; his remark being limited by the following terms: "It is obvious, that were this rule *without exception*, an important step would be gained; for at least we should know, when the *Jewish law* is meant by the apostle, which is now so often, even among the best commentators, a subject of dispute: but if there be exceptions, and these have no certain character, then plainly they destroy the rule, and it is on account of these exceptions that the rule seems now to be pretty generally abandoned. My observation, however, has led me to conclude, that the rule is liable to no other exceptions than those by which, as has been shown in this work, words the most definite are frequently affected." p. 239. It is my intention to take up successively every passage in the epistle to the Romans in which νόμος occurs in the anarthrous form, those cases being of course omitted, in which Middleton's rules will account for the omission of the article; and to endeavour to show how far each of these passages may be alleged, either as a support, or a contradiction to his hypothesis.

The places in the epistle in which νόμος without the article occurs, exclusive of the exceptions to which we have already adverted, are noted by Schmidius as the following: ii. 25; iii. 31; v. 20; vii. 1, 23; and xiii. 8. To each of these in their order.

1. The first of our references, ii. 25, stands in these words: Περιτομή μὲν γὰρ ὠφελεῖ, ἰὰν νόμον πράσσης· ἰὰν δὲ παραβῇ τὸν νόμον ἡ περιτομή σου ἀρεβυστία γίνονται. Our principal concern here is with νόμον; but for the connexion, we give the whole verse.

Before we proceed to examine directly the propriety of Middleton's signification adopted in this place, it may be as well to notice a parenthetical objection which the author advances, upon the supposition of the article being in the present case inserted. "Πράττειν ΤΟΝ νόμον," says he, "would not be very intelligible." The bishop has not definitely stated wherein the obscurity of the phrase would properly consist: Schleusner however applies to νόμος here the usual translation of the *Mosaick law*; and to πράττω not the first and most common, but a very allowable and frequent rendering, *observe*. This sense is moreover strengthened, not only by the φυλάσσης of the *Codex Claromontanus*, but still more by the opposition of παραβάτης immediately following; and answers precisely to ποιῶ, as found in Gal. v. 3. ἵλον τὸν νόμον ποιῆσαι. Upon this passage Middleton has no remark; I suppose, therefore, he admits νόμον there to be the Mosaick law, κατ' ἔξοχην; as I do not perceive that ἵλον occurring before the article in any way affects its signification. The two places then affording examples of the same form of expression, it might easily be established, if there were no other confirmations of its propriety; for ποιῶ and πράττω in this sense are equally common in the classick and the sacred writers.

This being premised, let us look into the ground our author takes, in opposition to the more common mode of interpreting the passage before us. "Νόμον πράττης. Here it is plain, that by νόμον without the article we are to understand, not the law itself, but *moral obedience* or *virtue*, such as it was the object of the law to inculcate, and of which circumcision was the outward and visible sign." To say nothing of the application of the references given by bishop Middleton, in support of this signification of the word, I rather think that meaning is extremely rare. The place before us, however, is that alone with which we are

concerned; which, taken in connexion with its context, defines the extent of νόμος beyond all power of evasion. Referring to ver. 25, as above given in its precise words, we find that after νόμον πράττης, immediately occurs in opposition παραβάτης νόμου. Now that the same νόμος is the subject of each of these expressions, whatever meaning it be proved to contain, is evident at the slightest notice, and indeed has never been disputed. But let it be particularly remarked, that in ver. 27, almost immediately following, we meet again with παραβάτην νόμου, in which there is a plain reference to the παραβάτης νόμου of ver. 25; both these, therefore, are to be considered as one and the same. But these very words in ver. 27 contain a direct and pointed opposition to τοι νόμον τηλοῦσα in the same verse; i. e. there is a comparison which no explanation can do away, between the observer and the transgressor τῷ νόμῳ, of the Mosaick law. Applying then the same signification to the νόμος and by consequence to the νόμον of ver. 25, νόμον πράττης is limited to a meaning directly opposed to the hypothesis of the bishop: and the whole sentence will thus stand, in the correct language of our version: *For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision.*

II. Our next passage in the series, as found in iii. 31, is thus expressed. Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γίνετο. ἀλλὰ νόμον ἱσταίμεν. The many and totally distinct interpretations assigned by the different critics to this place, are of themselves a sufficient proof of the danger of all attempts to draw it from its proper reference to some part, whatever that may be, of the old testament scriptures. If we suppose νόμος to contain here, as in other places, the signification of the Mosaick law, it will perfectly harmonize with the whole design and argument of the discussion immediately

preceding. The chapter is addressed principally to Jews; and its object is to show them to be, equally with the gentiles, incapable of justification by the deeds of the law, through the non-performance of a perfect obedience. The present verse anticipates and answers the question of an objecting countryman; the law is not rendered nugatory, but established.

I should rather myself, however, in the present instance, assign to νόμος, with a German critick, a signification more broad, but equally well defined; and then connect this concluding verse with the illustrations immediately following. "*Teneo significationem του νόμου eam, quam adhuc constanter frequentatam vidimus, oracula v. r. quælibet. Jam vero καταργειν doctrinam aliquam dicitur etiam is, qui falsam eam esse declarat, contra eam disputat, eam refellit; vicissim eandem iustitiam dicitur, qui eam tuetur, defendit, novis argumentis confirmat. Unde sententia loci hæc prodit: num vero pugnat hæc mea doctrina cum iis, quæ libris vestris ss. hactenus tradita accepistis? Imo vero amice cum iis consentit, variisque horum ipsorum librorum locis egregie illustratur et confirmatur. vid. ad init. cap. iv.*" Koppii Nov. Testament. vol. iv. Gott. 1806, in loco.—The meaning, according to either of the above interpretations, would require the presence of the article by Middleton's hypothesis. Yet upon this passage, I should not choose to insist much. There is certainly no exact criterion of judgment to form an opinion upon so nice a point; though probability goes very far for either of the versions I have noticed.

III. In v. 20, the anarthrous νόμος is easily reduced to its most definite sense, and will admit no other in its place. Νόμος δὲ παρεισῆλθεν, ἵνα πλουνώσῃ τὸ παράπτωμα. The apostle's object through the whole of his discussion, and peculiarly in the present context, is to establish the necessity of a justification by faith, as opposed to the works of any law: but in subserv-

ing this end, he adopts the means most likely to promote it, in commending himself alternately to the Jew and to the gentile; the first tenacious, and the second envious, of the prerogatives of the Mosaick dispensation. It is very easy to perceive, that at the commencement of these words St. Paul is qualifying the observations which had preceded, by a well-timed indulgence to the feelings of an Israelite, and an acknowledgment of some of the benefits accruing from that law, which was the theme of his exultation and his love. They are addressed then principally to the Jew; and nothing but anxious zeal for an hypothesis could ever have distorted them from their application.

But it will be necessary to be rather minute on this point, as the opposite conjecture has, it must be allowed, some weight of plausibility to defend it. The objections to my adopted interpretation may be ranked under two heads, which I shall examine and endeavour to meet.

The first is of a nature purely *philological*. Macknight, and with him Middleton, contends, "that παρεισῆλθεν cannot be said of the law of Moses, since it signifies 'entered privily,' as in Gal. ii. 4, the only instance besides the present, in which the word occurs in the whole new testament. So also the similarly compounded words παρεισάγω, 2 Peter ii. 1. παρεισαγέτης, Gal. ii. 4. παρεισδύω, Jude, ver. 4. But the Mosaick law was ushered into the world with all possible pomp and notoriety." (Middleton, in loco.) All the difficulty here supposed to exist in the limited sense of the νόμος, is founded, it would seem, upon the assumption, that παρεισῆλθεν refers simply to the act of conferring this law; than which, I must confess, nothing appears to me farther from the intention of the apostle. St. Paul is evidently describing its *operation*; and not any way adverting to the exact mode of its entrance upon the earth, and becoming manifest to men. If so, then, παρεισῆλθεν is used in

a beautifully figurative sense : and the phrase “privily entered” answers well to the *subintravit* of the vulgate ; not according to Locke’s version of the word, *entered a little*, which the usage of the Latin language will by no means warrant, but conveying the sense of *secrecy* and *stealth*. The law, when first its requisitions and its penalties began to unfold, silently convinced man of the abundance of his guilt, and made known the abundance of that grace which removed the stain. But I am willing, for the sake of argument, to allow, that the reference in this place, if applied to the Mosaick law, is to its actual promulgation upon Sinai : yet in this case, I know not that we are obliged of necessity to attach the peculiar force above given, to the prepositions with which the verb is compounded. *Παρισσῆλθον*, according to a very common Greek usage, and particularly frequent in the new testament writers, may easily enough be accounted as the same with *ερχομαι*, in its simple and original state ; and the whole signification be nothing more, than a mere *delivery*, or *enactment*.

The second objection to the definite rendering of *νόμος* in this passage is of a more general nature, and is thus stated by Macknight. “Can any one with Locke imagine, that no offence abounded in the world, which could be punished with death, till the law of Moses was promulgated? And that grace did not superabound, till the offence against that law abounded?” (Macknight, in loco.) As Locke is most directly impugned, I shall

1. Permit him in his own judicious words to answer for himself. “The rest of mankind were in a state of death only for one sin of one man. This the apostle is express in, not only in the foregoing verses, but elsewhere. But those who were under the law, (which made each transgression they were guilty of mortal,) were under the condemnation of death, not only for that one sin of another, but also for

every one of their own sins. Now to make any one righteous to life from many, and those his own sins, besides that one that lay on him before, is greater grace, than to bestow on him justification to life only from one sin, and that of another man. To forgive the penalty of many sins, is a greater grace than to remit the penalty of one.” But

2. We may meet the opponent’s question in another way ; though perhaps the solution will amount to nearly the same with that just stated. Before the introduction of the Mosaick dispensation, offence did indeed prevail, and grace was exerted in its pardon. But it was not till the entrance of that divine code, that the enormity and multiplied number of man’s sins were clearly and distinctly seen. He then knew precisely the accumulation of his guilt ; perceived the impossibility of a complete obedience to the requisitions of the law ; and discerned the plenitude of heavenly grace as if written before him in characters of light. St. Paul might therefore affirm with peculiar force, *Νόμος δὲ παρισσῆλθον, ἵνα πλεονέσῃ τὸ παράπτωμα· οὐ δὲ ἐπληροῦσιν ἡ ἁμαρτία, ὑπερπερισσεύουσιν ἡ χάρις*.

iv. The occurrence of *νόμος* in vii. 1, must certainly be allowed to favour either a general or a definite rendering. It has, therefore, nothing opposed to the theory of Middleton ; and perhaps his conception of the passage is, above every other, probable and ingenious.

v. In ver. 23, of the same chapter, *νόμος*, though anarthrous, throws no light upon the subject in dispute. *Βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου*, &c. For the word here takes on a sense entirely new and unusual : though the same translation with that of our version is given it, in all the others to which I have had access. Schleusner, however, copying from Bengel, has very aptly rendered it *dictamen* ; which might be properly termed in our own language, *an impelling principle of action*. I proceed,

vi. To the last place for consideration, in xiii. 8. ἡ γὰρ ἀγαπήν τὸν ἴτερον, νόμον πεπλήρωκε. Upon this passage Middleton remarks, "that νόμος here appears to be used in the same sense as above, ii. 5." I take the reference to be a typographical error for ii. 25; as νόμος does not occur in any shape in the passage cited. The author would then here adopt the term *moral obedience* or *virtue*: it is certainly needless, and not drawn from the plain letter of the proposition. At the commencement of chap. xii. the *dogmatick* part of the epistle ends, and the *exhortatory* begins: and the present portion in particular has a reference to the rebellious risings of the Jewish inhabitants of Rome, against the constituted authorities of the empire; in opposition to which he urges the general duty of love, forbearance, and the evangelical spirit of peace. This, moreover, he affirms to be in effect the fulfilment of their whole law of social duties, as enjoined in the Mosaick commandments: and immediately, in ver. 9, he proceeds to the illustration of his rule, by allusions to separate and well known maxims in the decalogue; τὸ γὰρ, "Ὁὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, &c. referring expressly to the preceding νόμος in the assertion of ver. 8. The signification is too palpable to be mistaken.

The passages first proposed for discussion having thus been examined in their regular series, the amount of the whole stands thus: three of the citations adduced were claimed as examples of νόμος in the anarthrous form, yet with a definite sense; one was supported by evidence, producing not certainty, but extreme probability: one was left evenly balanced; and the remaining instance had no connexion with the inquiry.

If one exception on this point be established, however desirable in itself an infallible criterion might be, the system in its application here undoubtedly must fall. How far the present observations have attained the end for which they were first begun, is a matter

which rests purely upon individual opinion: at any rate, we may comfort ourselves with this reflection, that the general truth of bishop Middleton's doctrine, as built upon accurate examination, and the reality of sound learning, is too firm to be moved from its foundation. And with respect to the language of the new testament writers, contradictory cases will show a want of uniformity in their mode of expression, but will not, as was before hinted, invalidate those examples, which nothing, but principles like Middleton's, can explain. The learned author might well have looked with self-gratulation upon the successive labours of his glorious task: and cried, in Lucan's words, when it was over,

Sit pietas aliis, miracula tanta silere:  
Ast ego cœlicolis gratum reor, ire per omnes  
Hoc opus, et sacras populus innotescere leges.  
PHARSALIA, L. X. v. 15.

M. E.

New Haven, Oct. 13, 1821.

For the Gospel Advocate.

#### THE CREED.

AMONG the numerous weapons which the opponents of the church have caught up in their rage against her, she has been assailed with the imputation of prescribing a creed which is not founded on scripture. The apostles' creed, it is said, is of this character. The best refutation of the charge is the collation of passages of scripture with the creed itself, showing at one view how ignorantly or uncandidly the church is aspersed; and how truly and exactly every word of this admirable summary of Christian faith is founded on the words of our Saviour and the inspired writers of the bible.

*I believe in God:* Be ye sure that the Lord he is God, Psalm c. 2. *The Father:* The God and Father of all, Eph. iv. 6.: Even the Father of our Lord Jesus Christ, 2 Cor. i. 3. *Almighty:* the Almighty God, Gen. xvii. 1. : Trust ye

in the Lord for ever, for in the Lord Jehovah is everlasting strength, Isaiah xxvi. 4: Great is the Lord and great is his power; yea, and his wisdom is infinite, Psalm cxii. 5. *Maker of heaven and earth*: In the beginning God created the heaven and the earth, Gen. i. 1. *And in Jesus Christ*: Jesus said, ye believe in God, believe also in me, John xiv. 1. : I am Jesus of Nazareth, John xviii. 7. 8. : I am the Messiah, John iv. 26. *His only Son*: I am the Son of God, Mark xiv. 62: God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16. *Our Lord*: Ye call me Master and Lord, and ye say well; for so I am, John xiii. 13. : Our Lord and Saviour Jesus Christ, 2 Peter i. 11. *Who was conceived by the Holy Ghost*: The angel of the Lord appeared unto Joseph in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost, Matt. i. 20. *Born of the virgin Mary*: The virgin's name was Mary, and she brought forth her first born son, and his name was called Jesus, Luke i. 27. ii. 7, 21. *Suffered under Pontius Pilate*: Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified, Mark xv. 15. *Was crucified*: And when they were come to the place, which is called Calvary, there they crucified him, Luke xxiii. 33. *Dead and buried*: And Jesus cried with a loud voice, and gave up the ghost, Mark xv. 37: And Joseph of Arimathea took down the body of Jesus and laid it in a sepulchre, Luke xxiii. 53. *He descended into hell*: this day shalt thou be with me in paradise, Luke xxiii. 43: His soul was not left in hell, neither his flesh did see corruption, Acts ii. 31. *The third day he rose, from the dead*: Him God raised up the third day, and showed him openly, Acts x. 40: Whereof we all are witnesses, Acts ii. 32. *He ascended into*

heaven: And it came to pass while he blessed them, he was parted from them, and carried up into heaven, Luke xxiv. 51. *And sitteth on the right hand of God the Father almighty*: And sat on the right hand of God, Mark xvi. 19. *From thence he shall come to judge the quick and the dead*: Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus, Philip. iii. 20. : He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead, Acts x. 42. *I believe in the Holy Ghost*: Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matthew xxviii. 19. *The holy catholic church*: Christ loved the church and gave himself for it, that he might present it to himself a glorious church, holy and without blemish, Eph. v. 25, 27. *The communion of saints*: Ye are fellow citizens with the saints, Eph. ii. 19. : Our conversation (the city and society to which we belong) is in heaven, Philip. iii. 20. : That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me, John xvii. 21. : That ye may have fellowship with us, and truly our fellowship is with the Father, and with his son Jesus Christ, 1 John i. 3. : If a man love me he will keep my words, and my father will love him, and we will come unto him and make our abode with him, John xiv. 23. *The forgiveness of sins*: In Christ we have redemption through his blood, even the forgiveness of sins, Col. i. 14. *The resurrection of the body*: So is the resurrection of the dead—it is sown in dishonour it is raised in glory. It is sown a natural body, it is raised a spiritual body, 1 Cor. xv. 42, 44. : Jesus Christ will change our vile body, that it may be fashioned like unto his glorious body, Philip. iii. 21. *And the life everlasting*: And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and



everlasting contempt, Daniel xii. 2. : And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life ; and I will raise him up at the last day, John vi. 40.

This collation, originally made by bishop Burgess, of St. Davids, in England, claims no merit but its intrinsick force and plainness. The passages are carefully given from the bible ; and unless the authority of this book is rejected, the words of this creed must be received as a true and adequate expression of every Christian's faith and belief. For here is no question touching the import of the words ; but whether the words themselves are found in the scriptures. And all that the church calls on her members to believe when they repeat this creed are the truths which these words express in the bible itself. That the words are warranted by scripture, cannot, it is believed, be honestly denied. That the meaning of them in the creed is the same as in the bible, cannot, with candour, be even questioned. How then the charge against the church, that she prescribes a creed not founded in scripture, is sustained on authority, let candid and serious minds decide. It is enough for us that we have repelled the imputation. The motives and the temper with which episcopacy is thus assailed, we forbear to exhibit in their true light. The church is peaceable and unoffending. Reviling not when she is reviled ; forbearing when traduced, she calmly refutes, with reasonings and authorities, unjust or unfounded accusations.

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SERMON.—No. X.

DELIVERED AT THE ADMISSION OF THREE GENTLEMEN TO THE ORDER OF PRIESTHOOD.

1 TIM. iv. 12. *Let no man despise thy youth.*

THE character of the clergy is of more importance than that of other men, be-

cause their function is of more importance to the happiness of the world than any other ; and the success of their labours must inevitably depend, in a great degree, upon the reputation they preserve.

If we inquire in what estimation they have been held, since the church of Christ was first instituted, we shall find that it has been very different in three great periods, which I shall call the primitive, the middle, and the present, period.

During the first of these, the clergy appear to have lived on terms of the utmost love and cordiality with their people, like fathers with their children, labouring night and day, in publick, and from house to house, for their spiritual improvement, willing to spend and to be spent, often, very often, laying down their lives, (which they might have saved by flight,) rather than desert their beloved flocks.

Those flocks, on the other hand, held their pastors in the greatest respect, as the stewards of the mysteries of God, and ambassadors to them for Christ. They loved them, as they saw daily proofs that they were loved by them ; and they were grateful for the benefits which they daily received.

But this happy state of things did not continue. After a few centuries, ignorance overspread the Christian world ; religion itself was corrupted ; and neither clergy nor people were any longer what they had been, or what they ought to be. The former indeed preserved their influence, or rather it was excessively increased, just in proportion as they deserved it less. The people held them in great reverence ; but it was not now a rational respect, founded on the real dignity of the office, or on the worth of the officer, but a superstitious awe, the offspring of ignorance, and a slavish fear of the power of the keys, whereby it was conceived the clergy could lock out from heaven, or admit, whomsoever they pleased.

The light of learning, at last, broke

in upon this long and dismal night, and introduced our third, or modern period. And as the character of the clergy had been too much exalted in the former, so perhaps it has been held in too little esteem since the present has commenced.

I own I am not the fittest person to decide upon that question, but I think it is not difficult to assign a reason why the case is so. For, besides that men are ever prone to run from one extreme to another; besides that the liberty of canvassing the character of their teachers, being new, would be apt to be exercised a little intemperately; besides those every day jests of common wits upon our profession, which are made with impunity, because the profession is too grave to answer or retort them; besides these minor causes, and others of the same sort, there was one of a deeper and more designing nature. So long as Christianity was on that footing, that men might contrive to profess it, and yet keep their sins, nobody quarrelled with it; but when it came to be preached, as it is in Christ Jesus, and universal holiness was laid down as its fundamental law, and the indispensable condition of acceptance with God; then it found (as its author had) many enemies; and to bring religion into disrepute, they knew there was no better way than to bring its ministers into contempt; and we may appeal to persons acquainted with the literature of the last century, how industriously the infidel writers laboured that point, and how fatally, in some countries, they succeeded.

Yet, notwithstanding all that such men have done, or ever can do, it is utterly impossible that an office, derived from the authority of heaven, and instituted for the greatest good of men; exercised for their consolation here, and their eternal happiness hereafter; an office ever employed about the highest things, and, to its right execution, requiring the greatest talents, and greatest cultivation of the human mind;

—I say, it is quite impossible that such an office can be generally despised, except through the fault of those who bear it.

We have indeed a treasure committed to us. But we have it in earthen vessels. Our office never can bring contempt on us; but we may bring undeserved contempt upon it. We may be despised for our follies or vices; for intemperance, levity, ignorance, vanity, indolence, covetousness. All of us, therefore, old and young, should take great care not to let men despise us for any of these things.

But as the admonition, in the text, has particular reference to youth, and I now see before me certain younger brethren, to whom I once stood in a very interesting relation,\* and who are about to be admitted to the sacred office of priesthood, I hope it will be excused, if I address the remainder of this discourse to them, and employ it in offering two or three points for their consideration, on which young men have, perhaps, more need to be guarded than those more advanced in years.

First, then, my young brethren, if it be asked why does the world bestow more respect upon an old man than a young one, the chief reason must be, because the former has acquired (or is supposed to have acquired) more knowledge and experience than the other; and therefore to be better able to serve the interests of the society in which he lives.

If then you wish to procure respect for your youth, what is more obvious than that you should anticipate this state of things as much as you can. Strive to be old in useful knowledge, even whilst you are young in years.

Your seniors will not be jealous of such an emulation; but will even rejoice to see you overtake and surpass them, hoping that you will do good in your generation, and be the blessing

\* They had been the author's pupils; were in deacons' orders; and were now to be admitted to the order of priesthood.

and ornament of the coming time. In the same view, St. Paul, having exhorted Timothy, that he should let no man despise his youth, adds, as a means to this end, that he should "give attendance to reading," and not neglect the gift that was in him, which was given him by prophecy, with the laying on of the hands of the presbytery. A plain proof, if there were no other, that the supernatural gifts, conferred upon the ministers of Christ, and which he hath promised shall be with them to the end of the world, do not supersede the necessity of their own study and the cultivation of learning, as some enthusiasts would persuade the world.

An ignorant and illiterate clergyman is certainly far from respectable. If, therefore, my young brethren, you wish that no man should despise your youth, furnish your minds with as much knowledge, and of the best sort, as you can.

No person can be better acquainted than I, with the solid foundation for this, which you have laid in your early studies. But you yourselves must be sensible, that there is no limit to your progress. You have just entered upon the verge of an immense field, where the wisdom of ages lies before you, scattered in books which you are now qualified to understand. If, therefore, you would be respectable, get this wisdom. "And with all thy getting, get understanding. She shall give to thy head an ornament of grace: a crown of glory shall she deliver to thee."

2. But it is not only by defect of knowledge, that a young clergyman forfeits respect. Very many do so, in the eyes at least of every serious and judicious person, by their manner of using the knowledge which they have attained, in the instruction of their flocks; when they are ambitious of pleasing their hearers, rather than of profiting them; or of being thought eloquent or learned speakers.

It is a natural principle to wish that

mankind should think well of us, and when properly limited and directed, it is a useful one. But young men are apt to be influenced too much by it, before they have learned, by experience, of how little real value the opinion of the world is; upon what slight ground it is usually built; and how often it is placed on the wrong side.

Whoever knows, and duly considers these things, will not think the hunting after fame to be a very dignified pursuit for any man; and if so, it is easy to conceive, how revolting it must be to every pious mind to see the least symptom of it in a clergyman, who should never look his congregation in the face, without the sentiment of the apostle in his heart: "With me it is a very small thing that I should be judged of you, or of man's judgment. But he that judgeth me is the Lord."

If the preacher will but reflect on that final judgment; and that he is the watchman, at whose hands God will require the blood of the people he is then addressing, if they perish through his neglect; I think he will be more anxious to mend their hearts, than to please their ears.

But even if this awful consideration has no weight, I should think that the very facility of the attainment would make it be despised.

There are few things more easy than to be a popular preacher; for it requires neither great extent of knowledge, nor keenness of judgment, nor delicacy of taste, nor vigour of fancy, nor any one high or rare talent. It is only to put together a flimsy, superficial discourse, that would answer just as well for any other time or place in the world, as when and where it is delivered; to take good care that there be nothing in it to ruffle the minds of the hearers with disagreeable thoughts, and especially the thoughts of their own sins; to entertain the fancy, now and then, with new combinations of ideas; and to let the whole be dressed in flowing language, closing with

artificial periods; and the object is effected. The audience is delighted; the speaker is applauded; and all goes well—except that not a soul is the better for it. It was this that made a good man say, whenever he heard that his sermon was admired, “I fear I have not preached as I ought.” This was no extravagant or groundless fear; and I would heartily recommend some jealousy of this sort to every young person entering on the Christian ministry.

But although your minds should rise (as I trust they ever will) far above seeking the praise of men, yet there may be a danger of another sort, arising from no unworthy motive, against which I wish to caution you; I mean the introduction of rhetorical ornaments into your discourses. You have so lately been conversant with the great poets and orators of antiquity, and so familiar with the beauties of their writings; and all these have such charms, especially for young minds, that there will be great danger, unless you guard yourselves well, of their intruding into a place too sacred for them to enter.

It is extremely delicate and difficult to accommodate heathen ornaments to Christian churches. There is something in our religion so pure, so awful, in short, so peculiar to itself, that whenever it is attempted to embellish it with any thing of foreign growth, the incongruity is manifest, and every pious feeling is disgusted.

The most effectual style of preaching, perhaps, is, not with enticing words of man’s wisdom, but setting forth, with simplicity and vigour, the affecting promises and threatenings of the gospel; that gospel, on which its Author set this distinctive mark; that the poor were to have it preached to them. Therefore, it should be preached in language that the poor understand. “In the church,” says St. Paul, “I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue.”

Now what are learned words but an unknown tongue to the poor.

A very near relative\* of one of you, whose praise is in all our churches, has shown you how a man of great and various learning, and of fine imagination and taste, can confine himself to the simplest, purest, most unaffected language, in addressing his people.

3. There is yet a third way, in which a young clergyman may come to be despised. It is the last I shall mention, and that very briefly, because from long and intimate knowledge, I feel that there is little danger of its occurring in the present instance. I mean the mixing too much with the gayeties and amusements of the world. I know that moroseness is no part of religion, and that the blessed Author of ours condescended to be present at meetings held for the purposes of festivity and innocent enjoyment. And I am convinced that it would be an injury, not a benefit, to morals, if the clergy were excluded from such, by any rule, or even by public opinion. Recreations, we will admit, are sometimes necessary to relieve the mind, when exhausted with serious employments, that it may return to them again with greater effect. But, notwithstanding this, it is certainly not decorous for a clergyman to be remarked as prominent or frequent in such things.

If it be one of the marks of the extreme depravity which the apostle foretells should arise in the last days, that men would be lovers of pleasure more than lovers of God; and if that time seems already to have come upon us; how needful is it that the clergy, who are the chosen soldiers of Jesus Christ, and called upon, as such, to endure hardness in his cause, should strive to stem, rather than encourage, by their example, that torrent of dissipation, which threatens to be as fatal

\* The reverend Mr. Gilpin, vicar of Bol-dre, England, author of many learned and pious works, and grandfather to one of the young men here addressed.

to true and vital religion, as even the grossest vices can be.

And now, I will take my leave, by earnestly repeating to you, severally, the apostle's admonition to his young pupil and friend: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." May the God of all purity enable you so to be.

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For the Gospel Advocate.

LETTER FROM A CLERGYMAN ON THE  
NATURE AND EVIDENCES OF CONVERSION.

Sept. 17, 1821.

DEAR SIR,—Your letter arrived while I was absent on a journey, and I did not get it until the day before yesterday, or I should have replied to it sooner. The subject is one of infinite importance, and your inquiries appear to be dictated by an earnest desire after truth; happy shall I be, if I can give you the information you so much wish for.

The task which you impose upon me is a very delicate one; but, relying on "the Spirit of truth," to "guide me into all truth," I will endeavour, by his assistance, conscientiously and faithfully to execute it.

How far the *excitement* of which you speak may be the immediate operations of the Holy Spirit, I will not pretend to judge; God grant that the subjects of it may "bring forth the *fruits of the Spirit*," as an evidence of their conversion. No doctrine of the bible, I will venture to say, has been so frequently handled, as that which regards the operations of divine grace, in the conversion of the sinner; and after all, none is so little understood. It is a doctrine by no means difficult in itself, or in any manner unintelligible to the meanest capacity, if viewed with an unprejudiced eye, as it is clearly set forth in the gospel; but rendered dif-

ficult, only, by the abstruse speculations and metaphysical subtleties of some modern theologians; by the unskilful interpretation of the ignorant; and by the visionary, wild, and incoherent rhapsodies of the enthusiast. These interpreters of scripture are led into their error by not distinguishing between the *miraculous* and *ordinary* operations of the Spirit.

The *miraculous* gifts of the Spirit, enabled the recipients to work miracles in attestation of the truth of the doctrines which they taught, and to speak in languages which they had never learned. This was necessary to the first promulgation and establishment of Christianity; for, as the gospel was to be preached to "every kingdom and nation, and tongue and people under heaven," it was necessary that those who were to be the first publishers of it, should understand the language of those nations to whom they respectively preached; but as the apostles were poor, unlettered men, and had no means of acquiring knowledge in the ordinary way, it was also necessary that they should receive the "gift of tongues" by direct and immediate revelation. I will refer you to the second chapter of Acts, for an account of the manner in which this *miraculous* gift was communicated, and the effects upon the recipients.

These *miraculous* effusions of the Spirit continued until the Christian religion was firmly established, and no longer needed such aid; they ceased when the end for which they were given was accomplished; we are not now, therefore, to look for any *miraculous* inspiration. But the *ordinary* operations of the Spirit must and will continue so long as human nature remains frail and corrupt. They are absolutely necessary to the sanctifying our nature and to perfect us in that "holiness, without which no man shall see God." This "manifestation of the Spirit," St. Paul tells us, "is given to every man to profit withal."

But that the *ordinary* operations of the Spirit are neither *instantaneous* nor *perceptible*, appears to me to be very evident, both from reason and scripture. They are not *instantaneous*; for if, in one mysterious moment we are translated from a state of sin and wickedness, to a state of perfect holiness, what is meant by "growing in grace?" 2 Peter iii. 18. What is meant by "*perfecting* holiness in the fear of God?" 2 Cor. vii. 1. Surely, if the Corinthian converts were already perfect, there was no occasion for the apostle to exhort them to go on *perfecting* themselves. Again, we are told to "*increase more and more*;" 1 Thess. iv. 10. "That our love may abound yet *more and more*." Phil. i. 9. The language of St. Paul is, "Till we all come unto a *perfect* man; unto the *measure of the stature of the fulness of Christ*;" Ephes. iv. 13. And he evidently meant, by this figure, that reformation was *progressive*, and not *instantaneous*, in the same manner as the human body gradually increases to its full stature. Again he says, "*I press towards the mark*, for the prize, &c." Phil. iii. 14. This was spoken by the apostle long after his conversion; yet the question naturally arises, how could he *press towards the mark*, if he had already attained it? The words of the Almighty, by the mouth of his prophet, are these: "When the wicked man turneth away from his wickedness, and doeth that *which is lawful and right*,"—mark the condition—*and doeth that which is lawful and right*, "he shall save his soul alive." Ezek. xviii. 27. The sinner is not merely to turn from evil, but he must also do what "is lawful and right;" but this cannot be done in an instant, and until it is done, he cannot "save his soul alive."

It may be asked, are there not many instances of what may be termed *instantaneous* conversion recorded in the new testament. That there are many sudden conversions recorded, is very

true; but let it be remembered that these were *miraculously* converted, and had the power conveyed to them of working miracles, in attestation of the truth that they were under the *miraculous operation* of the Holy Ghost. They *spoke with tongues and prophesied*, as the Spirit gave them utterance. Nor can it be denied that there may be instances in our day of persons being suddenly brought to see their wickedness, and to turn from it, yet without any miracle wrought for their reformation; such, for instance, as those who all their life long have lived in the practice of gross vices. Their *repentance*, however, is but the *commencing-point* of their reformation; they must still go on "*perfecting* holiness in the fear of God."

But, so long as we *confound* things that are *different*, we can never arrive at the truth. This is in nothing more true than in regard to the doctrine of *instantaneous conversion*, as it is grounded on the instances recorded in the new testament. We ought, in reasoning on this subject, to take into view the difference between the state of the world as it was when Christianity first began to be promulgated, and as it is now, when that religion is firmly established. Then, the whole world was divided into *Jews and Pagans*, the *former* of whom had corrupted the true religion, by the grossest superstitions, and the *latter* were given up to the practice of every species of idolatry and wickedness. To establish *Christianity* on the wreck of *Judaism and idolatry*, it was necessary to lay the axe at the very root of these corruptions; consequently *miracles* must be wrought to effect so wonderful a change; and those who were converted from Jewish superstition and pagan idolatry would manifest their sincerity by an immediate renunciation of their false gods. Consider, for a moment, what a wonderful change was to be effected, and by whom it was to be effected. A few *unlettered, despised fishermen*,

undertaking to reform the world ; to overturn systems sanctioned by the authority of ages ; to combat prejudices incorporated with the habits and interests of mankind, to strike at the very foundation of all those corrupt doctrines in which the pagan world had been educated, and which they deemed impregnable. Those surely, who were to be instrumental in accomplishing this arduous and hazardous work must have been endowed with miraculous power from on high ; and those to whom they preached the word of life, being either Jews or pagans, and consequently attached, by education and prejudice, to their respective religions, if they were convinced by the apostles' preaching, would immediately renounce their idolatries and commence a new course of life ; but this, as we before remarked, would be but the commencement of holiness. But these instances afford no manner of ground for the doctrine of *instantaneous*, or miraculous, conversion, in our day. If any one claims to have been miraculously converted, he must *work* some miracle to *prove* it, or we are bound not to believe him.

Now to illustrate what we have said, by the example of St Paul, whose conversion is often insisted on by those who hold to the doctrine of instantaneous conversion as a proof that their doctrine is scriptural, he tells us that he was born a Jew, and educated after the strictest sect of his religion, a pharisee. With strong prejudices against the Christian religion, he took delight in persecuting the early Christian converts ; verily believing that he was thereby doing God service. The Almighty, by a most astonishing miracle, wrought the conversion of this furious bigot ; that he might, as God himself declared, " be a chosen vessel unto him, to bear his name before the Gentiles, and kings, and the children of Israel." Acts. ix. 15. The miracle was sensible ; there was a voice from heaven, and a light above the brightness of the sun at noon day ; and the men who were with him, saw the light.

Nothing, therefore, can be built upon this instance, to support the doctrine of instantaneous conversion in our day. Beside, St. Paul himself regarded this as but the commencement of a life of holiness. Let me again refer you to his own language, long after this remarkable event ; " I press," says he, " towards the mark ;" " I die daily ;" " Let us cleanse ourselves, perfecting holiness in the fear of God." What mean these declarations, if St. Paul, in *one mysterious moment*, was translated from a state of sin, to a state of *indefectible and salvable* grace ? The great danger arising from this erroneous doctrine is, that it leads men to trust to a precarious death-bed repentance ; than which nothing can be more perilous.

Having thus, my dear sir, stated with as much brevity as the case would admit, what I conceive to be the true, scriptural doctrine on this subject, namely, that the reformation of the sinner is *progressive* and not *instantaneous*, I shall now endeavour to show what I think is equally plain from scripture, that the operations of the Spirit are not *perceptible* ; that is, we cannot perceive *how* or in *what manner* it operates on our hearts. We can only judge of the *cause* by the *effect* produced ; we can only judge the *tree* by its *fruit*. If we bring forth the *fruits* of the Spirit, we may rest assured that it operates on our hearts, although we are not otherwise sensible of its operation. Some persons pretend, as you observe, that they can tell the *precise moment* when the Holy Spirit of God so operated on their hearts that they at once hated all sin ; they felt a *sensible impulse*, an indescribable something within them, which assured them that they were in a *state of grace*. But this is not to be relied on ; " it is visionary and vain." Trances, visions, noises, dreams, mental agitations, glows and raptures, which some mistake for the operations of the Holy Spirit, are generally the effect of a disordered and heated imagination, which may frequently be wrought up to such a pitch,

by extraneous circumstances merely, that the deluded subject may fancy that he is under immediate divine inspiration. These feelings are stronger in youth than in age; in health, than in sickness; in persons of weak judgment and nervous constitution, than in those of sound understanding and strong nerves. "Christianity," says a learned divine, "is a religion of action, upon the foundations of principle and calm reflection. This doctrine of *perceptible conversion*, reduces it to a religion wholly of feelings, uncertain, variable, and unsatisfactory. A healthy or a weak state of the body—hunger, or stimulating diet—animated or languid preaching—solitude, or the communicated impulse of congregational enthusiasm—elevations, or depressions produced by a variety of circumstances, may exalt or abate a man's opinion of his state before God, while it actually continues unaltered by any of these agencies. They are therefore inadequate and improper standards for measuring a sense of our spiritual condition." Our blessed Lord himself assures us, that we can only discover the operations of grace by its effects. "The wind," says he, "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the Spirit."

But, my dearsir, as you have asked my opinion on this important subject, I must beg your indulgence if I appear to be too tediously minute; for I wish to state my ideas on a matter of such vital concern, so as, if possible, not to be misunderstood. Let me now request your attention to the solution of this question—How can a person know whether he has been born of the Spirit? This is an inquiry of infinite importance; for our Saviour says, "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John iii. 5. In order to come at a right solution of this question, we must know what are the *fruits of the Spirit*, as opposed to

the *work of the flesh*; for "they are contrary the one to the other." Then, by considering which of these two we perform, we shall be able to determine whether we are in a state of grace or not. It is not by *glows and raptures*, as some have vainly imagined, that we can know of our conversion, but it is by our *actions*. "Now the works of the flesh," says St. Paul, "are manifest; which are these; adultery, fornication, uncleanness, &c. &c. &c. of which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God." Gal. v. 19—21. We have here a catalogue of vices, which are the works of the flesh, such as the unrenewed nature of man is inclined to practice, and which will exclude him from the kingdom of heaven. If, therefore, we habitually and willingly indulge in any of these, our nature is unrenewed, and we cannot be in a state of grace. On the other hand, the *fruits of the Spirit* are love, joy, peace, long-suffering, gentleness, goodness," &c. &c. &c. Gal. v. 22—24. The apostle has here enumerated some of the *fruits of the Spirit*, and opposed them to the *works of the flesh*. Now in order to know whether we are "*born of the Spirit*," we have only to inquire of ourselves, whether we bring forth its *fruits*. Have we crucified the flesh, with the affections and lusts? Do we love God and our neighbour? Are we in charity with all mankind? "forbearing one another in love?" Are we temperate in all things? never abusing the blessings of Providence to the pampering our vicious appetites? Are we patient under our afflictions? Do we not habitually and wilfully continue in any known sin? Do we strive, as much as in us lies, to perform the whole will of God, relying on his grace to assist our feeble endeavours? In a word, do we *practice* righteousness? If we do these, we may rest assured that we are under the gracious influences of God's Holy Spirit, although we cannot



tell the manner how, or the time when it operates on our hearts. "Every one," says the beloved apostle of our Lord, "that *doeth righteousness is born of him.*" 1 John, ii. 29. In like manner says St. Paul; "*the fruit of the Spirit* is in all goodness, and righteousness, and truth." Ephes. v. 9. But we have not only the authority of the apostles for this doctrine, but also the declaration of our Saviour himself. In the passage which I have before cited, he compares the operations of the Spirit to the wind, of which we can only judge by the effects which it produces. The words have been thus paraphrased by Dr. Campbell; "As if our Saviour had said to Nicodemus when he expressed his surprise that a man must be born again, and his ignorance of what it meant: 'Nor is there any thing in this, either absurd or unintelligible. The wind, which in Hebrew is expressed by the same word as spirit, shall serve for an example. It is invisible; we hear the noise it makes, but cannot discover what occasions its rise or its fall. It is known to us solely by its effects. Just so it is with the second birth. The Spirit himself, the great agent, is invisible; his manner of operating is beyond our discovery; but the reality of his operation is perceived by the effects produced on the disposition and life of the regenerate person.'"

There are many, as I before remarked, who pretend to some sensible impulse, some internal feeling, which assures them that they are in a state of grace. This is a persuasion calculated to take with the young and ignorant, with persons of strong passions and weak nerves; because if they can once bring themselves to believe that they have been made the favoured recipients of this *divine afflatus*, they feel confident that their salvation is secure, without any further effort on their part. But there is no authority in sense, or scripture, for this doctrine. "It is indeed," says the eminent bishop Hors-

ley, "a bewitching doctrine, which may easily steal upon the unwary; upon men of a sanguine temper and of a weak judgment, because it seems to open a new source of comfort. But this persuasion is not of him that called us. It is visionary and vain. We have the express declaration of him, who alone has a perfect understanding of man's nature and of God's, who alone therefore understands the manner in which the divine Spirit acts on man's; we have the express declaration of him who sends the Spirit into the hearts of his disciples, that its operation is no otherwise to be perceived than in its *effects.*"

A want of attention, my dear sir, to this all important subject, as it is set forth in the scriptures, appears to be the source of your disquiet, as it has been that of many others within my knowledge. These persons to whom I allude were really serious and pious; they were sensible that they must be converted, for so their bible taught them; but having inadvertently imbibed the false notion that this change of heart is always sudden and perceptible, they were still in doubt whether they were really renovated or not; because they had never experienced those internal feelings, which some pretend to. They waited, but waited in vain for such a testimony of their conversion; but by the blessing of God, they have now more enlightened views, and are persuaded that they might have waited for ever in vain, for such assurance; their life and conduct now do honour to their profession, which is a far less fallible test of their renewal. It is the duty of every minister of religion to remove such doubts when they are ill founded; happy shall I be, if I am permitted to do it without giving any false encouragement to the sinner.

Now with respect to conversion, it is obvious that it will show itself very differently, in different individuals, according as their education and habits of life have been. A person, for in-

stance, who has led a profligate and wicked life, who, from the effects of a bad education, or the abuse of a good one, has been guilty of every species of vice, if at last he should be brought to a sense of his guilt, will undoubtedly manifest his deep contrition, by immediately renouncing his former habits, and commencing a new course of life. But this, as I before remarked, is only the *commencement* of his renovation; he must still go on continually "*perfecting holiness* in the fear of God," or he will never attain to the rewards of the righteous.

On the other hand, a person born of pious parents, who used every method to instil into his infant mind the first principles of religion; who has always been taught to reverence the Christian institutions; to love and fear his God; to attend punctually on the services of the church; who has never been guilty of any grossly immoral conduct; has been just, temperate and charitable; *such a person*, growing up in this habitual reverence for every thing sacred, will experience no such sudden change as the abandoned and habitual profligate. Yet, I would ask, is his conversion the less real, because less sudden and less perceptible? Surely it is not. It matters nothing how, or where, or when, this change was effected, provided it has actually taken place; and this can be determined only by the infallible rule which I have before laid down, namely, by the *fruits of the Spirit*.

To set this subject in the clearest possible light, I shall give you a very happy illustration from the pen of the venerable archbishop Sharpe; a man eminent both for his talents and piety. "Suppose," says he, "a man languisheth under a tedious distemper, but though he follows the advice of physicians, he doth not quickly mend; he is sometimes better, at other times worse; but at last, with time and the strength of nature, good prescriptions, regularity, and God's blessing, he by

degrees gets strength, recovers from his distemper, and finds himself in a good state of health. But can the man thus recovered be sensible of the exact time he became a sound man? He may remember his taking medicine, his sometimes growing better, and recovering at last, perhaps after several relapses, and yet not be able to name the punctual minute, day, or week, when he could on good grounds say he was cured of his disease. His health came gradually and insensibly, and when he lost all symptoms of sickness, he had cause to rejoice. But it would be idle for him to say, he became well at such an hour, or to be so confident of his health as to lay aside all fear of future danger, or to doubt of his recovery, because he cannot name the time, manner, or circumstance with which it was effected."

This illustration is so plain, and so much to the point, as to need no comment.

Thus, my dear sir, I have endeavoured to state my ideas respecting the questions proposed in your letter, with as much clearness and precision as my humble talents would allow, without entering into any nice or critical investigation of the use of disputed terms.

I have given you, together with my own opinion, that of some of the most learned and pious men of my own church. I am not so anxious that these sentiments should be found to correspond with yours or those of any other human and fallible being, as that they should be found to agree with the scripture of truth, that only rule of our faith.

You will, therefore, not deem it amiss if I should request you not to take these things for granted, but, after the example of the Bereans, to "search the scriptures, and see whether they are indeed so."

Above all, my dear sir, cherish those good feelings which are now excited in your breast; do nothing to "grieve the Holy Spirit, but seek to retain his

gracious influences by continual watchfulness over your thoughts and actions, and by frequent and fervent prayer to the Father of mercies. He is ever ready and willing to hear all those who approach him through the merits of his Son, and whatsoever you ask in his name, he has promised to grant. His arms are opened to receive every returning prodigal; with the most compassionate tenderness he invites all who are "weary and heavy laden to come unto him, and he will give them rest." Without his Holy Spirit aiding us, vain will be our endeavours to please him; without it we can do nothing, but with it, we can do all things.

Frequently let your thoughts dwell on the boundless love of God, in redeeming lost and perishing sinners at such an infinite price as that of the sacrifice of his dearly beloved, only, and eternal Son. Follow the precepts of this your God and Saviour in all things. Let his gospel be the rule of your faith and the guide of your life. Look to him continually for counsel and support. Through the difficulties and dangers of life, he will be your guide; through the dark valley of the shadow of death, he will be your support; and he, and *he alone*, will present you pure and spotless before the throne of his Father, where you will dwell for length of days, even the days of eternity.

That such may finally be your happy lot, is, dear sir, the sincere prayer of your friend and obedient servant.

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To the Editor of the Gospel Advocate.

#### REMARKS ON AN ENLIGHTENED ZEAL.

THE passing events of the day, and the peculiar circumstances and necessities of the church, have led me to address its members through the medium of your publication. I can only hope that the same causes will interest them in what I am about to say.

Successfully as I believe the church

has hitherto been engaged in repelling the rude and often times wanton attacks of her adversaries, and in recommending her doctrines and her discipline in spite of misrepresentation and calumny, I may now be permitted to call the attention of my brethren to a subject, which solely regards *ourselves and our own duty*.

I have heard, too often heard, the ministers and members of our church taxed with want of zeal by those who understood little of our character, and still less of the true nature of zeal itself. It is well known, that, by some, this alleged want of zeal on our part, is cited as an excuse for separating from our communion. But while I lament that our accusers should not have given us an example of the conduct they recommended without separating from our communion, as it surely would have been better both for us and them, I may be excused in endeavouring to stir up my brethren to the manifestation of a zeal more accurately defined and better directed.—That zeal which preserves unity as well as fervour, and obedience as well as enthusiasm, has long been, and I trust will long continue to be, a characteristic of our holy church. Guided by prudence, and accompanied by knowledge, earnestness and sincerity may well and naturally follow in train. But proverbially liable as all men are when released from one error to fall into its opposite, I would wish in this manner to excite my brethren, those especially, who are entering upon responsible stations in the church, to the exhibition of a spirit thus equally removed from lukewarmness and extravagance. Never, I believe, since the first planting of the church in our country, was there greater need of an awakened and earnest zeal than there now exists; and never greater necessity that that zeal should also be an enlightened one. I bless God, therefore, when I see so many young men as there are at this time pressing forward to enter

the sacred ministry of our church. I bless him, too, for that wise provision in our discipline, which requires much and laborious study and investigation, before entering upon the awful and responsible duties of the office. What I would therefore beseech of my brethren is, that, while engaged in those literary pursuits necessary to their due discharge, and honourable in their commencement, of the ministerial office, they would not forget how holy, how responsible, how interesting, and of how active a nature that office is. Were they to be destitute of that ardour which ought to flow from a true sense of the value of souls and the knowledge that the salvation of such is perhaps dependent upon them, they would find their acquisitions useless, and their prudence nugatory. While so many, ardently attached to our church are calling in the language of supplication and entreaty for ministers to come among them, methinks, that no fear, no *causeless* fear of temporal privations, should prevent the heralds of the gospel from seeking them out, under whatever difficulties, or administering to their spiritual wants, at the price of any self-denial how great soever. I am neither authorized by office, nor enabled by talent to press with sufficient force or clearness upon the minds of candidates or the younger clergy, the great deprivations and pressing wants of thousands throughout our country, who are, and have long been, destitute of the services and ministrations of our holy church. But having both seen and heard how great these wants and deprivations are, I may, I do exhort them to great animation and ardour in the discharge of their office. Shall not the poor be fed with spiritual food? or have they less need than others, of the support and consolations of the gospel? And are there not some among us, who are willing to carry them that food, and supply them with those consolations, *for the love of God, and the interest they feel in the prosper-*

*ity of his holy church?* I trust there are many such. I trust there are many who, when hearing the cries of the needy and the destitute, will thrill with animation and desire, to answer the call, and be self-devoted to the duty, how arduous soever. "*To save souls*"—is not that a work earnestly and ardently to be sought for and discharged? To feed the hungry with the bread of life—to instruct the ignorant—to confirm the wavering—to animate the depressed—and to rescue immortal souls from the vortex of sin and schism—has such a work no charms? Is there aught to weigh in the opposing scale; by which we can precisely ascertain the gain or loss, or be made to regret the hardship and privation?

These things are not *causelessly* said: nor is my design either vague or ill-defined. Nor would I be thought thus to exhort others to strive, were it not that they should strive *lawfully*. But let us remember, that he that striveth, how lawfully soever, must not be too much "entangled with the cares of this life," but be "able to endure hardness as a good soldier of Jesus Christ." Let us remember that they who pray for more labourers in God's harvest, pray for those who are *labourers indeed*: for those whose "loins are girded, and whose lights are burning." Do the privations of the west discourage us? "They are not so great as they seem to be:" there is no lion in the way; nor are the mountains between us and them impassable. And the more heralds of the gospel who go thither, the less arduous and extended will be their individual labours. Why then cannot our young men, at their first entrance on their sacred office, unincumbered with care, and unembarrassed with worldly ligatures, as at that time they generally are, devote the "*first fruits*," of their ministry to the immediate extension of the Redeemer's kingdom, by self-devotion to missionary duties. In this way they would, if that be indeed necessary, learn more of

mankind, and more of the detail of their office, than by any other means. What though the reward be small—*be nothing!* do they forget that future kingdom of which they are the heralds; and those future glories which they themselves announce? Or are they unmindful what lustre there is in that crown, which shall encircle his head, who saves a soul from death? O let not then the mixture of worldly motives or interested views, either detract from its value, or dim its brilliancy.

But let me conclude with the words of a prelate,\* whose works I hope are much studied by those to whom my remarks are addressed.

“There is no greater charity in the world than to save a soul: nothing that pleases God better, nothing that can be in our hands greater or more noble, nothing that can be a more lasting and delightful honour, than that a perishing soul, snatched from the flames of an intolerable hell, and borne to heaven on the wings of piety and mercy by the ministry of angels, and the graces of the Holy Spirit, shall to eternal ages bless God and bless thee: *Him*, for the *Author* and *Finisher* of salvation; and *thee* for the minister and charitable instrument. That bright star must needs look pleasantly upon thy face for ever, which was by thy hand placed there, and, had it not been for thy ministry, might have ever been a sooty coal in the regions of sorrow.”

TRAMONTANUS.

To the Editor of the Gospel Advocate.  
THE NECESSITY OF MISSIONARY EXERTIONS.

I HAVE been highly pleased to observe that exertions are making in the Gospel Advocate, to excite the members of our church to do something in the cause of missions; and I earnestly hope that these efforts will be success-

• Taylor.

ful. The call upon our church to engage zealously in this cause is, at the present time, peculiarly urgent. From almost every quarter, both in our own country and abroad, the cry reaches our ears, “Come over and help us.” The recent application from the diocese of Ohio, furnishes a specimen of the assistance that is greatly needed in many a desolate portion of the church. In this instance, some help has been afforded. Some contributions have been made towards the relief of those who hunger and thirst for the bread and the waters of life. But, we may still ask, what are these among so many wants as are to be supplied? More, much more, remains to be done, or many, whom it is in our power to furnish with the means of salvation, must continue destitute of those means. It is not enough, that we make one or two contributions for this object. There must be a regular system of operations, so that the wants of different places may be searched out, and those that are the most pressing, supplied.

It is not in Ohio alone, that portions of the church are suffering for the want of assistance. In our very neighbourhood, there are churches that have long languished, and are almost ready to expire, but which might be revived by a little missionary aid. Very recently, an application was made from a neighbouring state, for assistance in a case which promised peculiar benefits. And to show that there was nothing sectarian in the objects of the application, it may be stated, that it was made by a person who is not himself a member of the episcopal church. Some assistance was rendered; and it was received in such a manner as to be peculiarly gratifying to those who were concerned in it, and to show that much good might be done, could more extensive aid be afforded. How long must such applications be turned aside, because we have no means of helping them? How long must the

destitute look to other denominations for aid, because we have nothing to give them? Surely, "it is high time for us to awake out of our sleep," and come up to the help of the Lord.

Besides the wants of our own countrymen, those of the heathen world ought never to be forgotten. Are we never to take our stand among the Christians of the old world and the new, who are engaged in the glorious work of spreading the knowledge of that "good news of great joy which shall be to all people?" It seems to me, that we have no right to expect, either the growth of religion in our hearts, or the prosperity of the church about us, until we do something towards carrying the benefits of that religion to others. Shall we daily pray, "Thy kingdom come," in words which have come from the mouth of every Christian, from the days of our Saviour until the present time, and not lift a finger to aid in the extension of that kingdom? Why then shall we not fear, that we shall be among the number of those, to whom the address is made, "Why call ye me Lord, Lord, and do not the things that I say?"

I shall be told that the church is still feeble in our land, and its members exhausted by frequent demands upon them. Some have expended much in building churches; others are oppressed with the difficulty of furnishing a support to their own minister. I do not undervalue the exertions of those who have thus laboured to build up the church among us. I rejoice in seeing these fruits of their labours. But let me exhort them not to stay their hands from the work, while so much remains to be done. Where is the man who has done so much, that he cannot do something more, without feeling it as a burden upon himself or his family? Where is the man who has diminished aught, I will not say from his comforts, but from his *luxuries*, that he might cast it into the treasury of the Lord?

Were every member of our church to give a sum, which would be regarded as a trifle if it were expended on the pleasures or vanities of the world, it would supply the means that should make glad many a desolate portion of the vineyard of the Lord. And is it by giving such a pittance, that the want of it is not even felt by us, that we are to show our readiness to forsake houses and lands, for the sake of that Saviour who died for our redemption? Is this the sacrifice that we are prompted to make, by our love to him who laid down his life a ransom for us all?

We are told of the Christians in the days of the apostles, that "neither said any of them that aught of the things that he possessed was his own." We are not indeed required, in the present age of the world, and the present state of society, to have a community of goods. But surely something of that spirit and disposition of mind, which prompted them to lay down all at the apostles' feet, ought to be found among us. We expect of the missionary who goes abroad among the heathen, that he should partake largely of this spirit. He is called upon to leave, not only houses and lands, but kindred, and friends, and country, for the sake of Christ and his gospel. Why then should not we, who remain at home, surrounded by friends, and by the comforts and luxuries of life, why should not we impart freely of our substance, even although we were to be obliged, by so doing, to fare less sumptuously every day, or to make some sacrifice of vanity or ostentation? Our divine Master, when on earth, had not where to lay his head; and cannot we, who repose on beds of down, spare something for his service, when he calls upon us to aid in extending to others those heavenly blessings which he has imparted so freely to us? It was enough for his disciples to say to the owner of the ass, though a stranger, "the Lord hath need of him;" and straightway he sent

him. Shall those who profess to be followers of Christ be less willing to surrender their property at his call?

After all, it is but returning to the Lord a small portion of the abundance with which he has blessed us. "Of thine own have we given thee," will be the language of every Christian, as he contributes to the spreading of the gospel. Our property, as well as our lives and our talents, is but lent us, that it may be employed in the service of him from whom we receive it; and to him must an account be rendered of the manner in which it is employed. Ah! what will that account be, if we spend it only in contributing to the gratification of worldly pleasures, or in procuring worldly honours?

Connected with the subject of missions is the duty of furnishing religious tracts and prayer books, and where they are not already supplied, bibles, to those who are unable to procure them for themselves. These supplies and missions should always go hand in hand. Religious tracts have often had a powerful influence in calling the attention of the thoughtless to the important concerns of religion; and in places where the inhabitants are not provided with the regular administration of the word and ordinances of the gospel, the book of common prayer is peculiarly needed as a help to their publick and private devotions. All these objects will, therefore, naturally engage the attention of the friends of missions.

It seems hardly to be known, that an episcopal missionary society has been for several years incorporated and organized in this state, with ample powers for the accomplishment of the objects of which we have spoken, provided the friends of the church will furnish the requisite funds. This society can appropriate its funds, in distributing tracts and prayer books, or in supplying missionaries to the destitute in our own country, as either shall be found most likely to be useful; or it may contribute to the support of foreign missions, either under

the direction of the society, or by combining with other societies. But it has no funds, and such has been the lukewarmness of the members of the church on this subject, that six years and a half have been suffered to pass away, since the incorporation of the society, with scarcely an effort to raise them. There is now a prospect that a small sum will soon be obtained, from a legacy which was left for missionary purposes. But unless this is increased by the contributions of others, nothing effectual can be accomplished.

There is little doubt that in regard to foreign missions, at least, this society will be disposed to become auxiliary to that recently established by the general convention of the protestant episcopal church of the United States. We have, therefore, a reasonable prospect, that whatever sums any persons shall give, particularly for foreign missions, will be appropriated for that object within a short period of time. In the same manner, it will be in the power of any one who shall prefer either of the other objects of the society, to specify to which of these several purposes his donations shall be applied; while those sums which are not particularly appropriated by the donors, will be applied by the officers of the society to such purposes as they shall think most conducive to the general prosperity of the church.

I doubt not there are many who would be ready to do something in this cause, if they were fully aware of the urgency of the case, and of the facility of doing good, when proper measures were adopted. With your leave, therefore, I will suggest a plan for bringing this subject more directly before the publick.

I would propose that a meeting be called, in this town, of all who may be supposed to feel any interest in the cause, and let the whole subject be laid before them. And since as "iron sharpeneth iron, so a man sharpeneth the countenance of his friend," let

there be a free discussion of the subject. Then let a subscription be opened, in such a manner as to leave it at the option of every subscriber to give to either of the objects that have been mentioned, or for the general purposes of the society. At the same time let a committee be appointed to obtain farther subscriptions, both in this vicinity, and by correspondence with the friends of missions in other parts of the diocese. I cannot but hope, that by some such means as these, something effectual may be done in this important cause.

S.

[THE observations on the orthography of the word "diocese," in the strictures on our work, inserted in the number for November, have induced us to reprint, from the Episcopal Magazine, the following communication from the injured letter E, which we understand was sent to the editor of that work by one of our own correspondents.]

From the Episcopal Magazine.

AN unfortunate letter, which has lately been deprived of its rights in the diocese by the most crooked of its relations, presumes to lay its case before you; being well aware that your love of truth and justice will incline you to acknowledge claims which are supported not only by the united forces of analogy and etymology, but also by the authority of almost the whole bench of bishops.

E.

New York, June 7, 1820.

#### DIOCESSE.

DR. JOHNSON, in his dictionary, spells this word in the singular "dioces," and in the plural "diocesess;" and he quotes Whitgift, Raleigh, and South, as authorities for the acceptance of the term. This authority, however, does not extend to the mode of spelling; for though in the examples quoted he has introduced his own,

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he has thereby departed from the usage of his author.

"He muste of necessitie be enforced to allowe us one byshop in every citie, shifte afterwarde as well as we may for laying out a *dioces*." Whitgift. Defense of the Ecclesiasticall Regimen in Englande. Lond. 1574. p. 70.

"And this in mine opinion is as large a *dioces* as any bishop dothe at this day challenge. Yet by the waye needes muste I wonder at this peevish or rather childishe spight, dryvying us to prove that *diocesess* were governed by bishoppes in the apostles' tyme, when not onely whole shyres, but scante one citie was generally saythfull." Ibid. p. 71.

"The direction of a *dioces*"—"for government of *diocesess*." Ibid. p. 73.

"But some man will say, perhaps, a *diocesess* is to large a province for one man to governe." Ibid. p. 77.

"And thus much concerning *diocesess*." Ibid. p. 84.

It appears, therefore, that archbishop Whitgift wrote most commonly "*dioces*," and once or twice "*diocesess*," but never as Johnson writes "*diocesess*;" not having any of Raleigh's works at hand, I am unable to refer to them. As to South, the very passage quoted by Johnson makes against him as it regards orthography.

"St. Paul looks upon Titus as advanced to the dignity of a prime ruler of the church, and intrusted with a large *diocese* containing many particular churches under the immediate government of their respective elders; and those deriving authority from his ordination." South's Sermons, vol. i. Sermon v. p. 169.

"He may teach his *diocese* who ceases to be able to preach to it." Ibid. p. 174.

There are some authorities for "*diocesess*," but in that case the plural is formed regularly "*diocesess*." Thus

In the injunctions by queen Eliza-



beth, 1559. "By the bishop of the *diocess*." Sparrow's Collection, p. 69.

In the act against the family of Love by the same. "In their several *diocesses*." Ibid. p. 171.

• The Convocation A. 1606. "Bishops over them in every *diocess*." Overall's Convocation Book. Lond. 4to. 1690. p. 262, 264. Ibid. "Within their kingdoms, provinces and *diocesses*."

Many of the divines of the time of queen Elizabeth and king James I. write "*diocesse*," forming the plural also regularly "*diocesses*." Thus bishop Jewel says, "even into mine own *diocesse*." Jewel, ans. to Cole. Fol. p. 13. "Every *diocesse* is governed by one severall bishop." Ibid. Defense of Apology of Church of England. p. ii. p. 87. So Field, the celebrated friend of the still more celebrated Hooker. "Because being ministers unto the bishop, they were used by him for the viewing of such parts of his *diocess* as he could not conveniently come unto himselfe." Field, of the Church. p. 493. Oxford. Fol. ed. 3. 1636.

"If a bishop adventure to doe any act of jurisdiction out of his owne *diocesse*, &c. Ibid. p. 497.

"Two words we finde in antiquity used to expresse the flocks of Christ—*παρῳκία* and *διοίκησις*, that is, parish and *diocesse*." Ibid. p. 501.

"There the old *diocesse* and bishops are in effect not abrogated, but a little altered." Bancroft's Survey, 4to. Lond. 1593. p. 103.

"Framing new *diocesses* to bee subject unto them." Ibid. p. 104.

But the most common mode of spelling has been "*dioces*," or "*diocese*," in the singular, and "*dioceses*" in the plural.

Thus Bridges, dean of Sarum in the reign of Elizabeth, afterwards bishop of Oxford, says: "Why should they not first go either to the bishop of the *dioces*, or further to the archbishop of the province?" Bridges' Defence of Government established in the Church

of Eng. 4to. Lond. 1587. p. 1239. black letter.

"As every bishoppe hath in his *dioces* and in the partitions thereof as *dioceses* be now taken." Ibid. p. 1240. "In the civill lawe—the worde *diocese* is now and then taken for a province—but wee understand these terms of *diocese* and province otherwise, for a province to conteyne under it some number of *dioceses*."

So bishop Bancroft above quoted: "Every parish priest with them must bee a bishop; and have as full jurisdiction in his parochiall *dioces*, as it is lawful for any bishop in the world either to have or to execute." Bancroft's Survey. ut supra. p. 122.

A writer of the same period, Bilson, afterwards bishop of Winchester, says, "where wee have one bishop in a *diocese* tied to the lawes of God, the church and the prince, you would have three hundred in a *dioces*, in some more, all of equall power." Bilson Perpetual Gov. of Christ's Church. Lond. 4to. 1593. p. 295. black letter.

"Your quarel indeede is not to the length or breadth of their *dioceses*—you dislike that a bishop should have any *diocese* at all." Ibid. p. 320—321.

"As the use of *dioceses* was ancient, so the reason that first occasioned them was inevitable." Ibid. p. 325.

Hooker writes thus also: "The church where the bishop is set with his college of presbyters about him, we call a see; the local compass of his authority, we term a *diocese*." Hooker, Eccl. Pol. B. vii. Fol. Lond. 1723. p. 357. passim.

"Every such part was termed a *diocese*—*diocese* of Asia—*diocese* of Africa," &c. Ibid. p. 358. passim.

Bishop Hall: "Did ever any of our prelates challenge all the world as his *diocese*?" Hall, apology against Brownists. sect. 29.

"The clergy of the several *dioceses*." Episc. by Divine Right. part ii. sec. 1.

Bingham. "Another division of the Roman empire was into provinces and

*dioceses.*" Bingham. Antiq. Chr. Chh. b. ix. cap. 1. s. 3. and so passim.

This list of authorities might be extended, but I forbear from the fear of overburdening the subject, and shall now consider to what conclusion we are led by *analogy*.

The regular formation of the plural from *diocess*, would make it "*diocesses*," not "*dioceses*." Thus *witness*, *witnesses*, *excess*, *excesses*, *success*, *successes*, *abbess*, *abbesses*, *weakness*, *weaknesses*, *process*, *processes*, &c. To be consistent, therefore, Johnson should have written either *diocese*, *dioceses*, or *diocess*, *diocesses*. If the latter were to be preferred, why should we not also write *diocessan*, instead of *diocesan*?

Diocess seems also to be as contrary to etymology as it is to analogy; for by what rule can the termination "*cess*" be formed from *cessus*? Can any instance of a like derivation be produced from our language? J.

For the Gospel Advocate.

#### TO THE WILD AMARANTH.

The rose, that gave its perfume to the gale,  
And triumph'd, for an hour, in gay parade,  
Pride of Damascus, bright imperial flow'r,

Was born to fade!

Shorn of its bloom, and rifled of its pow'r,  
Sear'd by the blast, and scattered in the vale!

So youth shall wither, beauty pass away!  
The bloom of health, the flush of mantling pride!

Nor wealth, nor skill, nor eloquence, can save,  
From swift decay!

Beauty and youth are dust, to dust allied,  
And time returns its tribute to the grave!

Pale, unobtrusive tenant of the field!

Thy fair, unsullied form shall still remain,  
Mid summer's heat, and autumn's chill career,  
And winter's reign.

Ev'n the first honours of the floral year,  
To thee alone shall gay Narcissus yield.

Fair emblem art thou of the spotless breast!  
Like thee, unfading flow'r, shall virtue bloom,

When youth and all its bustling pride repose,  
Deep in the tomb!

When beauty's cheek shall wither, like the rose,

And beauty's sparkling eye shall be at rest.

## RELIGIOUS INTELLIGENCE.

Extracts from the journal of the proceedings of the bishops, clergy, and laity, of the protestant episcopal church in the United States of America, in a special general convention, held in St. Peter's church, in the city of Philadelphia, from the thirtieth day of October, to the third of November, inclusive, A. D. 1821.

### HOUSE OF CLERICAL AND LAY DEPUTIES.

October 30, 1821.

The house proceeded to the election of a president, secretary, and assistant secretary, when it appeared that the reverend William H. Wilmer, D. D. was chosen president, the reverend Ashbel Baldwin, secretary, and the reverend J. C. Rudd, assistant secretary.

On motion, the rules of order, adopted by the last general convention, were adopted as the rules of this convention.

October 31.

The house attended divine service in St. Peter's church.

The report of the trustees of the theological seminary was read.

A message was received from the house of bishops, relative to the call of this special convention, and accompanied by certain do-

cuments relating to the same subject, which were read.

On motion, Resolved, That the papers received from the house of bishops, relative to the theological seminary, and the report of the trustees of the seminary, be referred to a committee of seven on the part of this house, and that the house of bishops be respectfully requested to appoint such number of their own body as they may think proper, to be, with the members appointed on the part of this house, a joint committee on the said papers and the matters therein contained.

The following gentlemen were appointed the committee: Duncan Cameron, esquire, Richard Harison, esquire, colonel Alexander Jones, reverend Daniel Burhans, reverend David Butler, reverend Dr. Wharton, reverend Dr. Gadsden. This resolution was sent to the house of bishops.

A message was received from the house of bishops, informing this house of their concurrence with the resolution proposing a joint committee, and that the right reverend bishops Hobart and Kemp had been appointed on the part of their house.

The report of the presiding bishop on the

subject of a standard copy of the book of common prayer, was read, and referred to a select committee.

*November 1—1 o'clock, P. M.*

This being thanksgiving day, the members attended divine service in the different churches.

The house met.

The report of the managers of the missionary society was presented and read.

On motion of the reverend Simon Wilmer, it was referred to a committee.

The reverend Mr. Boyd, reverend Dr. Jarvis, and reverend Simon Wilmer, were appointed the committee.

*November 2.*

Duncan Cameron, esquire, from the committee on the theological seminary, made the following report, which was read.

The committee, to whom was referred the communications relative to the general theological seminary, having had the same under consideration, report the following constitution for the general theological seminary of the protestant episcopal church in the United States of America.

Constitution of the general theological seminary of the protestant episcopal church in the United States of America.

i. The theological seminary of the protestant episcopal church in the United States of America, shall be permanently established in the state of New York. The trustees of the said seminary shall have power, from time to time, to establish one or more branch schools in the state of New York, or elsewhere, to be under the superintendence and control of the said trustees.

ii. The management of the said seminary shall be vested in a board of trustees, who shall have power to constitute professorships, and to appoint the professors, and to prescribe the course of study in the respective schools, and to make rules and regulations, and statutes for the government thereof; and generally to take such measures as they may deem necessary to its prosperity; provided, that such rules and regulations, and course of study, and measures, be not repugnant to the constitution and canons of the church, and to the course of study for candidates for orders, which is or may be established by the house of bishops. The bishops, in their individual and collective capacity, shall be visitors of the seminary, and shall see that the course of instruction and discipline be conducted agreeably to the foregoing provision. The trustees shall make report to every general convention of their proceedings, and of the state of the seminary.

iii. The board of trustees shall be permanently constituted, as follows. The bishops of the church shall be ex-officio members

of the board. Every diocese shall be entitled to one trustee, and one additional trustee for every eight clergymen in the same; and to one additional trustee for every two thousand dollars of moneys in any way given or contributed in the same, to the funds of the seminary, until the sum amounts to ten thousand dollars; and one additional trustee for every ten thousand dollars of contributions and donations, as aforesaid, exceeding that sum. The trustees shall be resident in the dioceses for which they are appointed. They shall be nominated by the diocesan conventions respectively, to every stated general convention, who may confirm or reject such nominations. The senior bishop present shall preside at every meeting of the board of trustees; and whenever demanded, by a majority of the bishops present, or a majority of the clerical and lay trustees present, the concurrence of a majority of the bishops present, and a majority of clerical and lay trustees present, shall be necessary to any act of the board. Eleven trustees shall constitute a quorum. The trustees shall continue in office until their successors are appointed. In the interval between the stated meetings of the general convention, the board shall have power to supply all vacancies, from the dioceses respectively, in which they may have occurred.

iv. For the present, and until the next stated general convention, the board of trustees shall consist of the bishops of the church, and of the twenty-four trustees of the general theological seminary, heretofore established by the general convention, and of fourteen trustees chosen by the managers of the protestant episcopal theological education society in the state of New York. These trustees shall exercise the powers of the permanent board, as detailed in the foregoing article, and agreeably to the provisions thereof.

The board of trustees shall always meet in the diocese where the seminary is established, at such stated periods as they may determine; and special meetings may be called by the bishop of the said diocese, and shall be called by him at the requisition of a majority of the bishops.

v. The professors of the general theological seminary heretofore established by the general convention, and the professors in the theological seminary in the diocese of New York, shall be professors in the general theological seminary hereby established in that diocese.

The board of trustees shall have power to remove professors and other officers; but no professor shall be removed from office, except at a special meeting of the board called to consider the same; nor unless notice of an intended motion for such removal, and of the

grounds thereof shall have been given at a previous meeting of the board. The nomination of professors shall be made at one meeting of the board of trustees, and acted upon at a subsequent meeting; due notice being given of the object of the said meeting to every member of the board.

vi. The funds and other property, and claims to funds or property of the general theological seminary, heretofore established by the general convention, shall be vested in, and transferred to the general seminary hereby established, as soon as an act of the board of managers of the protestant episcopal theological education society, in the state of New York, shall vest in and transfer to the same seminary, all their funds, and other property, and claims to funds and property—and all engagements and responsibilities entered into, or assumed by either of the said institutions, for the purpose of their foundation, consistent with the other provisions of this constitution shall be considered as binding upon the general seminary, so established within the state of New York.

vii. This constitution shall be unalterable, except by a concurrent vote of the board of trustees, and of the general convention.

The house proceeded to the consideration of the proposed constitution, which passed a first and second reading.

A message was received from the house of bishops, informing this house that they had unanimously adopted the constitution of the general theological seminary of the protestant episcopal church in the United States of America, as reported by the committee to whom were referred all papers relative to the subject.

#### *Evening.*

The house resumed the consideration of the constitution of the general theological seminary, which was read a third time, and adopted, as reported by the committee, and notice sent to the house of bishops.

Mr. Meredith, from the committee on the subject of a standard copy of the book of common prayer, reported the following resolution, which was adopted and sent to the house of bishops.

Resolved, by the house of clerical and lay deputies, the house of bishops concurring, That a joint committee of one or more bishops to be appointed by the house of bishops, and of three members of the house of clerical and lay deputies to be appointed by the house last mentioned, be authorized during the recess of the general convention, to superintend the printing of an edition of the book of common prayer, correcting and supplying therein any errors and omissions in the edition heretofore established as the standard book, and intro-

ducing a table of the days on which Easter will fall for thirty eight years, being the time of two cycles of the moon, as reported by the presiding bishop to this convention; and that in the choice of an edition for this purpose, the said committee for the sake of greater accuracy, give a preference to one to be printed from stereotype plates, and authenticate the same by their certificate.

The committee also proposed a canon, "providing for a new and more complete and correct standard of the book of common prayer," which was adopted and sent to the house of bishops.

#### *November 3.*

The reverend Mr. Henshaw, from the committee on the proposed substitute for the present constitution of the missionary society, reported the substitute sent from the house of bishops, with some amendments, which were considered, and the constitution as amended was sent to the house of bishops.

A message was received from the house of bishops, proposing further amendments to the constitution of the missionary society, which were concurred in by this house, and notice of concurrence sent to the house of bishops, and the constitution as amended was finally adopted.

The house proceeded to the choice of twenty four directors and two secretaries of the missionary society.

[It was our intention to insert the constitution of the missionary society and the list of officers, but we are obliged to defer them to the next number.]

On motion, Resolved, That the thanks of this house be presented to the president and secretaries for the services rendered by them respectively, during the present session.

The house of bishops informed this house that they were ready to rise, and proposed closing the session by prayer. This house informed the house of bishops that they were ready to unite in the proposed devotions. The house of bishops then attended in this house, and prayer was performed by the presiding bishop, after which he addressed the convention in the following words:

Brethren of this convention,—I take the liberty of giving vent to the feeling which possesses me, at the conclusion of our session.

I have attended all the meetings of the general conventions, from the beginning of our organization. On some of those occasions, we assembled with apprehensions in the minds of many judicious men who had the interests of the church at heart, that the deliberations would be disturbed by angry passions, and end in dissension. In every instance, the reverse was the issue: which led me to hope, that there was in this matter a

verifying of the promise of the great Head of the church, of being with her to the end of the world.

The reason of this call of your attention to the fact stated, is the harmony with which we are concluding the present session; after having met with diversity of sentiment on some important points; on which, in consequence of mutual concession, and the merging of local attachments in the great object of general good, we are now separating with confirmed zeal for the great cause in which we are engaged; to be followed, it is to be hoped, by renewed endeavours for its advancement, each of us in his proper sphere.

With this prospect before me, I invite you to lift your hearts and your voices, in singing to the praise and glory of God, a psalm appropriate to the occasion.

The members of both houses then united in singing the 133d psalm—after which the benediction was pronounced, and the house adjourned, sine die.

#### HOUSE OF BISHOPS.

October 30, 1821.

The reverend William Augustus Muhlenberg was chosen secretary to the house.

A message was received from the house of clerical and lay deputies, that they were organized and ready to proceed to business, whereupon this house returned for answer that they were also ready to proceed to business, and had agreed to attend divine service every day during the session.

October 31.

The bishops attended divine service. Prayers were read by the reverend doctor Wyatt, and a sermon was delivered by the right reverend bishop Kemp. The holy communion was administered by the right reverend the presiding bishop, assisted by the other bishops present.

The presiding bishop stated to the house that in consequence of the request of the major number of the bishops, grounded on an application made to them by the trustees of the theological seminary, herewith presented, and agreeably to authority vested in him, he had called this special convention.

The presiding bishop made a report "on certain matters referred to him by the last general convention, to take order." Whereupon the house adopted the proposal in the said report with regard to a standard book—and appointed the presiding bishop on the part of this house, a committee to carry the same into effect.

A message was received from the house of clerical and lay deputies, that they had adopted a resolution to refer all papers relative to the general theological seminary to

a committee of seven members; whereupon this house concurred in the resolution, and appointed bishops Hobart and Kemp to act on the part of this house, with the aforesaid committee.

November 1.

This being thanksgiving day, the bishops attended divine service in the several churches.

The presiding bishop made a communication relative to the missionary society.

The house adopted an opinion on the use of part of the communion service, which was sent to the house of clerical and lay deputies.

November 2.

The report of the committee, to whom were referred all papers relative to the theological seminary, was read; whereupon the house unanimously resolved to adopt the constitution of the general theological seminary of the protestant episcopal church in the United States of America, as reported by the committee—and gave notice thereof to the house of clerical and lay deputies.

The report of the managers of the general missionary society was read.

[With this report were communicated letters from the secretaries of the London society for propagating the gospel, the society for promoting Christian knowledge, and the church missionary society, expressing their satisfaction at the formation of this society, and accompanied by copies of several of the publications of these societies. That from the church missionary society also gave notice that the directors have appropriated two hundred pounds sterling to aid this society.]

A message was received from the house of clerical and lay deputies, with an alteration of the constitution of the general missionary society; whereupon this house disagreed to the proposed alteration, and adopted a substitute for the present constitution, and sent it to the house of clerical and lay deputies.

The house adopted a resolution and a canon respecting a standard book, received from the house of clerical and lay deputies, and appointed the presiding bishop on the part of this house, a committee to carry the resolution into effect.

November 3.

The house returned thanks to the right reverend bishop Kemp for his discourse, delivered at the opening of the convention, and requested a copy of the same for publication.

The constitution of the domestic and foreign missionary society of the protestant episcopal church in the United States of America, after undergoing amendments proposed by the house of clerical and lay deputies, was finally adopted.

The house of clerical and lay deputies sent the names of certain persons chosen directors and officers of the missionary society, which this house concurred in by ballot.

"Resolved, That the thanks of the house be given to the secretary for the attention and ability with which he has discharged the duties of his office."

The convention being ready to rise, the house adjourned to the house of clerical and lay deputies. After which the convention adjourned, sine die.

The thirty-eighth annual convention of the diocese of New Jersey assembled in St. Andrew's church, Mount Holly, on the twenty-second and twenty-third days of August, 1821. It appears, from the journal, that there are now, within the diocese, fourteen clergymen, viz. the bishop, ten presbyters, and three deacons; and that there are twenty-five congregations, besides the few episcopalians scattered in Amwell, Woodbury, and some other towns, fifteen of which enjoy the stated ministrations of clergymen. The rest are kept alive by the occasional visits of missionaries, and by the practice, which cannot be too much commended, of having the church service regularly, every Sunday, and a sermon read by some pious and respectable member of these little flocks. The liturgy constantly used, will preserve a church in the worst of times. This has been strikingly evinced in the state of New-Jersey. Originally settled by the Swedes and Dutch, and when it became an English province, inhabited chiefly by quakers and baptists, it was not till the year 1704, that any congregation existed there in communion with the church of England. When the revolutionary war commenced, a few scattered congregations had been formed under six or seven missionaries, sent over by the society for propagating the gospel. That event operated there, as it did every where else. The connexion of the church with the state of England, led to the persecution of the flocks, and the dispersion of the shepherds. The destitute congregations were like sickly hot house plants, which withered under the chilling influences of desertion, poverty, and reproach. In this condition they have continued to preserve a frail and tremulous life, even till the present moment. The first bishop was consecrated in 1815, and there were then barely enough clergymen in the diocese, to constitute the canonical number of electors. Compared with this state of things, the growth of the church, for the last six years, has been rapid, though it has consisted principally in the renovation of decayed and destitute congregations. "On Friday, September 22, [1820,] I visited," says the bishop, "the episcopalians at

Amwell, and preached at the house of Mr. Robert Sharp; and on Sunday the 24th, I also visited St. Thomas's church at Alexandria, at which I performed divine service, and preached, twice. 'This congregation, I rejoice to say, has, through divine goodness, risen from a state bordering on extinction, to one comparatively prosperous. It has indeed so much improved, that it is not only repairing its church, which was literally in ruins, but enjoys already the stated services of the reverend Mr. Dunn, for a portion of his time.

"Shortly after, on the twenty-eighth of the same month, I visited St. Peter's church, Perth-Amboy, and administered the apostolic rite of confirmation; on which occasion, I also preached. The number confirmed was twenty-eight. St. Peter's church preserves its standing, and has, within a few years, considerably increased.

"On Friday, the twentieth of the succeeding month, I visited the episcopalians at Woodbury, and preached in the evening; and on Sunday, the fifth of November, I also visited St. Peter's church, at Berkeley, and performed the same service.

"The day following, I repaired to Salem, and on Tuesday, the seventh of November, I held an ordination in St. John's church, in that town, preached on the occasion, and admitted to the holy order of priests, the reverend Richard F. Cadle, rector elect of that church, and of St. George's church, Pennsneck. On the succeeding day, I instituted Mr. Cadle into the rectorship of the church first named."

Salem was one of the missionary stations established by the society for propagating the gospel, in 1722. For more than fifty years of the century which hath now elapsed, it has been without a clergyman. Yet from the report of the rector, it appears, that there are twenty-eight families now belonging to the church. "The revival," says the bishop, "and thus far, the restoration of this respectable, though not numerous congregation, which, with the exception of a short time, had been for more than fifty years without a rector, and in a state but little removed from extinction, whose church indeed, for a considerable period, had lain in ruins, the common resort of birds and beasts: the revival, I say, and re-establishment of this church, and the neat and decorous style in which its building has been repaired, are not only matter of surprise, but of joy, and gratitude to God for his goodness, and cannot but encourage and animate us to renewed exertions, in our endeavours to *build up our decayed and waste places.*"

The rector mentions an unpleasant circumstance which, for a time, threatened the

peace and prosperity of the church. "A plea," he observes, "had been set up, that a few years ago, when the church was repaired, the privilege of occasionally inviting the ministers of one or two other religious societies to officiate in it, had been granted to those who contributed to its repairs; and, under this plea, the exercise of the privilege had not only been claimed, but in some cases, actually carried into effect, regardless of the proper authority of the church. As, however, no record of such stipulation existed; as it had never before been heard of, by some, who took an active part in the repairs of the church; and as such grant, if inadvertently made, was contrary to the canons of the protestant episcopal church, and could not therefore be binding; the officers of the church, as guardians of its rights, could not but reject such plea, and maintain the exclusive authority of episcopals to the edifice. That not only have its rights, therefore, been preserved inviolate, but its interests do not appear to have suffered; and it is, he concludes, a matter of satisfaction to report, that its services are constantly attended by a respectable congregation."

On Sunday, the twenty-eighth of January, 1831, the bishop visited St. Peter's church, Spotswood. And he repeated his visit the twenty-sixth of May following. "The church at Spotswood, always small, and unable of itself to support a minister, has, from this circumstance, and other causes, rather declined than advanced. It is, however, not very different from its former condition. The ancient building, in which the forefathers of the present congregation worshipped God, is now put into excellent repair; and the day, I trust, is not very distant, when it will be supplied, in part, with a minister."

"I visited on Whitsunday (the tenth of June) the congregation of Christ church, at Newton, in Sussex; preached twice, and administered the sacrament of the Lord's supper. This congregation, almost lost to our communion, has, within a few months, revived; and is comparatively flourishing. The reverend Mr. Dunn, their minister, resides in Newton, and officiates two Sundays out of four. The people are attentive, and there is every prospect that its re-establishment will be permanent."

"From Newton, in company with Mr. Dunn, I visited St. James's church, Knowlton. Here I preached, and, assisted by Mr. Dunn, who is the minister of this church also, I administered the communion. St. James's church, though long vacant, was not reduced

to so low an ebb, as the church at Newton, and bids fair, under the smiles of Providence, and the care and exertions of its pastor, to become one among the large and respectable churches in the diocese."

June 24. The bishop visited St. George's church, Pennsneck. This church was placed under the pastoral care of Mr. Cadle, the seventh of November, 1820, previous to which, it had, with a small exception, been vacant nearly thirty-five years. It now consists of thirty families, has a neat brick edifice for public worship, nearly new, a considerable fund also, and is increasing both in numbers and piety.

July 1. The bishop visited St. Mary's church, Colestown, near Burlington, and preached to a numerous, respectable, and attentive congregation. "This church," he says, "though vacant, with some exceptions, for many years, has, in common with the other vacant congregations, been occasionally served by missionaries and the clergymen of the neighbouring churches. *In consequence of which, it has not only been preserved to our communion; but has suffered little or no diminution.* The day is not far distant, I hope, when, with the divine blessing, it will enjoy the stated administration of the word and sacraments." Facts of this kind are worth volumes to show the importance of making exertions for the support of missionaries in destitute parishes.

The last church which the bishop visited, previous to the convention, was St. Michael's church, Trenton. This congregation, "till within the last seven or eight years, quite small, has become one of the most respectable in the diocese, as to numbers, order, and attention to divine service." The number of families is now about seventy-five, and the number of communicants fifty-five. It has a Sunday school, consisting of nearly two hundred pupils, who are managed and taught with much regularity and order. The report of the rector states, "that it is in contemplation to erect a building in the vicinity of the church, for the more commodious arrangement and instruction of the school; and that subscriptions have already been obtained to an amount almost sufficient to defray the expense of it; it further states, that it is but justice to remark, that the pleasing improvement, abovementioned, has been effected chiefly through the exertions and perseverance of a small number of ladies in the congregation, to whom much gratitude is due."

(To be continued in our next.)

## TO CORRESPONDENTS.

The extracts from Klopstock's *Messiah* will be continued in our next.  
Lines in memory of a friend will appear soon.

## GOSPEL ADVOCATE.

"Knowing that I am set for the defence of the Gospel." Phil. i. 17.

No. 14.]

FEBRUARY, 1822.

[No. 2. Vol. II.]

## THEOLOGICAL.

For the Gospel Advocate.

ON THE APPLICATION OF THE TERM  
SECTARIAN.

WE hear much of the imperfection of language, and it is indeed to be lamented that it should sometimes prove so inadequate to the full expression of our ideas; but much greater inconvenience is frequently occasioned by the abuse of language, often from ignorance and inadvertence, but sometimes from a wilful perversion of terms. Among other words which are used at the present day in a very loose and invidious sense, are the terms *sect* and *sectarian*, as expressive of theological distinctions. Thus we hear of sects of Christians, and *sectarian* doctrines. But the Christian world may be considered as a body or society, holding certain doctrines, or agreeing in some common profession of faith, which serves as a bond of union. Those denominations of believers, who differ in certain articles of faith from this great body of Christians, who have at all times and in all places, held such articles as of primary importance, may properly enough be termed *sectarians*; because by these errors of belief they cut themselves off from the general communion of the Christian world. This idea is frequently lost sight of, and it would be amusing, were not the subject of too serious a nature to admit of levity, to hear our modern la-

titudinarians, who have stripped Christianity of almost every thing which distinguishes it from deism, talk with so much gravity of doctrines as being *sectarian*, which are, and have been, from the earliest times, considered as catholic doctrines, and are received as such by all who call themselves Christians, except a handful, comparatively speaking, of persons who are engaged with a zeal, which would do credit to a better cause, in endeavouring to involve the plainest and most fundamental doctrines of our religion in doubt and perplexity. Thus we have lately heard some hymns condemned as being *sectarian*, because they inculcated the catholic doctrines of the atonement and divinity of our Saviour, "the life and blood," to use the words of a respectable English divine, "of the Christian system." What an abuse of language must he be guilty of, who can find fault with a performance for a quality, the very reverse of that, by which it is characterized.

With gentlemen of the modern school, however, every thing, we suppose, which does not coincide with their liberal, or to speak more plainly, levelling views, is to be branded with the name of *sectarian*, although so far from being liable to that reproach, it may be one of those grand features of Christianity, which no age or country, that has embraced the religion of Christ, has failed to recognize. We cannot



but protest against such a gross and disingenuous perversion of terms, nor can we refrain from cautioning our readers against it. It certainly requires no common degree of assurance for persons who are so obviously exposed themselves to the charge of entertaining sectarian views, which separate them from a vast majority of the Christian world, to bring charges of this nature against those, who are so far from being justly liable to censure on that account, that the very facts, which provoke their animadversion, prove that it is unmerited. X.



The necessary duty of family prayer, and the deplorable condition of prayerless families considered. In a letter from a minister to his parishioners. From the first volume of religious tracts of the society for promoting Christian knowledge.

THE neglect of daily prayer is a default of that high nature, and dismal consequence, that my desire of your salvation constrains me, my dear brethren, to try something out of the common way of my pastoral care, in writing this letter to you, to endeavour to reclaim you from it: For to live without prayer, is to live as "without God in the world;" as if we were sufficient to preserve and provide for ourselves in all our concerns, and despised help from above; and as if we thought ourselves so perfectly void of sin, that we needed not God's grace or mercy. Which is a very high degree both of impiety and inscience, enough to make any one tremble that considers it, except it be the senseless atheist, if there be any such monster in the world.

I have very often shown you both the sin and danger of this inexcusable neglect, in my sermons; and now come to leave this standing testimony of my care for your souls at your houses, that I may stand clear of your blood, if ye

perish in this criminal omission: and perish ye will, without all peradventure, if ye thus keep at a distance from God by a constant neglect of him, and hardening your hearts against him: for the Holy Ghost expressly testifies, that "such as are far from God shall perish;" Psal. lxxiii. 27.; and thereupon concludes, that "it is good to draw near unto God." ver. 28. And the holy scriptures throughout, which assure us, on the one hand, that, "if we seek God, he will be found of us," do as positively declare, on the other hand, that, "if we forsake God, he will cast us off for ever."

This is most unquestionably applicable to every prayerless person, and will, I hope, awaken every one, into whose hands this admonition shall fall, to a conscientious observance of daily prayer, through the grace of almighty God in our Lord Jesus Christ.

But my present design is, to press the daily exercise of prayer in families, without which no family can begin or end any day as they ought; because they neglect that morning and evening sacrifice, which God requires at their hands; and so they incur his displeasure, when they might enjoy his blessing.

St. Paul delivers our Master's will to us, as to this point, in these words: "Put on the whole armour of God, praying always with all prayer and supplication in the Spirit." Eph. vi. 18.; which requires our constant performance of all kinds of prayer, in their season, in a spiritual manner. So that if we are wanting in the reasonable or due observance of secret prayer in our closets, or of publick prayer in the congregation, or of private prayer in our families, our Christian armour is not complete, and we lie open, in that respect, to the arrows and batteries of our spiritual enemies, who seek all advantages against us: yea, and we thereby provoke God to deliver us up into their hands, forasmuch as we do not crave his aid, which

is the only sufficient protection from them. The words of the prophet Jeremiah are very dreadful. Jer. x. 25. "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name." This is spoken indeed of the idolatrous heathen; but Christian families, who have not so much knowledge or sense of God's infinite perfections, as to constrain them to call upon his name by daily prayer, may read that text with trembling hearts, since they degenerate into the sinful stupidity of the heathens as to this; and if they contract the woful guilt, they will be obnoxious to the dreadful punishment. Yea, since Christians sin against clearer light, stricter vows, and more abundant mercies than the heathens, they must expect a greater condemnation.

And here it is fit to be considered by all governours of families, with due regard and application, that those sins which we might have prevented in our families, by our religious government of them, will be most justly imputable to us before the judgment seat of our Lord. For in this we hide the talent of power and authority which our Lord gave us, in a napkin, which ought to have been employed in his service, and for the good of those he had committed to our care. And surely, the cries and accusations of persons so near to us as those of our families, will pierce us with a peculiar sharpness in the day in which we must appear together before God, to give account for all that we have done in the body.

The remark of the most reverend archbishop Tillotson is very apposite to this case, and very awful and awakening: "It ought," says he, "to make us tremble, to think with what bitterness and rage our children and servants will fly in our faces in the judgment of the last day, for having been the cause of their eternal ruin, for want of due care, on our part, to prevent it. In that day," continues he, "next to God and our consciences, our most terrible accusers will be those of our own

house; nay, those that came out of our own bowels, and were not only a part of our family, but of ourselves." Consider this effectually, I beseech you, my brethren, whilst it may be prevented; for whosoever has the sense and bowels of a man, must think such a case intolerable, if he does indeed believe it.

A Christian family is a society of persons that own the same God and Saviour, are obliged by the same religious vows and rules, are agreed in the same worship, encompassed with the same infirmities, sensible of the same wants, and liable to the same dangers; so that they are all equally concerned to unite their hearts and lips in the same petitions to their heavenly Father, and to solicit his mercy by the combined strength of their faith and prayers; especially considering that our blessed Saviour has made peculiar promises of his gracious presence, "where two or three are met together in his name." Matt. xviii.

How then can a pious master and mistress of a family remain unconcerned in the loss of such daily opportunities of glorifying God, and of receiving benefits suitable to their common necessities; of all which they wilfully deprive themselves and families, whilst they neglect to pray together.

The faithful servants of God are distinguished by their pious household government, both in the old and new testament. Abraham and Joshua, Cornelius and Aquila, stand renowned upon record for the piety of their households, and will remain so to the end of the world. And surely, if the faith and zeal of a good householder be duly vigorous and steadfast, he cannot but delight to call the little assembly of his family together to worship their infinitely good and gracious God, in whose hands their breath is, and from whom cometh their salvation. And such as have experienced the satisfaction and benefit of so doing, will never omit the seasons that are proper for this useful and delightful practice.

It is piety and devotion that principally distinguishes a family of Christians from a hut of heathens. Others eat, and drink, and converse together; but Christians worship, and praise, and serve God together, through the mediation of his Son Jesus Christ.

And God blesses such devout families with peculiar blessings. These are the proper means to promote religion and virtue in the several members of the family; and thus they will come to make conscience of their relative and social duties. The just sense of religion will make children respectful and obedient to parents, for the Lord's sake, and will constrain servants to be diligent, faithful, and submissive, to their masters on earth, for the fear of their Master in heaven. And for the same reason will the superiours in such a family be kind, affable, and gentle, towards their inferiours; and thus will the whole family become peaceable, loving, and contented; for the spirit of supplication introduces the spirit of wisdom, holiness, and peace. And withal, they take the true measures to have their lawful undertakings and outward enjoyments both blessed and sanctified.

Thus will a religious family appear honourable to all men, especially to all virtuous and pious people, who cannot but rejoice to behold their pious order, and their Christian fellowship and deportment, and will, with admiration, call them blessed, and affirm, that God is among them of a truth.

But, on the contrary, where the government of a family is not given to God by piety and devotion, it falls of course to the devil, according to the measure of its impiety; which will be apt to advance apace, from the want of a serious acknowledgment of God, and devout application to him; and thus will such a family be apt to grow dissolute, and to abound in vice, discord, and disorder, and to be exposed to many troubles and calamities.

But I would not here be understood to sum up the whole matter of family

religion in daily prayer: there ought also to be frequent reading of God's holy word in a serious and attentive manner, with the use of some plain, approved exposition of it, for the benefit of the more ignorant, when time best admits of it. There ought, likewise, to be an industrious recollection of sermons, in which they may mutually assist each other. They ought to praise God in psalms and hymns together, where they are capable of performing it with decency and convenience. The children and servants ought to be duly catechised. There ought to be a peculiar regard to the Lord's day, in which the master of the family is required, by the express law of God, to look to all within his gates, whether domesticks or strangers, as in the fourth commandment. And there ought to be a just discouragement of vice, and countenance of virtue.

These things are of the greatest importance; for hereby many a person may be brought to a serious sense of religion, even in the defect of more publick ministrations; and may thus also be preserved from the most flagrant contagion of publick debaucheries, and under the most violent rage of publick persecution. And hereby may many a good minister be trained up for the service of the church of God, as we find in the case of Timothy, mentioned by St. Paul, 2 Tim. i. 5. and iii. 15. where the private instructions of a pious mother and grandmother, served to bring up a very good bishop for the church of Christ.

Yea, there cannot be a more effectual means taken to make a nation virtuous and prosperous, than by introducing Christian discipline and devotion into families. Could we bring this to prevail universally among us, in a serious and becoming manner, it would happily introduce that blessed change which has been long desired, and with great cost, pains, and peril, endeavoured by many pious persons among us; I mean, a national reformation, which is the greatest of earthly blessings.

And truly, this must be effected some way or other, or we shall certainly be ruined by our iniquity. Now I say, the pious regulation of families, in this nation, would render the whole nation regular and religious; as the healing of all the parts of a leper makes the whole body sound; and therefore every governour of a family is either a publick benefactor, or a publick grievance, according to the good or ill management of his family.

Upon the whole matter, then, who-soever prudently consults the glory of God, the purity of his church, the interest of his religion, the prosperity of his country, the temporal and eternal welfare of his children, the diligence and faithfulness of his servants, the quietness and comfort of his family, the honour of his name, the peace of his conscience, and the salvation of his soul, will find constraining reasons to engage in constant family prayer, and religious household government; without which he appears too little concerned for his greatest publick and private interests on earth, as well as for his immortal concerns.

And how will ye bear it, my brethren, when ye come at last to sum up the mercies ye lost for want of asking, and the sins and disorders that multiplied in your families for want of a due discharge of your duties as the governours thereof?

Truly, sirs, my heart bleeds, and my bowels are pained, when I consider the dismal end of this contempt of God. What can you say, by way of apology, for so pernicious a neglect? What pain would it have put you to, to have worshipped God in your family? What could you have lost by such a blessed and becoming practice? How could you think it a loss of time from your other business, when by it your other affairs would certainly have prospered better in your hands? How could you refrain from prayer, under the many doubts, and fears, and miseries, of this uncertain life? Since you acknowledge an infinitely wise, great, and good God,

that governs all things, how could you slight both his favour and his wrath? If you have a friend, on whom you very much depend for your outward livelihood, you court and crouch to him continually, and gladly lay by all other business, when you can do any thing to serve him. And can you neglect your infinite Benefactor from day to day? Does he not preserve your life and being? Does he not open his hand, and fill you with all manner of plenteousness? Does he not offer you the unsearchable riches of his love in his only begotten Son? And must you not perish now, and for ever, without his grace and mercy? Alas! where is your reason, your conscience, your common sense, when you omit any sort of requisite devotion to our infinitely glorious and bountiful God, whom to serve is perfect freedom, to whom to be related as a regenerate child, is the greatest honour, and whom to enjoy is the greatest happiness.

How will the very heathens rise up in the last judgment and condemn you? They had a notion of some deities which particularly watched over their domestick affairs, and defended and succoured them in their houses: these they called *lares* and *penates*, and were punctual in their daily oblations to them. These, alas! paid a superstitious worship to imaginary deities. But we have the knowledge of the only true God, and the only Mediator, and the spiritual and true worship, which alone he will accept. And how inexcusable shall we be, if we put not ourselves and families under the shadow of his wings? Especially since we know his condescending promise, that, "if we love him, and keep his commandments, he will love us, and come unto us, and make his abode with us."

Let me, therefore, beseech you, my brethren, as you would give me hope of doing any considerable good among you, and of our comfortable meeting together in another world, that each of you would piously take up Joshua's resolution: "As for me, and my house,

we will serve the Lord." Show yourselves such serious votaries of our holy religion, as to call your families together, at least twice every day; and after the serious reading of some part of God's holy word, unite in prayers to your heavenly Father, for his blessings upon you in soul and body, in this life, and that to come; and may it please him, "who sees you in secret, to reward you openly," amply, eternally. So prays your affectionate pastor,

J. W.

#### SERMON.—No. XI.

ON THE MANNER IN WHICH THE GOSPEL WAS ESTABLISHED, AND THE CHRISTIAN CHURCH ORGANIZED.\*

ST. JOHN xiv. 25, 26. *These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.*

THAT the Christian religion is a divine revelation, is a proposition, to which every person who professes to be a Christian will readily assent. And that the constitution of the Christian church was formed by divine wisdom, is also admitted by a large portion of the Christian world.

Still, although these propositions gain a general assent, unless the particulars included in them be seriously and attentively considered—unless the manner in which this revelation was communicated, and has been preserved—unless the way in which the church was organized be particularly traced, the faith, on these points, will be defective: and a defective faith will seldom fail to beget errors in doctrine, and deviations from the divine arrangements of the church. For such a faith yields too much scope for pride and

vanity: and against these, it is certain, we can never be too strongly fortified.

In this discourse, therefore, we shall endeavour to trace the origin, progress, and final establishment of the Gospel: together with the formation of the Christian church. These things, although different in themselves, were intimately connected and must continue so, to the end of the world.

Not long after our blessed Lord entered upon his publick ministry, he selected his twelve apostles. These were to be made his immediate companions—to learn his doctrines—to witness his miracles, and to be spectators of his pure and pious life. It is true, he sent them out into the world, but the message they proclaimed was barely, "that the kingdom of heaven was at hand." He vested them with power to work miracles, but as yet they were only qualified to call the people to repentance, inasmuch as the reign of the Messiah was about to commence.

For nearly three years, these men were his constant companions. They heard his publick preaching and his private illustrations: and it might be supposed, that they must have acquired a pretty correct knowledge of his doctrines. But admitting that they were men of good capacities, and we have no reason to suppose that they were not, the leading points of his religion were of so high a character, and the circumstances of his birth, his life, and his death, were so completely interwoven with his teaching, that it was impossible to have a distinct view of the whole system, until the scene was closed, and he had ascended into heaven. And with regard to what they did hear and did comprehend while he was present with them; such is the fallacious nature of the human memory, that without the security promised in the text, we could have had but slender confidence in the correctness of their witness. But the assurance that the Holy Spirit would bring all things to their remembrance, yields

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the most complete satisfaction that what they heard and what they understood was faithfully preserved.

The writers of the new testament were not all of the number of the apostles: and still, in this respect, they were all placed very much on the same footing. St. Mark was converted at an early period of the church, and sent out by the apostles themselves as an evangelist. He was under the eye of St. Peter at Rome, when he wrote his gospel, and of course the information derived from the apostle, with the aid of the Holy Spirit, preserved him from error as well as rendered his account of our Saviour's life and teaching complete. Writing for the benefit of the Christians at Rome, he either avoids or explains *names* and *references* well understood in Judea, but not in Rome.

St. Luke in the same respect, may be viewed as similarly situated with St. Mark. He acquired a perfect knowledge of all things from the very first, and he was under the same divine direction.

This then seems to be the way marked out by divine wisdom, to preserve the religion of our blessed Lord. Human agency was used in its proper sphere, and to its full extent: and divine assistance came in to guard against the imperfection of memory, and to fill up the measure of knowledge. And it is remarkable, that the apostles, in choosing a person in the room of Judas, selected one of those men, who had accompanied them all the time that the Lord Jesus went in and out among them.

But the false prepossessions of the Jews, with regard to the Messiah and his reign, the manner in which our Saviour's doctrines were unfolded, and the practical results which belonged to his death, it was impossible for the apostles fully to comprehend.—Although they often taught in anticipation, still their eyes very gradually opened to the truth, and so momentous and so magnificent a business was it, to show how his teaching and his death

were to effect the salvation of mankind, that human intelligence and human power seemed to be quite inadequate to the purpose. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth." And I think we may venture to say, that if we had only possessed the gospels, without any account of the manner in which the religion of Christ was applied by his inspired followers, and the most prominent objections brought against it answered, we should have had a very imperfect knowledge of that religion.

*With regard to the object of Christ's death:*—when the angel of the Lord told Joseph that he should call his name *Jesus*, lest he should have too low an idea of the business of this Saviour, the angel added, "for he shall save his people from their sins." When John the baptist saw Jesus, he said, "behold the Lamb of God, who taketh away the sins of the world;" and our blessed Lord himself declared, that he "came to give his life a ransom for many."

These expressions, we should suppose, were so clear and so intelligible, particularly to the Jews, that they could hardly have been misunderstood. And still even his apostles after the crucifixion were "in doubt about him."—But when the Holy Spirit had led them into all truth and brought all things to their remembrance, they then clearly understood this doctrine, and as clearly showed how it was to be applied. St. Peter in his first sermon said, "let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ." And upon another occasion the same apostle declares, that "there is none other name under heaven given among men whereby we must be saved."

In the epistles of St. Paul, this point is illustrated in a most satisfactory manner. "Christ hath loved us, and hath given himself for us, an offering

and a sacrifice to God for a sweet smelling savour." "He who knew no sin was made a sin offering for us." "The Lord hath laid on him the iniquity of us all."

Then was the permanent doctrine of the Christian religion unfolded and illustrated. And it now stands as the consolation of every Christian, that the death of Christ was an atonement for sin, and that through faith in this atonement pardon of sin is to be secured.

*Again; with regard to the operations and influence of the Holy Spirit;* the same course was pursued. When our blessed Lord said to his apostles, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you;" this must be understood as applying to the propagation and establishment of his religion, and to the organization of his church. But still such was the state of the world, that something else was wanting to enable the apostles to execute their high office. The prejudices of the Jews were inveterate—the idolatry of the gentiles was deeply rooted, so that an overwhelming influence was necessary to carry the religion of Christ in triumph over the world. Our Saviour promised to send the Comforter, the Spirit of truth, which proceedeth from the Father; and he directed the apostles to wait in Jerusalem until his promise should be fulfilled. But how the Spirit was to operate was not explained: and even the appearances on the day of Pentecost would have still left this matter in doubt. For although the apostles immediately spoke a variety of languages—and went on to perform miracles, still all the operations of the Spirit might have remained little understood, had not St. Paul enumerated and explained them.

*Nor would this have been less the case with regard to the sanctifying and moral influence of the Spirit.* Had this

matter rested upon the promises of our Saviour, room would have been left for the fancies of a lively imagination, or the agitation of a troubled mind. But when we are explicitly told, that "the Spirit helpeth our infirmities"—that "if we live in the Spirit, we must walk in the Spirit;" and that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance," the matter is made plain and delusion excluded. We find that the divine influence of the Spirit co-operates with all the other means of grace to subdue the bad passions and evil propensities of our nature, and to give energy to correct principle—to spiritualize the affections, and to bring the souls of men to that holy condition which will fit them for God's everlasting kingdom.

*And farther: with respect to a future state.* Our blessed Lord declared, "that the hour was coming, in the which, all that are in their graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." Still had not St. Paul in a most elegant and conclusive manner, obviated those objections which seemed to rise from the nature of the body with which the soul shall be clothed, there might have been some, who would continue to say, "how are the dead raised, and with what body do they come!"

From this view of the subject, how powerfully is the mind impressed with the wisdom and goodness of God! Our blessed Lord, with a reference to the power of the human mind and to the moral state of the world, when he appeared, unfolded his religion as far as his apostles were in a condition to receive it. And when he had finished his gracious work, and returned to his Father, he sent the Holy Spirit to bring all his teaching to their remembrance, and to lead them into a complete knowledge of his religion.

This then yields to us a ground of the most delightful consolation, that we possess the religion of Jesus Christ in its genuine purity. But now, as well as in the time of our Saviour, human power and human industry are to be applied to obtain a full knowledge of this religion. The sacred book, in which this religion is recorded, was written by men thus guided by the Holy Spirit, and it is from this book that we are to learn it. If, with fair and honest minds, we apply all our powers, and use every assistance placed within our reach, to obtain a knowledge of this religion, we need not fear but the Holy Spirit will also direct and assist us: and should we fail in acquiring an extensive knowledge on this subject, the points on which our salvation more immediately depends, we shall easily understand. Some men, as soon as they feel conviction of sin and receive religious impressions, consider themselves qualified to teach the gospel. And it requires some considerable time and also study to convince them, how little they know and how inadequate they are to lay open so extensive and so grand a system. Still, such will sometimes plead, that the apostles were illiterate men and called from the lowest occupations of human life. That they were illiterate while they were engaged, some at their nets on the sea of Galilee, and some at the receipt of custom, is not to be denied. But their theological learning was from the purest source, and of the most complete kind. They who were instructed in the mysteries of the kingdom of heaven by our blessed Lord himself—they to whose remembrance the Holy Spirit brought all things whatsoever they had learned from him, and led them into all truth; surely such men were instructed in a manner and to a degree superiour to any thing to which common men can lay claim.

*We come now to the second topick of our discourse, the formation of the Christian church.*

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When the world became depraved to an extraordinary degree, so that the Almighty determined to destroy so wicked a race of men, he entered into covenant with Noah and his family to save them in an ark. And this may be viewed as the first instance, when God chose a particular people, and distinguished them by high and gracious privileges.

After the flood, when the world had again greatly degenerated, and sunk into idolatry, Abraham and his family were called from the land of their fathers, and with this pious and good man God made a well defined covenant. And thus, from time to time, God formed covenants with particular families, until the Jewish church was completely organized in the most minute particulars.

It was made evident, however, that this was not the highest and last dispensation. There were types which prefigured things of a more spiritual cast—there were sacrifices, which pointed to one, which would actually atone for sin—there was a priesthood, which ministered in holy things, but that priesthood was to yield to one of a more excellent nature—there was a high priest, who entered into the holy of holies once a year to offer a sacrifice for the sins of the people; but this high priest was to be superseded by One, who was once to offer *himself* a sacrifice to put away sin. And a new covenant was to supersede the Mosaick. And thus, in all ages, the people of God have been formed into distinct communities, and enjoyed peculiar privileges. But while in former times these communities were specially limited, the Christian community is destined to embrace the whole earth. Jews and gentiles are received into this community, and we are told that ultimately God will give to his Son, “the heathen for his inheritance and the utmost parts of the earth for his possession.”

While our blessed Lord was here on earth, he was the source of all truth



and the head of all authority. And still he appointed ministers under him of different grades. He chose the twelve who were his constant attendants, and to whom he sometimes explained in private, doctrines which he taught the people only in parables. He also appointed the seventy. These were under his special and immediate care.

But when his time was drawing towards a close and his work was nearly finished, he fixed the great outlines of that spiritual community which was to include all his followers. After this solemn declaration, "as my Father hath sent me, even so send I you, he breathed on them, and saith unto them, receive ye the Holy Ghost." This the church has viewed as the ordination of the apostles: and two inferences flow from it of great importance. The first is—as the authority derived from his Father included the right to ordain others; so this right of ordaining successors was conveyed to them. The second is—the Holy Ghost was given unto them, that is, the gift of office was bestowed; for until the day of Pentecost miraculous powers were not conferred. Still, to understand these things fully, we must, as in the former case, refer to the meaning annexed to them by the apostles, and the manner in which they carried them into effect.

He then added, "whosoever sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained." Before this, he told Peter, in allusion to his name, "upon this rock, I will build my church, and the gates of hell shall not prevail against it, and I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." This power, whatever it was, was not confined to St. Peter, for it was afterwards conferred upon all the apostles. And we may well suppose that it was included

in the grant of authority given at the ordination.

To possess the keys of any community is expressive of the right of admission into that community; and to bind and loose, in Jewish phraseology, meant to decide upon acts, whether they were lawful or unlawful. And should it be contended, that from the authority conferred at ordination the apostles had any official right to forgive sins, it will plainly appear from their conduct that they laid claim to no such right. To govern the church, to admit members, to declare the terms of pardon, and to exclude offenders, was all they pretended to.

In the same solemn manner were the apostles commissioned that they had been ordained. "All power," said our blessed Lord, "is given unto me in heaven and in earth; go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always even unto the end of the world." In this short commission, there is a great deal included. In the first place, they were to convince the world that Jesus Christ was the Messiah—that he had atoned for the sins of men. They were then to explain the leading doctrines of the Christian religion, particularly *repentance* and *faith*, and their converts they were to place by baptism, under the authority, direction, and influence of God the Father, of God the Son, and of God the Holy Ghost. And having thus received them into the holy community of Christians, they were to instruct them more particularly in all the minute points of Christian doctrine, and by a salutary and spiritual discipline to bring them on, "till they should attain that holiness, without which no man shall see the Lord."

*We come next to the institution of the sacraments.*

The sacrament of the Lord's supper

was instituted before the crucifixion. And from its reference to the Jews' passover, inasmuch as our Saviour was the Lamb of God—as he declared the bread and wine to be his body and blood, and required his followers to receive them in remembrance of him; we should suppose that the nature of this sacrament could hardly have been misunderstood.

The passover was instituted in memory of the Lord's passing by the houses of the Israelites, when he smote the first-born of the Egyptians. The sacrifice was a lamb without blemish, a male of the first year. The Christian passover is kept in memory of that sacrifice, which consisted of the Lamb of God, that once for all atoned for the sins of the world. And it would really seem that there was not the slightest ground for that tenet which has long held a prominent place in the creed of a large portion of the Christian world, that the bread and wine were actually the body and blood of our Lord. It might as well be contended that our Saviour was literally a lamb. The figures are both of the same kind, and both highly characteristic of the nature of eastern language.

Upon the part of those who receive this sacrament, it implies a renewal of their repentance and their faith in the atonement: and while these are the terms as they regard the recipients, the thing secured is a renewed application of that atonement for the pardon of their sins.

Baptism was not a new institution. The Jews baptized their proselytes, John baptized his penitents, and our Lord his followers. And he explicitly declared that the way to enter into his kingdom was by being born of water and of the Holy Spirit. The initiatory character of this sacrament then is unquestionable. And when it was commanded that the apostles should baptize their converts in the name of the Father, and of the Son, and of the Holy Ghost, it must have meant, that

they were to be received into that holy community, which was designed by the Father, established by the Son, and preserved and sanctified by the Holy Ghost.

Thus far then did our divine Master fix the principal arrangements of his holy church, before he ascended into heaven. He ordained his apostles, and constituted them the governors of his church. He commissioned them to preach the gospel, and to administer the sacraments. But before they should enter upon this high and arduous work, in a world full of idolatry and of sin, he told them to wait in Jerusalem till they should receive power, "after that the Holy Ghost was come upon them."

Upon the day of Pentecost, this promise was literally fulfilled; and immediately the apostles began to execute their sacred commission. Under this commission then, and vested with spiritual powers, let us see how they proceeded; and first, with regard to the sacraments.

When St. Peter had made a powerful appeal to the Jews, and convinced a large number of them, that Jesus, whom they crucified, God had made both Lord and Christ, while their hearts were pricked with remorse, and they manifested the most anxious solicitude for their condition, he told them, "repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And this was uniformly the way pursued with all adults. A conviction that Jesus Christ was the Messiah, repentance of sin, and faith in the atonement, were always required before baptism. And when these requisites were found, it was never questioned, but that the baptized stood justified from their former sins, and placed under the gracious direction and influence of the Holy Spirit. For even independent of the declaration of St. Peter, no other meaning could be annexed to the expressions of the commission.

It is true, the Holy Ghost fell on Cornelius and his company before baptism. These were, no doubt, the extraordinary gifts, but still baptism was commanded and practised; and no man can baptize a person in the name of the Holy Ghost, without believing that such person is put under his gracious influence, and holy keeping.

But it has been supposed, that a difficulty arises in the case of those, who have been baptized in hypocrisy, professing a faith which they did not hold, and pretending to a repentance, which they had not effected. With regard to ministers, no difficulty exists, because they are never to baptize, without a profession of faith and repentance. And in the case of hypocrisy at baptism, or a falling away afterwards, the course is clear—they are to admonish them to repent and to pray to God for pardon. No instance, however, is recorded of a second baptism, from which the inference seems to be clear, that they were vested with the privileges of the Christian covenant, although they were either not in a condition to apply these privileges, or afterwards abused them. And certainly, it is far from being the case, that a baptized sinner stands in the same situation with one who was never baptized. He is in the dreadful state of those unhappy persons to whom much has been given, and of whom much will be required; or of those to whom a valuable talent has been committed but they have kept it without improvement, and of course, they will be cast into outer darkness, where there will be weeping, and gnashing of teeth.

Nor can it be doubted, that the command to baptize all nations was understood to include infants, because the apostles baptized whole families.—And in this construction, they were supported by the practice of the Jews, who circumcised infants—by our Lord's declaration, that of such is the kingdom of heaven—and by the con-

sideration that infants are capable of receiving covenanted blessings and knowledge. Nor was it easy for the first Christians to fall into any material error with regard to the benefits of baptism, while they were explicitly taught to bring up their children in the *nurture and admonition* of the Lord.

When irregularities had crept in, particularly among the Corinthians, with regard to the sacrament of the Lord's supper, the apostle Paul referred them to the original institution of that ordinance by our Saviour himself; and taught them, that unless they viewed the bread and wine as symbols of the body and blood of Christ, and unless they received them in remembrance of him, the sacrament would only be to them a ground of condemnation.

To these, the apostles added another ordinance, not indeed of the high character of a sacrament, but still as a mean of grace, resting on apostolick institution, and highly calculated for spiritual edification; I mean, confirmation.

*We now resume the Christian ministry, under the apostles.* They first ordained *deacons*; and although the reason assigned for their appointment was to relieve the apostles from the care of the charities of the church, still the qualifications required, and the solemnity of their ordination indicated, that they were destined for higher purposes. That they should have been pious and honest men, was certainly right. But they were required to be *full of the Holy Ghost, and of wisdom*: and this surely implied higher gifts than were necessary for mere temporal concerns. Besides, the direction given by St. Paul to Timothy with regard to the qualifications and characters of deacons, fully show, that they were an order of the ministry; and if in that station they conducted themselves correctly, they would be raised to a higher grade. Still, however strong these considerations may be, the

matter does not rest here ; for we find that Philip, one of the deacons, both preached and baptized, although he proceeded to no other ministerial act.

They next ordained elders in every church. Now, the word translated *to ordain*, means to appoint to office by the laying on of hands. And this accompanied by prayer and fasting, marks the solemnity and importance of the act. Such spiritual officers too being appointed in every church, implies that the charge of these churches was committed to them by the apostles.

Thus, then, we have *three orders* of ministers, *apostles, elders, and deacons*. And on this plan, the church of Jerusalem was constituted.

We might proceed in delineating the different duties assigned to these different orders ; and to some other parts of the constitution of the Christian church. But the limits of a sermon will not admit that we should farther pursue the subject.

In addition to the inferences occasionally drawn from this view of the formation of the Christian church, we shall add two. The first is, there must be a *regular succession in the Christian ministry*. However much this point has been misunderstood, even in an age laying claim to high attainments, it is an attribute of every government, civil as well as ecclesiastical ; nay, of every organized association. When a government is once formed, all things must proceed agreeably to its provisions. And under the government of the United States, a senator can no more appoint an ambassador, than under the government of the Christian church, a presbyter can ordain a minister. Authority of every description—rights of every kind, must remain wherever they have been lodged, while the constitution continues unchanged. Besides, it is of the Christian church that our Saviour is the head : it was to it that he promised his presence to the end of the world—it is

into that spiritual community that we are baptized, and over it the Holy Spirit shed his sanctifying influence, and not over any or every association formed by the wisdom or the caprice of men.

The next inference that we draw from this view of the formation of the Christian church is, that its constitution can never be changed, inasmuch as the Christian seems to be the last dispensation. It has been fixed by our Saviour, and by his apostles, whom the Holy Spirit led into all truth ; and of course, it is not the offspring of human, but of divine wisdom.

To form a constitution for the civil government of a country, requires the highest exertions of human wisdom. And when these exertions are applied, even under the most favourable circumstances, still it is the work of common men, and by common men it may be modified or changed. But who would venture to modify or change a work of divine wisdom ! Consequently, when we are asked, where is the command to continue this form of government, we may justly reply, that such a command was rendered unnecessary by the very nature of the thing. As well might we pretend to improve the doctrines of the gospel, as to change the constitution of the Christian church. It is too perfect for human wisdom to improve, and whenever this has been attempted, the result has been deformity and confusion.

The kingdom of God is not of this world. The church of Christ can exist, under all governments, and in every state of human society.

It is true, we make canons, and form rules for the regulation of our ecclesiastical concerns. But to borrow *terms* from civil affairs, the constitution of the church is the great *Christian charter*, and these canons are mere *by-laws*.

While this great plan of salvation manifests the goodness of God in the highest degree, the manner in which

it was displayed to the world, and has been preserved and applied, is also an illustrious proof of his tenderness and compassion to the sons of men. For the whole, originated in pure love, was conducted by divine wisdom, and stands fortified by divine power. And what was the object of all this? Not to excite wonder, or to show authority, but to *save fallen man*; to enlighten him by its doctrines—to destroy the power of sin by its influence, and to reinstate man in the family of God.

“God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. When we were yet without strength, in due time Christ died for the ungodly.” And the establishment of the church, and the appointment of the ministry, were “for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”

With regard to us, my right reverend and reverend brethren, in what a responsible situation are we placed! As men, we must feel terrified at the very thought of our being intrusted with such a dispensation! As ambassadors for Christ, our sufficiency is of God. Our high commission, we must zealously and conscientiously execute. The duties of our office, we must faithfully discharge. And while we are engaged in the work of our divine Master, the *man* with all his little turbulent passions must disappear, and the *minister of Jesus Christ*, animated by his Spirit, must stand conspicuous.

Then will our church continue to be a *model* and a *light* to the world; and thus shall we be the happy instruments of extending the kingdom of Christ; of fixing it permanently upon the ruins of that of satan, and of saving many a soul: and when our ministry shall be ended, we shall receive a crown of glory.

To the Editor of the Gospel Advocate.

THE author of the letter in your last number, “on the nature and evidences of conversion,” appears to me to have misapprehended the opinions of the great body of those who hold to the doctrine of sudden conversion. I do not indeed pretend to any extensive acquaintance with this subject as a controverted doctrine in theology. I can only say, that almost the whole of my life has been spent among those who believe conversion, *as they understand the term*, to be the immediate effect of the operations of the Holy Spirit; but I have never heard any one speak of it, as being such a change, as the author of the letter supposes, from a state of sin to entire holiness and perfect obedience. The mistake seems to have arisen from the circumstance that the same word is used in a very different sense by different classes of Christians. The author of the letter acknowledges, “that there may be instances in our day of persons being suddenly brought to see their wickedness, and to turn from it, yet without any miracle wrought for their reformation; such, for instance, as those who all their life long have lived in the practice of gross vices. Their repentance, however, is but the commencing-point of their reformation; they must still go on ‘perfecting holiness in the fear of God.’” Now this, I believe, is precisely what a great number of Christians in this country call conversion, or regeneration. They speak of conversion as the “commencing-point” of the Christian character, not its completion; and they would perfectly agree with the author of the letter in the necessity of persevering in the way of holiness. There may, perhaps, be some few enthusiasts, who believe that an entire change of heart is sometimes suddenly wrought from sin to perfect holiness; but if there are such, the number is small; and those who hold a very different doctrine, surely ought not to be confounded with them, mere-

ly because they use the same term in a very different sense.

So far, therefore, the question, in reference at least to nearly all who hold to the doctrine of sudden conversion, seems to me to be merely verbal. The one part speak of that change of character which is the beginning of the Christian life in the individual, and call it conversion; the other part use the same word to express that gradual change in which the Christian, by the assistance of the Holy Spirit, rises above the temptations which are in the world, and becomes more and more transformed into the image of Christ; while all agree that such a change is a necessary part of the Christian character. It is a question of comparatively little importance, in which sense the word is the most correctly used, provided the meaning of those who use it is distinctly understood. I may remark, however, that the author of the letter himself uses the word, in the same sense that it is used by those whose doctrine he opposes, where he speaks of the conversion of St. Paul.

But it is not "those who have lived in the practice of gross vices" only, who must undergo some change of character at the very commencement of the Christian life. On this point, I could wish that the author of the letter had been more explicit. If we believe, in the language of our articles, that "man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always against the Spirit," and in that of our liturgy, that "we have no health in us," and in that of scripture, that we "are all gone out of the way," "there is none that doeth good, no, not one"—then, it appears to me, we must believe that some degree of renovation of heart is necessary before we can be said even to have *begun* to be Christians. How many thousands are there, in a Christian country, who lead tolerably regular, moral lives, who attend church

constantly, and who pay a decent respect to the other external ordinances of the gospel, whose hearts are not at all affected by its holy precepts. God is not in all their thoughts. Our holy religion respects the motives of men, the temper and disposition of heart which govern them in all their actions, as well as those actions themselves. It will not, I trust, be denied by the author of the letter, that the heart of every man is originally opposed to holiness, and that whatever acts of obedience he may perform are insufficient to constitute him a true Christian, until his obedience springs from a right regard to him who commands it. He has not taken one step in the Christian course, until this change is wrought in the principles and motives of his actions. As our church expresses it in the thirteenth article, "Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ;—for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin."

Now I do not see that this change is the less real in the man who has already led a correct moral life, than in him who has lived in the practice of vice, because it is less apparent in its effects. In either case it is a radical change in the disposition and motives which have governed the life and conduct. In one case the change in the temper of the heart brings with it no considerable change of outward conduct, because none is requisite: but in the other, the whole life, as well as the heart, is to be brought into subjection to the obedience of Christ.

This is a question of immense practical importance. For if persons are left to suppose themselves in the way of salvation, because they have been educated in a christian country, and have lived in the enjoyment of Christian privileges, and have not grossly neglected the more obvious religious

duties, all exhortations to a thorough repentance will be rejected as not applicable to them. How can they be excited to pray that a new heart may be given them, and a new spirit be put within them? They will imagine that they are already running the Christian course, when they have not in fact even entered upon the path which leads to eternal life. They are attempting to build the superstructure, while the foundation is in the sand. Such a building must fall; and O, how great will be the fall thereof!

Another mistake in this letter, similar to that which I have mentioned, appears to me to be in the author's supposing a much greater importance to be attached to the *feelings* in religion, than is actually given them by the class of Christians of whom he speaks; and in opposing this opinion, he *seems* (for I do not believe that he intended to do it) to run into the other extreme of rejecting the influence of the feelings altogether. Although there are many who believe that they are aware of the time when, by the operations of the Holy Spirit, they are first made fully sensible of their sinfulness, and their need of a Saviour, and are led to such a confidence in the merit of his atonement, as induces them to hope that they are born of God, yet I believe there are very few who avowedly regard this state of feeling as in itself any evidence of their conversion. That a change of the feelings in reference to matters of religion, goes to form a part of the character of a Christian, cannot, I think, be doubted. Nor do I see that there is any difficulty in supposing that the person, who is the subject of such a change, may be at the time conscious that it is going on. He may be conscious that his mind is less engrossed by worldly or sinful affections; that he now takes pleasure in the performance of duties that before were disagreeable or indifferent to him; that he has a dread of falling into sin

to which he was before a stranger; that he finds a new delight in drawing near to God in his worship and ordinances, which he has never before tasted. He will not indeed look upon these feelings as the proofs of his conversion; but he will regard them as a part of that work of divine grace which is wrought in his heart.

We might, if it were necessary, farther illustrate this point, by the comparison from archbishop Sharpe, quoted in the letter. The sick man, he remarks, does not fix upon any particular moment as the time of his recovery. Neither, we may add, does he fix upon the removal of any particular symptom, as the *evidence* of his recovery. It is not merely because he regains his strength, or is able to perform some little labour, that he thinks himself recovering. But he finds that he relishes the food which formerly he loathed; that he now takes pleasure in objects which then were painful to him; that his spirits which were oppressed or wavering are now steady and serene. Were he to take the appetite alone as the mark of returning health, that might itself be diseased, and if trusted to and indulged, might throw him back into deeper distress; and the pleasure that he feels, or the elevation of his spirits, if regarded by themselves, may be confounded with the delusions of a delirium. But all taken together form that wonderful combination of capacities and enjoyments which constitute health.

The fruits of the Spirit, it is to be remembered, are "*love, joy, peace,*" as well as "*long-suffering, gentleness, goodness, faith, meekness, temperance;*" and the true Christian lives in a greater or less degree in the enjoyment of those holy affections, as well as in the performance of these duties. Did not holy David exclaim, "O how love I thy law! It is my meditation all the day?" With what fervour does St. Paul call upon Christians to "Rejoice

in the Lord always, and again I say rejoice." "And the peace of God, *which passeth all understanding*, shall keep your hearts and minds through Jesus Christ." It will not be supposed that I should wish to see religious feelings, however elevated they may seem to be, excited or encouraged to the neglect of a Christian life. Nor do I believe that there are Christians in our country, unless it be some few of the wildest of enthusiasts, who would avowedly do it. The feelings and the conduct each form a part of the Christian character, and neither can be made a substitute for the other; although the correctness of the feelings is always to be tested by the correctness of the conduct.

Had the author of the letter argued, that where so much is said of the necessity of a renovation of heart as the very commencement of a Christian life, and so much importance attached to the possession of right religious feelings, there is great danger of insensibly overlooking the equal necessity of persevering in the paths of holiness, and walking in all the commandments of the Lord blameless, I should have most cordially agreed with him. I do indeed believe that there is great danger of this. But I also believe, and there is much consolation in the belief, that many, at least, of those among whom it exists, are aware of the danger, and are watchful and diligent to guard against its effects.

Let us on the other hand see that we do not in our church run into the opposite error, of placing such an exclusive reliance on the more external fruits of the spirit (if I may so express myself) as shall chill our religious affections, and enfeeble our zeal. A proper cultivation of the affections of the heart is necessary to a zealous discharge of the duties of life. He whose religious feelings are languid, and whose thoughts dwell much on the world and its pleasures or its business, will not be ready to engage with much ardour in the

plans of Christian benevolence for which the present age is so distinguished. While he who places a high value on spiritual blessings, who sets his affections on things above the earth, will not only be careful to maintain good works in his own person, but will be active in his endeavours to extend to others those blessings which have been the source of so much enjoyment to himself. S.

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To the Editor of the Gospel Advocate.

MR. WEBSTER'S DISCOURSE.

I HAVE read with very great pleasure the discourse by the honourable Daniel Webster, in commemoration of the first settlement of New England, which was pronounced by him at Plymouth, the 22d of December, 1820, and published in Boston on the same anniversary, in 1821.

Mr. Webster's views upon all subjects to which he turns his attention are so lofty and extensive, that he cannot descend either to the common place remarks, or to the narrow prejudices of meaner minds. It was of course to be expected from him that he would refrain with dignified moderation, from that intemperate and indiscriminate abuse of the church of England which has been a sort of heir-loom among the descendants of the puritans; and which is now continued, for party purposes, by those who have retained nothing of their patrimonial religion but its name and its animosities. There are, however, some expressions which occur in this discourse, on which I must request permission to offer a few observations to your readers.

"We have come to this rock," says the orator, (p. 10.) "to record here our homage for our pilgrim fathers; our sympathy in their sufferings; our gratitude for their labours; our admiration of their virtues; our veneration for their piety; and our attachment to



those principles of civil and religious liberty, which they encountered the dangers of the ocean, the storms of heaven, the violence of savages, disease, exile, and famine, to enjoy and to establish."

Again, (p. 20.) "They fled not so much from the civil government, as from the hierarchy, and the laws which enforced conformity to the church establishment. Mr. Robinson had left England as early as 1608, on account of the prosecutions for non-conformity, and had retired to Holland. He left England, from no disappointed ambition in affairs of state, from no regrets at the want of preferment in the church, nor from any motive of distinction or of gain. Uniformity in matters of religion was pressed with such extreme rigour, that a voluntary exile seemed the most eligible mode of escaping from the penalties of non-compliance. The accession of Elizabeth had, it is true, quenched the fires of Smithfield, and put an end to the easy acquisition of the crown of martyrdom. Her long reign had established the reformation, but toleration was a virtue beyond her conception and beyond the age. She left no example of it to her successor; and he was not of a character which rendered it probable that a sentiment either so wise or so liberal should originate with him. At the present period it seems incredible, that the learned, accomplished, unassuming and inoffensive Robinson, should neither be tolerated in his own peaceable mode of worship, in his own country, nor suffered quietly to depart from it. Yet such was the fact. He left his country by stealth, that he might elsewhere enjoy those rights which ought to belong to men in all countries."

Again, (p. 24.) "This was not the flight of guilt, but of virtue. It was an humble and peaceable religion, flying from causeless oppression. It was conscience attempting to escape from the arbitrary rule of the Stuarts. It was Robinson and Brewster, leading

off their little band from their native soil, at first to find shelter on the shores of the neighbouring continent, but ultimately to come hither; and, having surmounted all difficulties, and braved a thousand dangers, to find here a place of refuge and of rest. Thanks be to God, that this spot was honoured as the asylum of religious liberty. May its standard reared here remain for ever! May it rise up as high as heaven, till its banner shall fan the air of both continents, and wave as a glorious ensign of peace and security to the nations!"

A lively writer of our own country, speaking of the imperfections of history, has remarked, that "the same event, treated by different historians, comes white from one hand, tinged with a rosy blush from another, and from another black."\* Under this last hue it has been so customary to represent all the proceedings of the church of England with reference to the dissenters, that even the most intelligent and candid minds may well be pardoned for having received and entertained erroneous opinions. The story has been told so continually on one side, that the opposite has been entirely unknown. No suspicions have induced the labour of collating the representations of differing historians. The labour itself is revolting to men of genius but of little leisure. They wish to read history only as a recreation from toil. They shun the trouble of investigating subjects unconnected with their immediate occupations. And they therefore suffer themselves, especially with regard to a theme of expiring interest, and so rough and unpleasant in its own nature, to float along with the current of popular feelings and prejudices.

Yet surely the love of truth, and, I may add, a proper veneration for the character of our forefathers ought to

\* Inaug. Discourse, by the honourable Govr. Morris, before the N. York Hist. Soc. on the 206th anniversary of the discovery of New York. Sept. 4, 1816.

lead to a different result. We are far enough removed by the lapse of two centuries to contemplate with calmness the ferments of that age of revolution. And it is but a poor compliment to the memory of our puritan ancestors, if we think it necessary to support their fame upon the exaggerations which, under their circumstances, the infirmities of our nature rendered almost inevitable.

It would seem, from the extracts above given, to be Mr. Webster's opinion, that, from the beginning, there was no disposition in the rulers of the English church to tolerate the slightest deviations from established practice; that the sole object of the puritans was to obtain a full toleration for themselves; and that their religious principles and modes of worship were entirely peaceable and inoffensive. I hope to be able to show your readers that the representations which have thus led astray even the most candid and liberal, are to be received with much extenuation. I hope to convince them that there was a disposition in the church of England to treat with tenderness the scrupulous objections of conscientious men, upon points unconnected with the great principles of doctrine; that so far from there being any desire for toleration among the puritans, they accused the church of a desire to tolerate as one of the marks of her corruption; that so far from having any idea of religious liberty in the proper sense of the term, they were opposed to religious liberty from principle; and that the hardships which they underwent are to be attributed in the first instance to their own seditious opposition to government.

In the year of our Lord, 1541, the celebrated Calvin established at Geneva his system of ecclesiastical government consisting of pastors, doctors or teachers, lay elders and deacons. He acknowledged that this was contrary to the practice of the ancient church, and defended it only on the plea of neces-

sity, the bishop, who was also the prince of that city, having fled, and being so opposed to the reformation that he would not ordain any who supported it. Calvin himself became one of the pastors, though there is no evidence that he was ever ordained. Bayle says of him, that he had only received the tonsure, a ceremony administered to boys who were designed for the clerical office.

In England the reformation having been conducted by the authority of government, and under the direction of the archbishop and several of the bishops, there was no assignable reason for any departure from the outward order of the church. All that was to be done, was to banish doctrines contrary to God's word, to make the people acquainted with the scriptures, to give them a liturgy free from corruptions, and to remove from it all idle and unprofitable ceremonies.

During the reign of Edward, there was very little difference of opinion among the English reformers. Hooper, indeed, who had been on the continent in the reign of Henry, and who was consecrated Bishop of Gloucester in 1550, scrupled about wearing the episcopal robes, which were then of white and scarlet, because he considered them as the dress of popish bishops. He also objected to some oath which was then required to be taken. In both these particulars the king respected his scruples, and wrote to the bishops not to insist upon his conformity. The bishops, however, prevailed upon him not to depart from the usage of the church; and it does not appear that any farther difficulty was made.

When Mary succeeded her brother on the English throne in 1553, and re-established popery, many both of the clergy and laity fled from the fury of her persecution to the continent, and English congregations were established at Emden, in West Friesland, Arrow, in Switzerland, Strasburg, Zurich, and Frankfort. At the latter place, where

they were most numerous,\* one of the churches was obtained for their use, on the condition that they should conform to the French in doctrine and ceremonies, and subscribe their confession of faith. Here was the beginning of troubles. The French used the liturgy of Calvin, and the English were induced to leave out the responses, the litany, the use of the surplice, and to make other alterations so as to accommodate the order of their service as nearly as possible to that of the French. They also elected John Knox, the Scotch reformer, who was then with Calvin at Geneva, to be their minister. The English at Zurich and Strasburg remonstrated at this proceeding, and urged them to continue the order which had been established in the reign of Edward. Knox appealed to the judgment of Calvin, who immediately entered into a contest which related to the merits of his own mode of worship. He reprov'd the English divines who preferred the English liturgy to that of Geneva, spoke contemptuously of it as containing many sufferable fopperies (*tolerabiles ineptias*) and advised its advocates to lay aside the remains of popery, and not to value themselves upon their own whims, nor check the edification of the church by peevishness and pride." Knox afterwards preached against the prayer book, charging it with superstition, impurity, and imperfection, and the governours of the church with slackness in reformation, and want of discipline. Knox, however, was soon afterwards accused, by the magistrates of the city, of treason against the emperor, and compelled to retire to Geneva. Most of his party followed him, and those who remained returned to the use of the liturgy. This peace, however, was of no long continuance. A dispute arose between Dr. Horn their pastor, and a lay gentleman of the

name of Ashley, which was conducted with great imprudence and violence on both sides. The congregation at length determined to adopt the system of ecclesiastical discipline established by Calvin, and their pastor Dr. Horn withdrew to Strasburg. The English who had retired with Knox to Geneva, published in 1556 a form of worship bearing this title, "The service, discipline, form of common prayers and administration of sacraments used in the English church of Geneva." This was wholly upon the Calvinian plan.

Upon the accession of queen Elizabeth, in 1558, the exiles returned to their country, bearing with them those seeds of dissent which had thus unhappily been sown in a foreign land. Those of Frankfort, however, exhibited greater moderation than those of Geneva. The former declared their determination to acquiesce in the publick establishment, provided nothing immoral was imposed, and to submit to what should be determined on by the clergy, and sanctioned by the royal and parliamentary authority. The latter were disposed to insist upon the adoption of the Genevan system of discipline and worship as the only plan of agreement, because it would create a broader distinction between the reformed and the Roman communion. By that arbitrary association which is so common when the mind is heated, they considered every practice of the church of Rome as inseparably connected with her corruptions. To them the slow employment of separating the gold and precious stones of antiquity from the wood and stubble which superstition, cupidity, and ignorance had intermixed, appeared to be an unworthy caution; and they wished at one sweep to level the whole building to the foundation, that they might erect thereon the modern structure of the Genevan reformer.

Such was the origin of those who were afterwards called puritans; and even from this cursory and imperfect statement it will appear that they were

\* Strype says they amounted in all to sixty-two. Mem. vol. ii. p. 241. Grindal, in a letter to bishop Ridley, speaks of nearly one hundred students and ministers then in exile. Stillingfleet, *Unreas.* of Sep. p. 8.

divided into two classes.\* The more moderate had scruples of conscience about wearing the surplice, the episcopal habits, and the four-cornered hat, kneeling at the communion, and the sign of the cross in baptism. But while they had these scruples, as to their own practice, they were content to let others conform to these habits and ceremonies.

On the other hand, the more violent were for imposing their own scheme upon the whole nation. They considered the ceremonies and ordinances of the church as absolutely unlawful, "accounting," says Fuller, "every thing from *Rome* which was not from *Geneva*; endeavouring in *all* things to conform the government of the English church to the presbyterian reformation."

Of the moderate class were Coverdale, the ex-bishop of Exeter, Fox, the martyrologist, Dr. Humphreys, and many others. And with regard to such men, the greatest tenderness was exhibited. Coverdale was one of the consecrators of archbishop Parker, and because he had scrupled about wearing the episcopal robes, he was permitted to appear on that occasion in a long gown. He would have been restored to his bishoprick, but refused to be so, probably on account of his attachment to the puritans. Fox was made a prebend in the church of Salisbury, and would have been raised to very considerable preferments if he had not declined them, being always unwilling to subscribe the canons, and disliking some of the ceremonies. When archbishop Parker summoned him to subscribe, he produced the new testament in Greek, saying, "To this I will subscribe."

\* Fuller, who published his history in 1656, and cannot be considered as having any bias against that party, gives the same account. "The puritans," he says, "of this age [queen Elizabeth's reign] were divided into *two ranks*; some mild and moderate, contented only to enjoy their own conscience. Others, fierce and fiery to the disturbance of the church and state." Church Hist. lib. ix. p. 76.

When subscription to the canons was required of him, he refused; yet he was permitted to retain his prebend till the day of his death. Dr. Humphreys was regius professor of divinity, and president of Magdalen college, in Oxford, and continued so, notwithstanding his non-compliance with the appointed habits. He was made successively dean of Gloucester, and dean of Winchester, and "notwithstanding his non-subscribing," says Fuller, "he kept his professor's place and deanery of Winchester as long as he lived." Church Hist. lib. ix. 501. Mr. Neal himself allows that so late as 1586, twenty-eight years after queen Elizabeth's accession to the throne, the puritan platform, entitled the holy discipline, was subscribed by above *five hundred puritan* clergymen, all beneficed in the church of England," and, to use his own words, "useful preachers." On that occasion they passed a resolution, "that since the magistrate could not be induced to reform the discipline of the church, by so many petitions and supplications, that therefore, *after so many years waiting*, it was lawful to act without him, and introduce a reformation in the best manner they could." If they were all beneficed, and not only beneficed, but *licensed to preach*, and had been so many years waiting, and petitioning, and supplicating to alter the constitution of the church, surely they must have been treated with some indulgence! Among these beneficed and licensed puritans, we find all their great leaders, Cartwright, Travers, Field, Snape, Johnson, Sparks, Cawdrey, Payne, Udale, &c. about fifty of whom Mr. Neal has particularly enumerated.

Sir Francis Walsingham, who favoured the presbyterians, who was one of the most honest, wise, and virtuous ministers of that or any other age, and who may therefore be considered as a credible and impartial witness, has given the following testimony respecting the conduct and motives of the

queen. "I find her majesty's proceeding to be grounded upon *two* principles. The one, that *consciences are not to be forced, but to be won, and induced by force of truth, with the aid of time, and the use of all good means of instruction and persuasion.* The other, that causes of conscience when they exceed their bounds and grow to be matter of *faction*, lose their nature, and that sovereign princes ought distinctly to punish their practices, and contempt, though coloured with the pretence of conscience and religion." He then proceeds to show how lenient her conduct had been towards the conscientious papists, "her majesty not liking to make windows into men's hearts and secret thoughts, except the abundance of them did overflow into overt or express acts or affirmations: nor was it till after the pope had excommunicated and proscribed her, absolving all her subjects from allegiance, and after rebellions had been excited, and there was fear of foreign invasion, that severe laws were enacted against them. Elizabeth has been reproached by Neal and other puritan writers, for leaning too much towards the papists, but this able state paper, as it may be called, will convince every candid mind with what an even hand she held the balance between the disaffected parties in her kingdom. It may be found at large in vol. ii. of Burnet's history of the reformation, and well deserves the attention of your readers. I proceed to give an extract from that part of it which relates to the puritans.

"For the other party which have been offensive to the state, though in another degree, which named themselves reformers, and we commonly call *puritans*; this hath been the proceeding towards them; a great while when they inveighed against such abuses in the church as pluralities, non-residence and the like, their *zeal* was not condemned, only their *violence* was sometimes censured; when they refused the use of some ceremonies and rites, as su-

perstitious, they were tolerated with much connivancy and gentleness; yea, when they called in question the superiority of bishops, and pretended to [bring] a democracy into the church, yet their propositions were here considered, and by contrary writings, debated and discussed. Yet all this while it was perceived that their course was dangerous and very popular; as because papistry was odious, therefore it was ever in their mouths, that they sought to purge the church from the relicks of papistry; a thing acceptable to the people who love ever to run from one extrem to another.

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"But now of late years when there issued from them that affirmed, the consent of the magistrate was not to be attended; when under a pretence of a confession, to avoid slander and imputations, they combined themselves by classes and subscriptions; when they descended to that vile and base means of defacing the government of the church by ridiculous pasquils; when they began to make many subjects in doubt to take oaths, which is one of the fundamental parts of justice in this land, and in all places; when they began both to vaunt of their strength, and the number of their partisans and followers, and to use comminations that their cause would prevail, through uproar and violence; then it appeared to be no more zeal, no more conscience, but meer faction and division; and therefore though the state were compelled to hold somewhat a harder hand to restrain them, than before, yet was it with as great moderation as the peace of the state or church would permit. As things themselves altered, the queen applied her religious wisdom to methods correspondent unto them; still retaining the two rules beforementioned, and dealing tenderly with consciences, and yet in discovering faction from conscience, and softness from singularity."

It will now, I think, be apparent to your readers that with regard to the

moderate party of the puritans, there was the greatest disposition in the rulers of the church to exercise indulgence. And if all the dissenters had been thus moderate and peaceable, they would have been suffered quietly to dispense with the obnoxious ceremonies. Nay, what is more, the ceremonies they complained of, would have been abolished, if by so doing the peace of the church could have been restored; for sir Francis Walsingham was authorized by the queen to offer, that provided they would conform in other points, the three shocking ceremonies, as they considered them, kneeling at the communion, wearing the surplice, and the cross in baptism, should be expunged from the common prayer. To these concessions they replied in the language of Moses to Pharaoh, (Exod. x. 26,) "There shall not a hoof be left behind." They wished to have the church liturgy wholly laid aside, and to introduce one of their own making.\* This arrogant answer lost them the affections of Walsingham, for he saw clearly that nothing would content them but the overthrow of the church.

Contrast this lenity on the part of the government with the conduct of the more violent class of *puritans*, and it will be seen on which side modera-

\* To see how far their designs extended with regard to the liturgy, lord Burleigh tried the following experiment: he asked, "*Whether they desired the taking away thereof?*" They answered *No*; but *only* the amendment of what was *offensive* therein. He required them to make a better, such as they would have settled in the stead thereof. Whereupon,

"The first class framed a new one, somewhat according to the form of Geneva.

"The second, *DISLIKING* it, altered it in six hundred particulars.

"The third *QUARRELLED* at these alterations, and resolved on a new model.

"The fourth class *DISSENTED* from the former.

"Thus, because they could not agree among themselves, that wise statesman put them off for the present, until they should present him a pattern with a perfect consent." Fuller, Church Hist. lib. ix. p. 178.

tion lay. Presbyteries were formed in every part of the kingdom; disaffected lecturers and tutors obtained entrance into the universities to corrupt the students; and itinerant preachers went through the country to prejudice the minds of the people against the liturgy, conforming ministers, and bishops. The clergy who wore the habits prescribed by law, were mobbed in the streets, reviled as they went along, and their faces spit upon. In 1562, "one preacher," says Strype, "not of the baser sort or estimation, did glory and boast that he made *eight* sermons in London, against surplices, rochets, tippets, and caps, counting them not to be perfect that did wear them, &c." The populace were stirred up even to fighting in the church. The elements prepared for the holy communion were forcibly taken away even when the piously disposed were ready to receive. Clergymen, while they were celebrating the holy offices, were turned by violence out of the church only because they wore surplices. A variety of abusive epithets were heaped upon the conforming clergy. "Some," says Camden, "who had a profound veneration for the Geneva platform of church discipline, imagined there was no surer or nearer way for erecting it in England than by loudly railing against the English forms and rites, and rendering the names of bishop and prelate as odious as they could to the common people. Their first essay, therefore, was to put out scurrilous pamphlets against church order and prelacy." (Ann. Eliz. 1588.) In consequence of this design, the highest encomiums were bestowed upon the Genevan plan, the church at Geneva being appealed to as the most perfect model. They called it "the venerable doctrine of discipline, the most beautiful order of ecclesiastical regiment; the substantial form of Christ's government, the most holy discipline; the true discipline by God's word, without which no true religion can be; the

only bond of peace; the punisher of sin; maintainer of righteousness and the bane of heresy: In short, 'tis pure, perfect, and full of all goodness." The patrons of this discipline were as wonderful as the scheme itself. They were pious, learned, worthy, painful, faithful, eminent godly men, who strove for true religion and government of the church. (See Neal *passim*.)

On the other hand there were no names too bad to be heaped upon the bishops and conforming clergy. They were called, "petty popes, popelings, papists, popish priests, antichrists, petty antichrists, dumb dogs, idle drones. Fryars and monks were not so bad; all of them in an unlawful calling, and no better than a brood of petty antichrists. Bishops are contented to be bawds to all kind of sinners. If in king Henry's days, idle, loiterous, and hypocritical fryars and monks (for all their great authority, and undeserved estimation they were in) were in the spite of the pope put down; why should you think it an impossible matter in queen Elizabeth's days to make a search amongst those who are their successors, and to saw off some of your branches that make you all to be as evil, if not worse than a great sort of your predecessors were, that is, idle overseers, slow preaching pastors, vain glorious prelates, refusers of reformation, and maliciously and wilfully blind bishops." This was published so early in queen Elizabeth's reign as the year 1567. By the unprofitable branches to be cut off, it is directly asserted were meant the prelates.

Take another specimen: "Our bishops, and proud, popish, presumptuous, paltry, pestilent, and pernicious prelates, are usurpers. They are cogging and cozening knaves. The bishops will lye like dogs, impudent, shameless, wainscoat-faced bishops. Your places are anti-Christian. They are limbs of antichrist. Simony is their lacquey, monstrous, ungodly wretches; that to maintain their own outrageous proceed-

ings, mingle heaven and earth together. They ought not to be maintained by the authority of the magistrate in a Christian commonwealth. That our lord bishops, as John of Canterbury, with the rest of that swinish rabble, are petty antichrists, petty popes, proud prelates, enemies to the gospel, and most covetous, wretched priests, &c. I will tell you, sir, I am persuaded in my conscience, that the Lord hath given many of our bishops over into a reprobate sense. For they do wilfully oppose themselves against the Lord his known truth; yea, and persecute it. And I suppose them to be in the state of the sin against the Holy Ghost." Bad as this billingsgate language is, it is not the worst, nor the most indecent. There were a swarm of libels, under the signature of Martin Mar-prelate, written by some of the heads of the puritans, Penry, Throgmorton, Udal, and Fenner, in which, not only the above epithets were used, but the archbishop was also called the Beelzebub of Canterbury, pope of Lambeth, the Canterbury Caiaphas, Esau, a monstrous anti-Christian pope, a very anti-Christian beast, a most vile and cursed tyrant, &c."

The manner in which they addressed the parliament, though not so abusive, was supercilious in the highest degree, and fitted to provoke that body to pass severe laws against them. In 1572, they formally presented *two admonitions* to parliament; of the manner of which, the following may serve as a specimen:

"It has been thought good to prefer to your godly considerations, a *true platform of a church reformed*, to the end that it being laid before your eyes to behold the *great unlikeness betwixt it and this our English church*; you may learn, *either with perfect hatred to detest the one*, and with *singular love to embrace and careful endeavour to plant the other*; or else to be without excuse before the majesty of our God." Admon. 1. p. 1. A little after reciting

a catalogue, lord bishop, suffragan, dean, archdeacon, &c. they add, "All which, together with their offices, as they are *strange and unheard of in Christ's church*; nay plainly in God's word forbidden, so are they *utterly, with speed, out of the same to be removed.*" Ib. p. 4. "You [the parliament] must displace those ignorant and unable ministers already placed, and in their rooms appoint such as both can and will, by God's assistance, feed the flock." Ib. p. 5. "To redress these, your wisdoms have to remove, as before, ignorant ministers; to enjoin *deacons* and midwives not to meddle in minister's matters; if they do, to see them *SHARPLY PUNISHED.*" Ib. p. 7. Deacons are classed with midwives; and sharp punishments are required to be inflicted on them for officiating as ministers, when deacons had been considered, from time immemorial, one order of ministers in the Christian church, and as such were solemnly ordained in the church of England!

Again, in the same admonition, "You may not do as heretofore you have done, patch and piece; nay, rather go backward, and never labour or contend to perfection. God has by us revealed unto you, at this present, the sincerity and simplicity of his gospel; not that you should, either wilfully withstand, or ungraciously tread the same under your feet; for God doth not disclose his will to any such end; but that you should yet now at the length, with all your main and might, endeavour that Christ, whose easy yoke and light burthen we have of long time cast off from us, might rule and reign in his church." This easy yoke and light burthen was the Geneva platform of church discipline.

In the second admonition, written by Cartwright, in the name of the whole body of the puritans, the parliament were told, "That the state did not shew itself upright, allege the parliament what it will; that all honest men should find lack of equity, and all good

consciences condemn that court; that it *should be easier for Sodom and Gomorrha in the day of judgment than for such a parliament*; that there is no other thing to be looked for than some speedy vengeance to light upon the whole land, let the *politick Machiavils of England provide as well as they can, though God do his worst*; and finally, that if they of that assembly would not follow the advice of the first admonition, they [the puritans] would infallibly be their own carvers in it; *the church being bound to keep God's order, and nothing to be called God's order but their present platform.*" What would a legislature, at the present day, think of being thus *admonished* by a number of private citizens, and they *clergymen*!

In another piece, entitled "a supplication to the high court of parliament," we find these words: "Unless *without delay*, you labour to *cleanse the church of all lord bishops, dumb ministers, non-residents, archdeacons, commissaries, and all other Romish officers and offices, there tolerated, and so tolerated, as by the consent and authority of the parliament they are maintained*; that you are, both in this life and the life to come, likely to be subject unto the intolerable mass of God's wrath, the execution whereof is not unlikely to fall upon you and your houses, unless you prevent the fierceness of the Lord's indignation." Supplic. p. 18. So again, p. 19. "Shall you of the high court of parliament be dispensed with, being guilty (except you labour to remove the dumb ministry, non-residents, with the usurped and anti-Christian seats of lord bishops, &c.) *of tolerating and establishing greater sins, &c.—not to be tolerated by your authority, unless you think that you may tolerate sin by your laws*; nor yet once to be spoken for or countenanced, unless you would plead for Baal." This extract clearly shows, that their design was, to erect their system upon the ruins of that which then existed; to make the Geneva platform the establishment, removing



the bishops and all the clergy who were not of their own party, and refusing toleration to episcopalians, however conscientious they might be, because it would be unlawful to tolerate sin.

Similar language was used in addresses to the queen. In a petition, said to be from the commonalty, occur the following expressions: "And to conceal nothing from your majesty, *we are greatly moved at the hearing of the sermons of the godly preachers*; for they plainly say, that if the Lord his matters [i. e. the Geneva platform] be not regarded, but still cast aside, and temporal security sought for only by the wisdom of man, that then there is a heavy judgment provided by the Lord, and a black cloud hanging in the air, for that he will not be continually rejected," &c. This was written at a time when the kingdom was threatened with an invasion; and that the queen might be looked upon as the cause of the calamities of the nation, because she would not comply with the demands of the party, they add, "God hath many times, and by divers means, heretofore knocked, not only by his gracious blessings and sundry petitions, but also by his fearful threatenings. For undoubtedly as often as the Lord hath shaken his iron rod at your grace, by the sons of Belial, the papists, so many times hath he shewed himself offended and displeased, for that you have not as yet given unto him the honour of his temple, and the glory of his sanctuary. Wherefore, most gracious sovereign, let him not have the occasion to shake his rod any more," &c. As to themselves they say, that God had withdrawn his judgments upon their account, "*having respect to his name, and to the prayers of his little flock*." At the same time, their injunction to the queen is, "Make an entire and simple confession of your sins. If, after this humble confession of sins, *with a full resolution to remove them, and, first of all, this dumb ministry, which is the foulest of all*, you shall also offer to the Lord in his temple the

sacrifice of a holy, learned ministry, that he may smell a savour of rest; then, undoubtedly, he will be appeased towards this land." The foulest of all the queen's sins was the dumb ministry, i. e. the bishops and conforming clergy: and when she had confessed and removed this sin, and offered to the Lord in his temple the sacrifice of a holy, learned ministry, i. e. established the puritan ministers, as rulers of the church, then the Lord would smell a savour of rest, as he did when Noah offered a sacrifice after the deluge, and his anger would be appeased.

The same spirit and temper were displayed in the famous libels, under the signature of Martin Mar-prelate, which, it has been already observed, were written by some of the leading puritans. Take the following address to all the clergy, part ii. "My desire is, to have the matter tryed, whether your places ought to be *tolerated* in any Christian commonwealth? *I say they ought not*." Thus again: "This learned discourse is a book\* allowed by *ALL the puritan preachers in the land who would have all the remnants and relicts of antichrist banished out of the church, and not so much as a lord bishop, (no, not his grace himself,) dumb minister, (no, not dumb John of London himself,) non-resident, arch-deacon, abby-lubber, or any such loyterer, tolerated in our ministry*." Will any one say, after reading these extracts from the authentick and official documents of the puritans, that their object was to obtain a toleration for themselves, or to practise toleration towards others? Will any one say, that theirs was a quiet and peaceable religion, or that they had any idea of what is now meant by the term *religious liberty*?

\* A treatise, by the puritans, entitled "A learned discourse of ecclesiastical government," which was answered by Dr. Bridges, dean of Sarum, and afterwards bishop of Oxford, in his "Defence of the government established in the church of England, for ecclesiastical matters." 4to. 1587.

Or will any candid man affirm, that the blame of those unhappy dissensions and severities, is to rest entirely upon the episcopal part of the church of England?

We are apt to judge of the actions of past times, by the prevailing opinions of the present; but this inevitably leads to wrong conclusions. Schism has now become so common, that it is scarcely regarded as a crime. The smallest and most trifling diversities of sentiment are now thought sufficient to warrant the separation of Christians into different communions. In short, the question to what religious society men are to belong, is now most generally decided by accidental circumstances, by taste or fancy, and sometimes by political views, and other motives of worldly interest. It was not so then. The only thing which was then considered as justifying separation was *the requisition of sinful terms of communion*. In this principle all Christians were agreed. When, therefore, queen Elizabeth came to the throne, and the church of England was to be settled in a permanent form, and its rules made the law of the land, not a single individual in the nation had any idea of a separation into different communions. For ten years after her accession, the papists continued to attend the parish churches, and receive the communion from the parish clergy. Nor was it till the pope had issued his bull of excommunication against Elizabeth, in 1568, that they withdrew and formed separate assemblies. In settling the church, therefore, it was the object of the queen, and of the wise statesmen by whom her councils were chiefly directed, to conduct all the details of the ecclesiastical establishment in such a manner as might harmonize the discordant materials of which her kingdom was composed. If all who had renounced the errors of the church of Rome had united in effecting this great object, it was probable, as far as human perspicacity could judge, that, after a few years had given strength to the

requisitions of government, and animosities had been suffered to subside and soften, the whole nation would have been united in one communion. But this goodly design was marred by the opposition of the small but active party who, while in exile, had become attached to the Genevan system of discipline.\* They in fact made a diversion in favour of popery. They established their presbyteries two years before the papists separated. And it is a well established fact, that their proceedings were a cause of great rejoicing at Rome; that they encouraged the popish party to greater exertions; and that they were fomented by emissaries, sent expressly, with a license from the pope, to assume the character of puritan teachers.

Political motives, too, were as strong as religious, for the preservation of unity. The popish party were still strong. Many of the most powerful and wealthy, among the nobility and gentry, were still wedded to the faith, and ceremonies, and external splendour, of the Romish ritual. Great numbers of the bishops and clergy still remained, who, though deprived and overawed by the strong hand of government, would have been ready to take advantage of another revolution, as they did in the days of Mary. The most powerful governments of Europe, Spain, France, and Austria, were subject to the influence of the pope, and ready to invade England, whenever a favourable opportunity should be presented.

Unity, therefore, being required by the strongest motives which could operate on the human mind, and being the sole object of all parties in the state, the question between the government

\* It is computed, by bishop Maddox, that the English exiles at Geneva, who were the germ of the puritans, did not amount, ministers and people, to more than one hundred. And of these ministers, several, though they preferred the Geneva model, yet could, and actually did, comply with the established form, and were beneficed in the church.

and the puritans was reduced to a single alternative. Either the puritans were to be put into power, and the Genevan system established by law; or else the existing establishment must be supported, and the puritans required to conform to it. If the first part of the alternative had been adopted, what would have been the consequence? Episcopacy would have been proscribed; Calvinism would have been made the law of the land; the great majority of the clergy would have been expelled, or forced to compliance from unworthy motives; the great body of the nation would have been made to yield to the humours of a few; the papists would have been strengthened by the co-operation of the Lutherans and Episcopalians; the foreign potentates would have received a powerful support in their projected invasion; and the government might have been overturned, and popery again established.

On the other hand, the reformation of the church of England, as it had been established by king Edward, *was held in great esteem abroad*; was looked upon by the most temperate protestants, *as a happy medium between the Calvinists and Lutherans*; had been settled upon very mature advice and consideration; had not only been twice before confirmed by parliament, but had also been *universally complied with*. This gave the queen a great advantage when the popish bishops advised her "not to be led astray and persuaded to embrace schisms and heresies, in lieu of the catholick faith," for she justly replied, that she should embrace what they themselves had formerly complied with; and then asked who were the schismatics and hereticks? When the emperor and the popish princes warmly interposed for the popish bishops and clergy, she was able to return for answer, that they opposed the laws and peace of the realm, by wilfully rejecting what many of them had publicly owned and declared in their sermons, during the reign of Edward. It was

of great consequence to the queen to be able to give so good a reason, when she refused a favour importunately asked by such formidable powers. All these advantages would have been lost, if the Genevan system had been adopted, after the lapse of a few years. It would have justly exposed the English reformation to the charge of instability; would have destroyed the respect of foreign nations, and rendered the queen contemptible even in the eyes of her own subjects.

The question, therefore, which presented itself, even in a political point of view, to the then existing government, was not whether there was to be any establishment at all, for on this point puritans and papists did not differ from the reigning authority; but whether king Edward's reformation, as re-established by queen Elizabeth, was more proper and comprehensive than the Geneva platform? Was it better accommodated to take in the generality of the nation, and unite protestants? If so, the exclusion of those who were unalterably attached to another form, was an effect that necessarily followed the establishment of the better plan. Whether the government were guilty of excessive rigour in the prosecution of their design, is a question which is not to be determined in the abstract, but must be viewed in connexion with the temper and the principles of the times, and the peculiar dangers to which the government of England was exposed. J.

Boston, January 5, 1822.

PRAYER FOR WINTER. TRANSLATED  
FROM ERASMUS.

O God, most wise, Maker and Governour of the universe, obeying whose commands the world is changed by set seasons, and through them ever revolves—behold, winter, as if the old age and death of the year is come; whose gloom and inclemency, that we may the more lightly bear them, the

grateful spring is made quickly to succeed. So, after the manner of the year, this our corporeal man flourisheth in infancy, glows in youth, matureth in a riper age; as time glides on, declineth and expires. But the horrors of death are stilled by the hope of a resurrection, which hath been made most sure to us, through the promise of thy Son, who is truth eternal, and who can no more be deceived, or deceive, than cease to be thy Son.—Through him, our spiritual man knoweth not old age nor death; but by his continual grace, buds in innocence, advanceth in piety, beareth fruit and disseminates to others, what it hath received from him; and the more the vigour of the body declineth, so much the more doth the spirit flourish. We pray, that those things, which thou hast seen fit to grant by thine only Son, thou wouldst deign to foster and to increase, through him, who liveth with thee, and reigneth for ever. Amen.

For the Gospel Advocate.

EXTRACT FROM THE MESSIAH.

Translated from the original German of Klopstock.

(Continued from vol. i. p. 332.)

Such a way pursu'd  
Gabriel, and soon approach'd the seats of God.  
'Midst where the suns conjoin their radiance,  
Rears itself heaven; a round unmeasur'd orb;  
The prototype of earth. Like flowing streams,  
Each charm of eye pours o'er the unknown space:  
Each time it moves, upon the wings of winds,  
Tunes forth, among the suns, a harmony  
That earth knows not. The harps of spirits there  
Emit those sounds, which floating towards his ear  
Sooth him that formed all; he, who appoints  
The prize of each bright chorister; who looks,  
With eye of joy, upon his works! Thus swell'd  
Their grateful notes the choristers of God:  
Thou who hast taught us songs of heavenly guise:

Thou who st God; who hear'st the words  
of his;

Tell, Sionitinn,\* what th' unearthly strains  
That heaven's inhabitants now poured forth:  
Hail e'ne of holiness, they sung, where all  
Breathes but God's presence; where our  
ravish'd sight

Beholds him, as he was, or is to be;  
Beholds th' ineffable without that veil,  
That imitative worlds must never pierce.  
We see thee, King, 'mid thy redeemed stand,  
And bless them, with thy looks of purest love.  
How art thou perfect, God! true names thee  
heaven

Jehovah! inexpressible! unseen!  
Our notes, that charm each seraph, strive in  
vain

To express thy majesty! O! can the thought  
Of e'en immortals dare to speak thy glory?  
O power mysterious! Eternal thou!  
Thou, sole amid thy wonders, perfect shin'st.  
Each smallest thing, that thou imaginest,  
Teems with omniscience; sublimer far  
Than all the thoughts, which slowly agitate  
Thine angels' breasts, mid still revolving  
hours.

O God! and deign'st thou to behold before  
thee,

And shed thy kindly influence upon those,  
Who, at thy word, were scatter'd forth to  
nought;

Those, whom a breath could bid to live again.  
First hast thou fram'd the heavens! then  
thine hand

Stoop'd to form us, to walk them forth with  
thee.

Thou wert not then, thou younger universe!  
Nor thou bright sun, and silver-streaming  
moon!

How was't with thee,† creation's first pro-  
duce;

Thou that sprang new from out eternity;  
On whose full orbit sits the all-avenger's  
throne.

E'en thy immeasurable round partook  
The greatness of thy Maker; him, whose  
voice

Spake the first rushing of thy chrystal seas;  
Their climes, extended like a countless world  
Of mountains heap'd together, heard his  
words!

Angel immortal, yet had heard them never:  
Still but one Being! Ruler of the world,  
Thou stood'st, and lonely look'dst upon thy-  
self,

Sole on thy throne of might: Refulgent pow'r,  
Then formed thou the seraphs, and the bands  
Of countless spirits full of awe, and thoughts  
That the Eternal had himself inspir'd.

Praises to thee, thou first of beings! sing  
Thou harp, a strain unending! Let the voice  
Of hallelujahs wake th' Eternal's praise!

\* The tutelar genius of Sion or Jerusalem.  
† The heavens.

To solitude, he saith, Be such no longer :  
To beings uncreated, Rise, be formed.  
While the song lasted, that heaven's choris-  
ters

Tun'd to the three times holy of the skies,  
The seraph had attain'd th' extremest sun  
That bounds on heaven. And now still  
silence reign'd ;

And ceas'd the all enchanting harps. Each  
waits

The look of praise, that God beams from  
above ;

The prize of dulcet sounds. And Gabriel  
pass'd

The ocean flood of suns. Heaven look'd  
upon him,

Heaven and Jehovah, as the seraph knelt.  
Scarce twice the time a cherub might pro-  
nounce

God's name, and call upon the holy Three,  
Had pass'd above his prayer, when Gabriel  
rose

Worthy the presence of his God to view.  
Then hasten'd soon, from forth the holy One,  
A spirit, whom earth's Lord his chosen calls,  
And whom, Eloa, name the hosts of heaven.  
Commissioned was that spirit to proceed  
With Gabriel towards God's throne. The  
first of all,

And mightiest next eternity, was he.  
O bless'd, one thought of great Eloa's mind,  
As the whole soul of God-created man,  
When, worthy of his Lord, he meditates  
Midst stillness and repose. His look of  
love

Is brighter far, than the new morn of spring ;  
Lovelier than are the stars, as they fit by  
The throne of heaven, and summon on their  
days.

First form'd of God, from out the morning  
dawn,

Ethereal sprang the spirit ; and around,  
A heaven of clouds bright glitter'd. God  
receiv'd

From forth the mist his angel. I am he,  
The holy One, he said, and blessed him.

Eloa look'd, and, as he knew his God,  
He seem'd entranc'd at the stupendous sight ;  
And sank incapable. At last his thoughts  
Burst forth, and show'd the heavens his soul  
sublime.

Whole worlds shall cease, and rise again from  
dust,

And centuries pass into eternity ;  
E'er holiest Christian may expect to feel  
Such thoughts of elevation rise within him.

(To be continued.)

For the Gospel Advocate.

IN MEMORY OF A FRIEND.

Before that orb, whose orient splendour glows,  
Shall shed its parting lustre in the west,  
Thousands, on whom its morning beams arose,  
Shall close their eyes, in everlasting rest !

What countless tears and sighs shall pay  
The last, sad tribute of a single day !

Long shall the tide of time, with fatal sway,  
Its victims daily to the deep consign,  
Ere its impetuous course shall bear away  
Such virtue, wit, and piety as thine ;

Whose hope could cheer, whose flash illumine  
Life's tearful passage to the silent tomb.

While sculptur'd marbles teach the curious  
eye,

Where worldly greatness moulders in the sod ;  
Unhonour'd and unknown, while myriads lie,  
Whose modest virtues stand before their God ;

Whose shroud the hand of pity gave,  
But rais'd no stone to mark the pilgrim's  
grave ;

Thy tablet fair, by mem'ry's pencil drawn,  
Shall rest, secure, in friendship's holy shrine ;  
Till those, to meet thy sainted shade have  
gone,

Who smil'd with thee, or mix'd their tears  
with thine.

Such tribute shall on earth be given ;  
Thy brightest record is enroll'd in heaven.

## RELIGIOUS INTELLIGENCE.

Extracts from the journal of the thirty-  
eighth annual convention of the diocese of  
New Jersey, concluded from page 40, of  
our last number.

THE churches at Piscataway and Wood-  
bridge, the former founded in 1721, the latter  
a little before that period, are the only ones  
of which the bishop speaks in terms of some  
despondency. "The church at Piscataway,  
always small, and for many years vacant,  
gives but faint promise of its ever rising to

distinction, among its sister churches." The  
church at Woodbridge, "small, and necessa-  
rily vacant, though risen from a state that  
threatened its total extinction, and though  
possessed of a building neatly and substan-  
tially repaired ; yet promises but little as to  
any such increase of its numbers, for many  
years, as shall enable it to support a minis-  
ter."

During the last year a new congregation  
has been collected at Patterson, which, though

now vacant, promises to do well. All the other churches in the diocese are in a prosperous condition. All have, at least, retained their standing, while many have increased greatly in their devout attendance on the services of the sanctuary.

The bishop had administered confirmation, in the preceding year, to ninety-nine persons, and admitted one deacon to the holy order of priests.

From the parochial reports, there appears to be

In 16 congregations,	748 families.
— 17 do.	597 communicants.
— 16 do.	131 baptisms.
— 14 do.	45 marriages.
— 15 do.	53 burials.
— 5 do.	470 Sunday scholars.

Collections have been made, in twenty parishes for the missionary and bishop's funds. The present amount of these funds is as follows: missionary fund, \$3074.24: bishop's fund, \$1418.59. "It is pleasing to me to state," says the bishop, "and I trust it will be received with becoming gratitude to God, the Author of every good gift, that the progress of the several institutions, connected with the church in this diocese, continues uninterrupted, and, though slow, is perhaps as great, under all circumstances, as ought to be expected. The fund of the corporation for the relief of the widows and children of clergymen, the missionary fund, the permanent fund of the protestant episcopal society for promoting Christian knowledge and piety, and the fund for giving additional support to the bishop, are all in a state of gradual augmentation; and promise to be, in addition to their usefulness at present, important means in the promotion of the welfare and progress of the church hereafter. Their beneficial influence, especially the missionary and episcopal society funds, we have already experienced, in a very considerable degree. The continuance, however, of their progress, greatly depends on the attention and faithfulness of the clergy of the diocese, in having the required collections punctually made; and otherwise promoting the interest and advancement of institutions so valuable. The laity will always be ready, I am convinced, to second their endeavours in the good work."

We notice with pleasure the judicious practice, adopted in New-Jersey, of appointing, at each convention, the parochial clergy to perform missionary duties in the vacant parishes. These duties are not so likely to be neglected, when to each clergyman is assigned his proper sphere of action, and he is required to report his proceedings at the stated annual meetings.

The important subject of Sunday schools appears to be viewed with increasing re-

gard. We have already mentioned the flourishing condition of that at Trenton, and the establishment of them is becoming general in the diocese. "It is another source of gratification," says the bishop, "that the Sunday schools, in the diocese, so capable of being made nurseries of religion and of the church, when properly instituted and conducted, are both increasing and flourishing. It is to be hoped that the resolution of the last convention, requiring clergymen, and, in cases of vacancy, the wardens, to report the state of the schools, in their respective churches, will be duly attended to, in this sitting."

The standing committee, appointed for the ensuing year, were the reverend Dr. Wharton, the reverend J. C. Rudd, the reverend J. Croes, jun. and the reverend A. Carter, of the clergy; Robert Boggs, Esq. Wm. P. Deare, Esq. Dr. P. F. Glentworth, and Peter Kean, Esq. of the laity.

Deputies to the general convention: the reverend Dr. Wharton, the reverend J. C. Rudd, the reverend J. Croes, jun. and the reverend A. Carter, of the clergy; James Parker, Esq. Peter Kean, Esq. Joseph V. Clark, Esq. and Daniel Garrison, Esq. of the laity.

[The following is the constitution (which was omitted in our last for want of room) agreed upon at the late special meeting of the general convention of the protestant episcopal church in the United States.]

The constitution of the domestick and foreign missionary society of the protestant episcopal church in the United States of America.

I. This institution shall be denominated the domestick and foreign missionary society of the protestant episcopal church in the United States of America.

II. It shall be composed of the bishops of the protestant episcopal church, and of the members of the house of clerical and lay deputies of the general convention of said church, for the time being; and of such other persons, as shall contribute, by subscription, three dollars, or more, annually to the objects of the institution, during the continuance of such contributions; and of such as shall contribute at once thirty dollars, which contribution shall constitute them members for life.

Members who pay fifty dollars, on subscribing, shall be denominated patrons of the society.

It shall be the privilege of the subscribers, to designate, on their subscriptions, to which of the objects, domestick, or foreign, they desire their contributions to be applied. If no specification be made, the board of direc-

tors, may apply them to either, or both, at their discretion.

III. The society shall meet triennially, at the place in which the general convention shall hold its session. The time of meeting shall be on the first day of the session, at five o'clock, P. M.

A sermon shall be preached, and a collection made, in aid of the funds of the society, at such time, during the session of the convention, as may be determined at the annual meeting: the preacher to be appointed by the house of bishops.

IV. The presiding bishop of this church shall be president of the society; the other bishops, according to seniority, vice presidents. There shall be two secretaries, and twenty-four directors, who shall be chosen, by ballot, at each meeting.

V. The directors, together with the president, vice presidents, and patrons of the society—who shall, *ex officio*, be directors—shall compose a body to be denominated the board of directors of the domestick and foreign missionary society of the protestant episcopal church in the United States of America. They shall meet annually in the city of Philadelphia, except in the year of the meeting of the general convention, when they shall assemble at the place of the meeting thereof. Nine members of the board of directors shall be necessary to constitute a quorum to do business.

The meetings of the board of directors shall always be opened with using a form of prayer to be set forth by the house of bishops for that purpose, or one or more suitable prayers selected from the liturgy.

VI. At the annual meetings, all missionary stations, appointments of missionaries, and appropriations of money, and all by-laws necessary for their own government, and for conducting the affairs of the missions, shall be made; provided, that all appointments of missionaries shall be with the approbation of the bishops present. Special meetings may be called by the president, or by one of the vice presidents, as often as may be necessary to carry into effect the resolutions adopted at the annual meetings of the board; at which special meetings, seven members, including the president or one of the vice presidents, shall be a quorum to transact business.

The board of directors, whether at their annual or special meetings, may appoint such committees as may be necessary or useful.

VII. There shall be annually appointed a treasurer and two members of the society, who together shall be termed trustees of the permanent fund.

The treasurer shall receive all contributions which shall be made to the society, and enter

them in detail, distinguishing between what may be contributed for domestick, and what for foreign purposes, if any such distinction should be made; and present a statement of his accounts annually, or oftener, if required, to the board of directors. He shall not pay moneys unless on an order from the board, signed by the president, or, in his absence, by the senior vice president who may attend the meeting when such order is given.

Twenty per cent of all moneys, which shall be contributed to carry into effect the objects of the institution, shall be vested by the trustees, in their own name, as officers of the society, in some safe and productive stock, to constitute a permanent fund. The residue of the contributions, with the interest arising from the permanent fund, shall be appropriated to the objects for which the society was formed.

VIII. The board of directors, at their annual meetings, shall take such measures as they may deem proper, to establish auxiliary societies in any diocese, with the advice and consent of the bishop of the same; to secure patronage, and to enlarge the funds of the institution. The bishop of every diocese shall be president of the auxiliary societies organized within it.

IX. In any diocese or district, where there is a bishop or an ecclesiastical body duly constituted under the authority of the convention of the same for missionary purposes, aid may be given in money; but the appointment of the missionary shall rest with the bishop or ecclesiastical body aforesaid. He shall act under their direction, and shall render to them a report of his proceedings, copies of which shall be forwarded to this society.

X. The board of directors shall, at every meeting of the society, present a detailed report of their proceedings, which, if approved and adopted by the society, shall, on the next day, be presented, by their president, to the general convention, as the report of the society.

XI. The present convention shall elect, by ballot, the twenty-four directors and the two secretaries, provided for by the fourth article, to act till the first stated meeting of the society; and the first meeting of the board of directors shall take place at Philadelphia, on the third Wednesday in November instant.

XII. It is recommended to every member of this society, to pray to almighty God, for his blessing upon its designs, under the full conviction, that unless he direct us in all our doings, with his most gracious favour, and further us with his continual help, we cannot reasonably hope, either to procure suitable persons to act as missionaries, or expect that their endeavours will be successful.

# GOSPEL ADVOCATE.

"Knowing that I am set for the defence of the Gospel." *Phil. i. 17.*

No. 15.]

MARCH, 1822.

[No. 3. Vol. II.]

## THEOLOGICAL.

### THE IMPORTANCE OF A GENERAL VIEW OF THE STATE OF THE CHURCH.

OUR readers will recollect, that, under the head of Religious Intelligence, in our number for September, 1821, we expressed our intention of giving, at the close of the year, a general view of the state of the church throughout the union. We regret that we were prevented from doing so, by not having received all the journals of the several state conventions, and by the imperfect statements which most of those journals exhibit of the parochial reports. We beg leave, most respectfully, to request the right reverend the bishops, and the several secretaries of the state conventions, to furnish us, as speedily as possible, with all the information which they may consider as important, concerning the condition of their respective churches.

It appears to us, that the existing organization of our church might, with a little pains, be made the instrument of furnishing a very exact account of her actual state and progress every year. Let each clergyman keep a record of all the important transactions within his cure, inserting in it the name of every family, and of every individual in that family, and stating whether they are baptized, or confirmed, or are communicants. If this were generally

done, and, in the case of a vacant congregation, if the wardens for the time being should do the same, the parochial reports, made annually to the convention, might be so accurate as to ascertain exactly the number and resources of the members of each diocese. At present, the parochial reports are so defective, that they render abortive any attempt at a general statistick account. Some contain a record of baptisms only, or of baptisms and deaths, or, at most, of baptisms, deaths, and communicants. We are left wholly in the dark, whether the omissions be the result of carelessness or of design. If no deaths or marriages occur, it is better to say, explicitly, that there have been none, than by mere omission to leave the fact doubtful. Some clergymen, instead of stating the whole number of their communicants, mention only the numbers added during the past year. To know the whole number, the reader is obliged to turn to the journals of preceding years. This cannot always be done, and, of course, the great object of parochial reports is at once frustrated.

It seems to be a very prevailing sentiment, if we may judge from the prevailing practice, that the number of the communicants in any church is all that is important to be known. But why should this be the case? Why is



it not equally important to ascertain the number of families, the number of persons in each family, the number of youths capable of receiving instruction, or, in other words, the catechumens of the parish?

It is one of the great advantages of the organization of the church, that the bishop of the diocese being the centre of unity, to whom it is the duty of every parochial clergyman to report his proceedings, and the condition of the souls under his charge, the spiritual wants of the humblest and the most obscure may be made known to him, and, in some measure at least, be relieved by his pastoral care. We shall proceed, therefore, to state what it was our intention to have done, in the hope that, as far as our work circulates, the attention of our readers may be called to the subject; and that an increasing perception of its importance, throughout the union, may hereafter increase our ability to accomplish our design.

It was our intention to have given three tables, at the close of the year, as a summary of the state of the church in 1821. I. Parochial reports. II. Diocesan reports. III. Conventional reports, as follows:

I. Table of Parochial Reports.

Maine	
N. H.	
Mass.	
Vermont	
R. I.	
Conn.	
N. York	
N. Jersey	
Penn.	
Del.	
Maryl.	
Virg.	
N. C.	
S. C.	
Georgia	
Ohio	
Ken.	
Lou.	
Missouri	
Florida	
Total	

1. Number of parishes.	
2. Number of families.	
3. Number of souls.	
4. Number of presbyters.	
5. Number of deacons.	
6. Number of baptisms.	
7. Number of marriages.	
8. Number of funerals.	
9. Number of Sunday schools.	
10. Number of catechumens.	
11. Number of communicants.	
12. Parochial libraries.	

II. Table of Diocesan Reports.

Maine	
N. H.	
Mass.	
Vermont	
R. I.	
Conn.	
N. York	
N. Jersey	
Penn.	
Del.	
Maryl.	
Virg.	
N. C.	
S. C.	
Georgia	
Ohio	
Ken.	
Lou.	
Missouri	
Florida	
Total	

1. Number of bishops.	
2. Number of confirmations.	
3. Number of deacons ordained.	
4. Number of priests ordained.	
5. Number of candidates for holy orders.	
6. Number of lay readers.	
7. Number of missionaries.	
8. Number of churches consecrated.	
9. Number of churches building.	
10. Number of new congregations formed.	
11. Number of institutions.	

III. Table of Conventional Reports.

Maine	
N. H.	
Mass.	
Vermont	
R. I.	
Conn.	
N. York	
N. Jersey	
Penn.	
Del.	
Maryl.	
Virg.	
N. C.	
S. C.	
Georgia	
Ohio	
Ken.	
Lou.	
Missouri	
Florida	
Total	

1. Missionary societies.	
2. Academical education societies.	
3. Theological education societies.	
4. Bible and prayer book societies.	
5. Prayer-book and homily or tract societies.	
6. Societies for promotion of Christian knowledge.	
7. Societies for the relief of the poor.	
8. Societies for relief of wid. & orph. of clerg.	
9. Number of paro. funds for support of clerg.	
10. Amount of fund for support of episcopate.	
11. Amount of missionary fund.	
12. Amount of fund for confing. ex. of diocese.	

An inspection of these tables will, we think, do more than any observations we can offer, to convince our readers of the importance of forming them. Our church has been hitherto in a depressed state. We have laboured under the disadvantages arising from the prejudices of those, who are not members of our communion, and from that relaxation of energy among our

selves, which was the consequence of knowing that, like the first founders of our religion, we have every where been spoken against. The prejudices which we have had to contend with, are those which have been fostered from the first settlement of this country by the descendants of those who separated from their mother, the church of England; and also those which were excited in the minds of the politicians of our country, from the connexion of our church, before the revolution, with the civil government of England. The lapse of time is gradually destroying the arbitrary associations on which these prejudices have been founded. The prejudices themselves, therefore, are beginning to give way; and the increasing divisions of religious sects, springing inevitably from the principles of dissent, are beginning to open the eyes of reflecting and conscientious men to the danger with which these divisions threaten our common Christianity, and to the great value of religious unity. In the mean time our church has followed the undeviating tenour of her way, through evil report and good report; her clergy have become more numerous and more thoroughly united; her laity have recovered from the despondency occasioned by the causes which have been mentioned; and she is now able to count within her bosom some of the greatest names which have adorned, and which will hereafter adorn, the annals of our country. It is never to be forgotten, that the great and good Washington was, to the last moment of life, a firm adherent to our communion.

As to the wealth and intelligence of our laity, we can, in all the Atlantick states, south of New England, claim a larger share, in proportion to our numbers, than any other denomination of professing Christians.

These circumstances considered, it seems as if we were now especially called upon to exert ourselves for the preservation and increase of the talent

which God hath intrusted to our care. We possess all the advantages which other Christians enjoy, and we have the advantage over them of possessing institutions of apostolical formation, and of greater stability. It is not for the purpose of boasting of these advantages that they are mentioned, but to show that our shame will be the greater, if we do not preserve and defend them. For this purpose, union is necessary; and to promote this union the several parts of the body must be brought to act in concert. Every individual parishioner should feel that he is related to his clergyman and to his bishop. Every congregation should feel, that it is a part of the diocese, so intimately connected with the rest, that the sufferings and the joys of every member may pervade the whole body. Every diocese is to consider itself as a portion only of the whole of our national church, acting always in unison, to promote the good of the whole. Our church, throughout the United States, is to look upon itself as a member of that catholic or universal church, of which Christ is the head and king. All Christians are our brethren, entitled to our sympathies and our benevolence, as far as our power extends, and to our esteem, in proportion to the purity with which they receive the faith once delivered to the saints, and the firmness with which they adhere to the order of apostolical practice. F.

To the Editor of the Gospel Advocate.

IT being the object of your useful miscellany, not only to defend and inculcate the pure *doctrines*, but also to recommend and enforce the great *duties* of Christianity, I have thought it might be useful to call the attention of your readers to a subject, which has often occupied my thoughts, and as often awakened in my mind the most painful emotions. I allude to the frequent, and,

I fear, inexcusable neglect of the institution of publick worship, by many who profess and call themselves Christians. It is to be hoped there are few comparatively, in this highly favoured part of our country, who entirely forsake the assembling of themselves together for the purposes of publick devotion. This is a duty so reasonable in itself, and so beneficial in its consequences, considered even in a temporal point of view, that no man, who has any just regard for his own character, or for the welfare of the community, can consistently withhold from it his occasional countenance and support; much less will he, who views the publick worship of God in its aspect on a future world, as the best and only preparation for the worship of that temple not made with hands, eternal in the heavens, altogether forsake the worshipping assemblies of saints on earth. But whether we contemplate this ordinance with reference to its temporal or spiritual advantages, the same considerations which demand our occasional attendance in the house of prayer, urge us to the constant and uniform discharge of this duty. And, if we duly estimate our obligations and privileges in this respect, we shall suffer nothing, but the most urgent necessity, in any instance to detain us from the habitation of the Lord's house, the place where his honour dwelleth. As often as the doors of the sanctuary are opened to us, we shall enter into its gates with thanksgiving, and into its courts with praise.

Why then is the house of God so often forsaken by many who profess a reverence for his name and institutions? Why do our congregations so frequently vary in the numbers of their worshippers? Why are the ambassadors of Christ so often pained with the view of deserted walls and vacant seats? Why do the ways of Zion so frequently mourn that so few come to her solemn feasts? Why are so many of our sabbaths lost to the high and holy purposes for which the sabbath was instituted?

If we examine the causes of the ne-

glect of which we complain, we shall find them to be of a nature too trivial and groundless even to palliate, much less to justify it. They are, for the most part, such as are seldom, if ever, suffered to interfere with our worldly concerns, either of business or pleasure; such as we should blush to urge as a plea for deserting the interests or honour of an earthly friend or benefactor. Thousands, every sabbath, are kept from the house of God, some the whole, some, perhaps, but half of the day, by considerations, which never on other days keep the husbandman from his farm, the mechanic from his shop, the merchant from his counting house, nor the man of pleasure from his favourite indulgence. What guilt and presumption to neglect, on such slight pretences, a duty, enjoined by the dread Sovereign of the universe, and inseparably connected with our highest interests; a duty which, like godliness, of which it is an essential part, has the promise of the life that now is, and of that which is to come! How would such conduct be viewed in clergymen? What would their congregations think and say of them, were they, on account of the weather, their distance from church, a slight indisposition, or from a regard to their own ease and indulgence, frequently to absent themselves from publick worship, and leave the flocks committed to their charge to wander upon the mountains, like sheep without a shepherd? Would they not justly regard such negligence in their ministers, as deserving the severest reprehension? But can any reason be given why it should not be viewed as equally reprehensible in themselves? Are not the obligations of clergymen and laymen in this respect reciprocal? If it be the duty of the former to preach; is it not equally the duty of the latter to hear?

It may be thought, perhaps, that the neglect, of which we are speaking, is of too trivial a nature to require or deserve serious animadversion. But a little reflection will convince us that it is far

otherwise; that nothing is trivial or unimportant, which is connected with religion, which tends, in the remotest degree, to further or retard our progress in the knowledge and practice of Christianity, our preparation for a better world. That negligence in our temporal concerns is seldom crowned with success is proved by daily experience; and are we authorized to expect that the crown of life is to be won without exertion? On the contrary, do not the scriptures every where inculcate the necessity of the most strenuous and unremitting efforts in order to secure the promised possession? Besides the express precepts of scripture on this subject, are we not constantly referred to the examples of prophets, apostles, and martyrs, and to that of Christ himself, as patterns for our imitation? And do these examples afford any sanction to the indulgence of an indolent and slothful spirit? Do they give us the least encouragement to hope that the lukewarm, negligent Christian will follow them to the bright abodes which they now inhabit?

Every instance of unnecessary neglect of publick worship is chargeable with the guilt of disobedience to the divine authority. Publick worship is a divine institution. Not to forsake the assembling of ourselves together is an apostolick injunction. Whenever therefore we desert this institution without an adequate cause, we disobey an express command, and consequently incur the divine displeasure. The circumstance of the neglect being only occasional, alters not the nature of the offence. Were it to occur but once in the course of our lives, it would still be an omission of duty, and, as such, ought to penetrate our hearts with contrition, and carry us to the throne of grace for pardon.

This neglect is inconsistent with that reverence which is due to the sanctuary of God, and to the name which is there recorded. Does the high and lofty One, who inhabiteth eternity, condescend to dwell in temples made with

hands? Has He, who is the brightness of the Father's glory, and the express image of his person, promised, that, where two or three are gathered together in his name, there he will be in the midst of them? And can we esteem it a light thing to desert the place thus honoured by the special presence of the Deity? When invited to meet our King and Saviour in his earthly courts, shall we listen to the invitation with indifference, or in any instance, in which attendance is practicable, refuse to comply with it? To do this is to treat the Almighty with less ceremony or respect than we are accustomed to show to our superiours on earth; it is in truth to pour contempt on his character and institutions. And shall we think this no offence merely because we are not habitually guilty of it?

Further, this remissness on the part of professing Christians, is unfriendly to the progress of the gospel. On the support of publick worship the very existence of religion in the world depends. The church is the pillar and ground of the truth. In the same degree in which the foundation is weakened or impaired, the stability of the superstructure is affected. Let the publick altars of religion be deserted, and religion itself must expire. Now it is obvious that those, who entirely withhold from the institution of publick worship their countenance and support, contribute, as far as their example and influence extend, to the destruction of the visible church, and consequently to the extinction of Christianity. And has not every instance of neglect the same tendency? As often as an individual absents himself from the publick assemblies of Christians, does he not virtually desert the banner of Christ, and swell the ranks of the enemies of his cross? Has not the Saviour said, he that is not with me, is against me? The effect of his absence may not be perceived at the time, but it does not therefore follow that it will not be felt; and were his example to be generally followed, the consequences would be as visible as they are real;

the cause of truth and righteousness would languish, and darkness would again cover the earth. The warfare in which the church is engaged, is a perpetual warfare; the enemies with which she has to contend are vigilant and active; and not a single soldier can be spared from her ranks, even for a day, without prolonging her conflict, and delaying her triumphs. How fearful then the responsibility incurred by those who so often turn a deaf ear to the call of duty, and without any adequate excuse withhold their influence from a cause which they are pledged to support;—a cause in which angels delight to be employed; for which the Saviour left the bosom of his Father, and expired upon the cross; and for the advancement of which he still intercedes at the right hand of God.

There is yet another point of view in which the neglect under consideration assumes an alarming aspect. I mean in its influence on the moral and religious character and attainments of those who indulge it. The great design of publick worship, in common with the other means of religion, is to enlighten our minds in the knowledge of divine truth, and to form in us those holy principles, dispositions, and habits, which constitute a meetness for the kingdom of heaven. The means and the end are inseparably connected. The latter cannot be obtained without a right use of the former. It is true in spiritual concerns, no less than in temporal, that it is the hand of the diligent only that maketh rich. Hence we observe, that the brightest examples of piety and virtue have uniformly been found among those, who have evinced the most ardent attachment to the publick institutions and ordinances of the gospel. "Those that be planted in the house of the Lord," says the Psalmist, "shall flourish in the courts of our God." Is there not then reason to apprehend that those persons, who are remiss in their observance of the outward means of grace, who, without any apparent concern, suffer one opportunity of religious in-

struction and devotion after another to pass away unimproved, are in a great measure unmindful of their obligations, insensible to their highest interests, and in danger of coming short of that rest which remaineth for the people of God! Viewing their conduct in the most favourable light, is it sufficiently plain that they are, conformably to the spirit of the scriptural injunctions, seeking first the kingdom of God and his righteousness, fighting the good fight of faith, striving to enter in at the straight gate, giving all diligence to make their calling and election sure? Are there not grounds to fear that they will be found at last among those to whom the Saviour refers, when he says, "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Reader, art thou verily guilty in this thing? In perusing the above remarks, has conscience whispered, Thou art the man? Have many of thy sabbaths been misemployed; many seasons of worship neglected? What then is thy state before God? What account wilt thou be able to give of the talents which he has committed to thy trust? Is not the great work, which he has given thee to do, yet unaccomplished? Were thy soul to be required of thee this night, would not thy last moments be embittered by a certain fearful looking for of judgment and fiery indignation? Think of these things before it is too late. Thy remaining sabbaths and seasons of improvement will soon be numbered. Trifle no longer with the things that belong to thy peace, Learn so to number thy days as to apply thy heart unto wisdom. And when thy last hour shall arrive, may it find thee a successful suppliant at the throne of the heavenly grace, and bring to thy ears the welcome sentence, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." A.

To the Editor of the Gospel Advocate.

MR. WEBSTER'S DISCOURSE.

IN my last communication, I have given, I think, sufficient evidence, that the object of the puritans, in the reign of queen Elizabeth, was not to obtain a toleration for the quiet enjoyment of their own tenets and modes of worship; but it was to subvert the existing establishment, and to erect their own system upon its ruins. So far from wishing for a toleration, they expressly disclaimed and refused one, when something of the kind seems to have been intended for them. There is a warm declaration of theirs, still extant, upon this point, directed to "those who labour to root out the weeds of popery." "As for you, dear brethren, whom God hath call'd into the *brunt of the battle*, the Lord keep you constant, that ye yield neither to TOLERATION, neither to any other subtil persuasions of *dispensations*, or *licences*, which were to fortify their Romish practices: But, as you fight the Lord's fight, be valiant. The matter is not so small as the world doth take it; it will appear, before all be ended, what an hard thing it is to cut off the rags of the hydra of Rome. Let us *not make the heritage of God as a bird of many colours, holding of divers religions*—but rather let us take away, if we can, the names, memories, and all monuments of popery." Part of a Register, p. 18. Who were meant by this description, *in the year 1570*, needs no explanation. The bishops and clergy of the church of England were then constantly represented as bearing the names, and supporting the monuments of popery. Agreeably to this exhortation, we see nothing in all their petitions, admonitions, supplications, &c. which looks like asking any indulgence or toleration only for themselves; but their single request or command, in what style soever they speak, is, to overthrow, entirely, the established government and worship, and introduce their own, with penalties, and even

sharp punishments, to be inflicted upon those who would not comply with it. *To make the heritage of God, as a bird of many colours by holding of divers religions*, was, in their estimation, a sin; and, accordingly, in one of the pieces written by Johnson, a leader of the Brownists, entitled "Antichristian abominations yet reteyned in England," the thirty-third abomination enumerated is TOLERATION. This curious document may be seen in the Biographia Britannica, article Brown (Robert) note F.

The "HOLY DISCIPLINE," which the puritans laboured so hard to introduce, has been so often adverted to, that your readers will perhaps be curious to know something of its contents. It was originally drawn up in Latin by Mr. Travers, and printed at Geneva; it was then diligently revised, corrected, and perfected, by Mr. Cartwright, who translated it, and by other learned ministers at the puritan synods; and was finally published by authority in 1644, having been found in Mr. Cartwright's study after his death.

One of the first laws is as follows: "Let none be called" [to any ecclesiastical benefice] "but they who have first subscribed the confession of doctrine and discipline; whereof let them be admonish'd to have copies with themselves." This would at once have deprived all the episcopal clergy throughout the nation. But this subscription from every minister did not content them; for farther care must be taken to prevent his changing his mind. "Let him be demanded, whether he will be studious and careful to maintain and preserve wholesome doctrine and ecclesiastical discipline. Thus let the minister be examined, not only by one eldership, but also by some greater meeting and assembly." Nor was even this sufficient; for the same holy discipline went on to say, "In the examination of ministers, the testimony of the place from whence they come is to be demanded, whereby it may be

understood what life and conversation he hath been of, and whether he hath been addicted to *any heresy*, or to the reading of *any heretical books*, or to curious and strange questions, and idle speculations; or rather, whether he be accounted *sound and consenting in all things* to the doctrine received in the church. Whereunto if he agree, he is also to expound some part of the holy scriptures, twice or oftener, as it shall seem meet to the examiners, and that before the conference and that church which is interested. Let him also be demanded of the principal heads of divinity: and whether he will diligently execute and discharge his ministry, and in the execution thereof propound unto himself, not his own desires and commodities, but the glory of God and edification of the church. Lastly, whether he will be studious and careful to maintain and preserve wholesome doctrine, and ecclesiastical discipline."

So much for the restraints upon the clergy; let us now see in what manner the laity were to be restrained and punished. "Let them only be admitted to the communion, that have made confession of their faith, and *submitted themselves to the discipline*: unless they shall bring letters testimonial of good credit from some other place, or shall approve themselves by some other sufficient testimony." The reader must not suppose, that the letters testimonial, mentioned in the excepting clause, were intended to show the good standing of persons in other denominations. No such idea was then thought of, for it is expressly declared, that "the discipline of Christ's church, *that is necessary for all times*, is delivered by Christ, and set down in the holy scriptures;" and that, according to this discipline, "of all particular churches, *there is one and the same right, order, and form*." These letters testimonial, therefore, were to be from other parishes or churches, where the same discipline was established; and no testimony would be considered as sufficient, which

did not prove a submission to the discipline. No latitude for tender consciences—no admission for Lutheran protestants, or for those who were conscientious believers in the necessity of episcopal government and ordination.

In every church there were to be pastors, teachers, elders, and deacons; the pastors, to "administer the word and sacraments;" the teachers, to be "occupied in wholesome doctrine;" the elders, to "watch over the life and behaviour of every man;" the deacons, to "have care over the poor." The pastors, teachers, and elders, were to form a consistory, or senate of elders, by whose "common counsel all things" were to be "directed, that belonged to the state of their church." In this consistory a plurality of voices was to govern; "the most voices are to be yielded unto." Besides these consistories, there were to be *conferences* held every six weeks, which were, "the meetings of the elders of a few churches, as for example, of twelve;" "one minister and one elder," from each particular church. To the consistories it would belong to administer ecclesiastical censures, such as admonition, suspension, and excommunication; to the conferences, to examine the proceedings of the consistories.

"They that are to be excommunicated, being in publick charge in the church, are to be deposed also from their charges."

"When there is question concerning an heretick, complained of to the consistory, straight let two or three neighbour ministers be called, men godly and learned, and free from that suspicion, by whose opinion he may be suspended, till such time as the conference may take knowledge of his cause."

"The obstinate, after admonition by the consistory, though the fault have not been so great, are to be suspended from the communion; and if they continue in their obstinacy—let the sentence of excommunication be pronounced, &c.

"He that hath committed great offences, opprobrious to the church, and to be GRIEVOUSLY PUNISHED by the magistrate's authority; albeit he profess his repentance in words, yet for the trial thereof, and to take away the offence, let him for a time be kept from the communion, which how often and how long it is to be done, let the consistory, according to their discretion, determine; after which, if the party repent, he is brotherly to be received again, but not until he have openly professed his repentance before the church, by consent whereof he should have been excommunicated.

"Particular churches are to communicate one with another, by common meetings and resorts; in them, only ecclesiastical matters are to be handled, &c.

"They that are to meet in such assemblies are to be chosen by the consent of the churches of that assembly, &c.

"Let such only be chosen that exercise publick function in the church of ministry or eldership, and which have subscribed to the doctrine and discipline, and have promised to behave themselves according to the word of God, &c." Other elders, and ministers, and deacons, and students in divinity, are allowed to be present. "But they only are to give voice, which are chosen by the churches, and have brought their instructions signed from them."

These assemblies were to be divided into conferences and synods; conferences consisting, as has been before stated, of delegates from particular churches, not exceeding twelve. Synods, or councils, were to be particular and universal: I. Particular, comprehending, 1. Provincial synods, consisting of two ministers and two elders from every conference in the province, there being twenty-four conferences in each province. 2. National, consisting of three ministers and three elders from every provincial synod. II. The universal, general or œcumenical synod

or council, was to be "a meeting of the chosen men of every national synod."

Such was the system which the puritans presented to the queen and parliament, as the holy and synodical discipline, agreeable to the word of God, and which they laboured, by every possible method, to make the law of the land. How little it provided for religious liberty, the reader must already have perceived; but a quotation or two, from other official writings of that period, will place this subject in the strongest light: "They may be of, and in the commonwealth," says the Defence of the Admonition, p. 51, "which neither may, nor can be, of, nor in the church; and, therefore, the church having nothing to do with such, the magistrate ought to see, that they join to hear sermons in the place where they are made, whether it be in those parishes where there is a church, and so preaching, or where else he shall think best, and cause them to be examined, how they profit, and if they profit not, to punish them, and as their contempt groweth, so to increase the punishment, until such times as they declare manifest tokens of un-repentantness, and then, as rotten members that do not only no good nor service in the body, but also corrupt and infect others, cut them off." Observe the gradation: punish them—increase the punishment—cut them off: and all this by the magistrate! The consistories and conferences were first to try and condemn men for heresy, and then deliver them over to the secular arm, to be GRIEVOUSLY PUNISHED.

"The church," says Cartwright, "wherein any magistrate, king, or emperor, is a member, is divided into some that are to govern, as *pastors, doctors, and elders*, and into such as are to obey, as *magistrates of all sorts, and the people*."

"Every fault that tendeth either to the hurt of a man's neighbour, or to the hindrance of the glory of God, is to be examined and dealt in by the order of the holy church." Nay, the very sus-



picion of avarice, pride, superfluities in meat or clothing, falls under their lash.

"All men," says Goodman, one of the heads of the puritans, "are bound to see the laws of God kept, and to suppress and resist idolatry by force. Nor is it sufficient for subjects not to obey the wicked commands of princes, but they must resist them; and deliver the children of God out of the hands of their enemies, as we would deliver a sheep that is in danger to be devoured by a wolf. If the magistrates shall refuse to put mass mongers and false preachers to death, the people in seeing it performed shew that zeal of God which was commended in Phineas. Subjects do promise obedience, that the magistrate might help them; which, if he does not, they are discharged of their obedience. If magistrates, without fear, transgress God's laws themselves, and command others to do the like, they are no more to be taken for magistrates, but to be examin'd, accus'd, condemn'd, and punished, as private transgressors. Evil princes ought, by the law of God, to be deposed, and inferiour magistrates ought chiefly to do it."

These last quotations will lead us to the real cause why the puritans were dealt with so rigorously by the government. It was not so much for their non-conformity, as it was for the tendency of their principles and writings to overthrow the authority of the queen, and the very form and character of the government. This will be made evident, by observing the operation of the holy discipline itself, and the express declarations of its advocates.

If the discipline had been established by the queen and parliament, they would at once have stripped themselves of all authority. The queen as a woman could have no voice in the consistories, conferences, and synods; and even if she could, it would not have been as head of the nation, but merely as a member of a particular church. The pastors, doctors, and elders, would

have been the government; and as "the most voices" were "to be yielded unto," it requires no great penetration to see, that she would have been constantly out-voted by her own subjects. She would have sunk to the character of a solitary individual of a solitary parish. She would have been subject to the consistory of her own parish, whose duty it would have been to watch over her life and behaviour, to receive any complaint against her, to examine her for heretical opinions, to cite her to appear publicly before them, and to admonish, suspend, or excommunicate her, as might be determined by the plurality of voices.

What might thus be done to the queen, might be done also to every member of the parliament, and to every officer of civil government; for throughout the book of discipline, not a syllable is to be found of any prerogative to the civil magistrate, unless it be the privilege of being the church's executioner—the privilege of GRIEVOUSLY PUNISHING those whom the consistory or the conference might deliver over to the secular arm.

As an evidence that such was the view taken of the holy discipline by the government, I shall lay before your readers an extract from two briefs, in which the doctrines and practices of the puritans are stated, from their own writings, as tending to the overthrow of her majesty's government and prerogative, as well in causes civil as ecclesiastical, and dangerous to the state and policy of the realm. They are too long to be inserted entire, but may be found, the first in Strype's life of Whitgift. Appendix, p. 138. The second, in his Annals, vol. iv, p. 140.

1. "They do impugn her majesty's royal prerogative and government—by attributing to her highness and her magistrates no more than the papists do, potestatem facti non juris in causis ecclesiasticis, viz. That which they determine to be law and right, the prince and her officers shall see it put in execu-

*tion politically.*" The authorities in the margin are Suecanus, p. 442. J. B. lib. 2. de polit. civil. et ecclesiastic. p. 83, 97, 98, 129.—"By making her highness *subject to the censures and ex-communications of their elderships and other assemblies.*" [Wal. Travers Eccl. Disc. cum epist. T. C. p. 142.]

"For else she cannot be a child of the church." [Counterpoison, 174.]

"2. They likewise, by their plot, shake the safety of her majesty, and of the realm, [Theol. Fenner, 186.] by making certain magistrates, in every commonwealth, (as God's institution,) *who shall have authority to depose their sovereign, either by war, or otherwise,* if he seem to them to break the covenant, as the Ephori in Lacedæmon had.

"By teaching that the government of the commonwealth must be framed to the government of the church, as the hanging to the house. [T. C. Reply. p. 646]\* And they make the church government partly popular of all the people, and partly oligarchical, of a few ministers and elders. [Omnes illius secta.]

\* The full force of the expression of framing the government of the commonwealth to that of the church, as the hangings to the house, will be best seen by reading the passage in Cartwright's Defence, to which the writer here alludes. "The world," says Cartwright, "is now deceived, that thinketh that the church must be framed according to the commonwealth; and the church government according to the civil government; which is as much to say, as if a man should fashion his house according to his hangings, whereas indeed it is clean contrary: *That as the hangings are made fit for the house, so the commonwealth must be made to agree with the church, and the government thereof with her government;* for as the house is before the hangings, therefore the hangings, which come after, must be framed to the house which was before; so the church being before there was any commonwealth, and the commonwealth, coming after, must be fashioned, and made suitable unto the church; otherwise God is made to give place to men, heaven to earth," &c. All this clearly pointed to the subversion of the civil government.

"3. Again, they impair the revenues of the crown,

"By teaching that things once consecrated to God, for the service of the church, belong to him forever; [Compt. of the commonalty, c. 6.] calling the having of impropriations and abbey lands sacrilege. [2 Admonit. p. 13. Learned Discourse, p. 54.]

"By urging an immunity of the revenues of persons ecclesiastical, from publick impositions, &c.

"4. Lastly. They *abrogate or change the greatest part of the laws of the land;* and namely, for example sake;

"By urging, *legem talionis*, an eye for an eye, &c. [Theol. Fenner, p. 178.]

"By urging of necessity the judicial law of Moses, for penalties of death upon blasphemers, &c. [Ibid. p. 174, 175, 176, 177.] For they hold that no prince or law may spare the life of any such persons. [T. C. Reply. p. 36.]

"By teaching that *ministers should be judges juris*, what is law in all matters, and civil magistrates judges only of the fact. [J. B. lib. 2. de Polit. Civil. et Ecclesiastic. p. 128, 129, 130.]

"By affirming that all controversies of doctrine and manners (so far as appertaineth to conscience) do belong to the determination of elderships, and other church assemblies. [Demonstr. of Discipline, p. 80.]

"5. They also deprave the justice of the realm, and lords of the council, as writing thus: 'I will not in this place charge our council with that which followeth, &c. namely, that they execute no judgment, no, not the judgment of the fatherless. But this I will say, that they cannot possibly deal truly in the matter of justice between man and man; in so much as they bend all their forces to bereave Jesus Christ of that right which he hath in the government of his church; by which ungodly and wicked course, as they have held on, ever since the beginning of her majesty's reign, so, at this day, they have taken greater boldness, and

grown more rebellious against the Lord and his cause, than ever they were.' [Epist. bef. the book termed, Reformation no enemy to the state p. 4, 5.]

"All these mischiefs notwithstanding, &c. they say, it shall prevail; [Ref. no enemy, 6. 1.] *Malgre the queen, council, and all that stand against it.* [Epist. to the Demonst. circa finem.]

"To bring to pass that it may so prevail they have penn'd a book of discipline, partly termed holy, partly synodical, &c. wholly innovating and changing all laws, common and ecclesiastical, concerning church matters and persons, *without once naming the Christian magistrate, or his authority.*

"Seeing then it must (as they say) prevail, malgre all withstanders; [subscription to the book of discipline,] and they mention other means to advance it, besides suit to the queen's majesty, the council, and parliament; and in one book it is wish'd, [Epitome of Martin,] that the parliament would bring it in, *though it were by withstanding her majesty*: what can those means be, but the prosecution (by force and rebellion) of that plot which men of the same humour have described, and followed in the like case.\* For they [Martin Senior,] brag of an 100,000 hands to offer a supplication; which, he saith, in policy would not be rejected; especially, standing thus in danger of our enemies abroad: [Motion with submission, p. 39:] That thousands sigh for it, and ten thousands have fought for it, and approved; and worthy men of all shires have consented to it. That [T. C. Reply, p. 44.] some of these matters are such, as if every hair of our head were a life, we ought to afford them, in defence of them.

"In their letters [Lord to Fenner] they begin to take care, how such as they displace, by their reformation, as bishops, deans, &c. may be provided for, *so as the commonwealth be not pestered with beggars.* They [Lord] animate one another thus: 'Buckle with the bishop. MASSACRE THESE MALKIN

MINISTERS; [Wright;] let us *take our penny worths of them*, and not dye in their debt.'

"One of them [Snape] ask'd this question: What will you say, if we *overthrow the bishops, and that government, all in one day?*

"They write [Epist. to the Demonst.] that if it come in *by such means as will make your hearts ake*, you must blame yourselves. And [Payne to Flud] that it is more than time to *register the names of the fittest and hottest brethren*, round about their several dwellings, whereby to put Suecanus's godly counsel in execution, viz. *If the prince will not, then to erect it themselves.*

'In which point,' saith he, 'we have dolefully fail'd, which now or never standeth us in hand to prosecute with all celerity, *without lingring and staying so long for parliaments.*'"

The second brief was drawn up by the lord keeper, sir John Puckring. I shall cite only a few paragraphs from it to show their coincidence with the statements in the first, above given.

He speaks of two sorts of puritans, the proper presbyterians, who still continued in the communion of the church, and the Barrowists, or Brownists, who had separated.\* Of the first of these he says:

"When the supremacy was justly restored to the crown, one chief supereminency was, that the last appellation, in all ecclesiastical causes, was to be made to *the king in the chancery*. This they take away; *for they make the appellation from an eldership consistory, to a colloquy or conference; from thence to a provincial synod; and, lastly, to a national; and that to be final.*

\* The Barrowists were the same as the Brownists; being so called after Brown, their leader, had deserted them, and returned to the communion of the church. Their scheme, somewhat softened down, was afterwards called independency, and was the origin of the congregational system Robinson, the pastor of the Plymouth colonists at Leyden, was of this sect.

They deny the prince's authority in making laws ecclesiastical ; which they do attribute to their synod.

" Though in words they will not deny the oath of supremacy, yet in very truth they take it away ; for they say she is supreme governour over all persons, and all causes ecclesiastical, but not in causes ecclesiastical, for they attribute no more to her, but to establish their discipline, and to defend them, from time to time, in the execution of it, which is *nuda potestas facti et non juris* ; an authority attributed by the papists unto their princes.

" That her majesty, being a child of the church, is subject to the censures of excommunication by their eldership, as well as any other people ; and that no man ought to aid, comfort, salute, or obey, an excommunicated person ; and that so long as one is excommunicated, he cannot exercise his magistracy.

" That all persons, as well as meaner persons, must willingly be ruled and governed, and must obey those whom God hath set over them, that is, the just authority of ecclesiastical magistrates, and must lick the dust off the feet of the church.\*

" That the eldership and synods are to call and proclaim publick fasts ; that the offices of this church of England are invented by the magistrate, and so no members of Christ's body ; that she doth injure the church to keep the true officers out ; that she maimeth and deformeth the body of Christ ; that every

\* These again are the words of Cartwright, the great leader of the puritans ; the force of which cannot be well perceived, but by giving a more enlarged extract from his defence of the admonition : " It must be remember'd that civil magistrates must govern the church according to the rules of God, prescribed in his word, and that, as they are nourises, [nurses,] so they be servants unto the church ; and as they rule in the church, so they must remember to subject themselves unto the church, to submit their sceptres, to throw down their crowns before the church ; yea, as the prophet speaketh, to lick the dust of the feet of the church." Def. of Adm. p. 180. A very palatable doctrine this to Elizabeth.

*Christian magistrate is bound to receive this government by pastors, doctors, elders, and deacons, into the church within his dominions, whatsoever inconvenience may be like to follow the receiving of it ; that those who withstand it, hold it to be lawful for her majesty and the state, to bid God to battle against them ; and that they make our prince and governour wage war against God.*

" Against her majesty's safety in the kingdom.

" That the government of the church is aristocratical or popular ; and that the government of the commonwealth must be framed according to the government of the church ; even as the hangings to the church, [the house.]

" Against the state and policy of the realm.

" That the judicial law of Moses, for punishing divers sins by death, is in force, and ought to be observed in every commonwealth, as commanded by God ; and therefore, that no prince nor law can, or ought to save the lives of wilful offenders, not offending by ignorance only ; nor of blasphemers of God's name ; nor of conjurers, sooth-sayers, persons possess'd with an evil spirit ; HERETICKS, perjured persons, wilful breakers of the sabbath day, neglecters of the sacraments, without just reasons ; disobedient to parents, or that curse them.

" That ministers of duty, not only may, but ought to determine and decree of all, both civil and ecclesiastical causes ; though not of the very fact, as civil magistrates do, yet touching the right, and what the law is ; for that thereof they are appointed of God to be administrators.

" The second sort of puritans now called *Barrowists*.

" They do hold all the former positions ; and besides, they also hold these errors following.

1. That it is not lawful to use the Lord's prayer publickly, in the church, for a set form of prayer. 2. That all set and stinted prayers are meer bab-

bling in the sight of the Lord ; and not to be used in publick Christian assemblies. 3. That the publick prayers and worship of God in England, as it is by law, in the church of England established, is false, superstitious, popish, and not to be used in any Christian congregation. 4. That the church of England, as it is now establish'd, is no lawful government, nor Christian, but anti-Christian, and popish. 6. That the sacraments of baptism and the Lord's supper, as they are administered in the church of England, be not true sacraments. 7. That infants ought not to be baptized according to the form of baptism, administered in the church of England, but are rather to be kept unbaptized. And that such as have been baptized according to that form, are not rightly baptized. 8. That the laws ecclesiastical, that are established by authority of the queen and realm, be not lawful. 9. *That if the prince or magistrate do refuse or defer to reform such faults as are amiss in the church, the people may take the reforming of them into their own hands, before or without his authority.* 10. *That the presbytery and eldership may, for some causes, after admonition, (if there ensue no reformation) excommunicate the queen.* 11. That the church of England (as it standeth now by law established) professeth not a true Christ, nor true religion ; that it hath no ministers indeed, nor sacraments indeed ; and therefore, they will communicate with us neither in prayer nor sacraments ; nor come to our churches, which they call popish parish assemblies."

It will be seen, from these statements, that the government looked upon the puritans in the same light in which the radicals are considered at the present day ; as persons who were disposed to subvert the whole constitution. It was evidently their design to set up a government like that of the Jewish theocracy, in which the civil should be under subjection to the ec-

clesiastical authority ; in a word, to arrogate to themselves the whole power of the nation. The references contained in the first statement are expressed so briefly, that their seditious character is not as obvious as it would be, if the quotations were given at length ; but in this way we might fill a volume. A few examples must suffice.

In the town of Bury, where the ministers and justices of the peace were puritans, and the whole town, as Strype says, " remarkably affected to puritanism," they painted in the church, under the queen's arms, this sentence from Rev. ii. 20. " Notwithstanding I have a few things against thee, that thou sufferest the woman Jezebel, which maketh herself a prophetess, to teach and to deceive my servants ; to make them commit fornication, and to eat meat sacrificed unto idols." This, Strype informs us, was done after consultation and advice upon it, when they had suffered no severities, but their non-conformity had been treated with great indulgence.

" Kings, princes, and governours," says Gilby, " have their authority of the people, and upon occasion the people may take it away again, as men may revoke their proxies, and letters of attorney. *It is lawful to kill wicked kings and tyrants ; the subjects did kill the queen's highness Athalia : Jehu kill'd the queen's majesty Jezebel : Elias, being no magistrate, kill'd the queen's majesties chaplains, Baal's priests : These examples are left for our instruction.* Where justice is not executed, the state is most corrupt. If neither the inferiour magistrates, nor the greatest part of the people will do their offices ; then the ministers must excommunicate such a king." This Gilby was one of the English exiles, with Knox, and Goodman, and Whittingham, at Geneva. It is well known that Knox openly maintained the same doctrine, that princes might be deposed and put to death by their subjects ;

and in his "Blast against the monstrous regiment and empire of women," he maintained, that it was altogether unlawful for women to reign. "To promote a woman to bear rule, superiority, dominion, or empire, above any realm, nation, or city, is repugnant to nature, contumely to God, a thing most contrarious to his revealed will, and approved ordinance; and, finally, it is the subversion of all equity and justice." Such was the first sentence and principal proposition of the work. Queen Elizabeth took so much offence at it, that she would not grant permission to Knox to pass through her dominions. "My first blast," says he, in a letter from Dieppe, in 1559, "hath blown from me all my friends in England." Goodman, Whittingham, and Gilby, avowed the same obnoxious opinion; and as it came from Geneva, and was thus supported by some of the principal puritans, there is every reason to believe, that the queen considered it as a part of their system. The state of affairs in Scotland tended to confirm her in this belief. She saw there the prostration of the royal authority at the feet of the same system, which the puritans were labouring to introduce into England; and it was natural for so sagacious and resolute a defender of her prerogative, to anticipate a similar result, and to take active measures to prevent it.

The puritans cast all the odium of her severities upon the bishops, because, by so doing, they served a double purpose; they could attack the episcopal character with greater safety than the royal, and by rendering the bishops odious, the way would be prepared for the elevation of the presbyterian platform. But the bishops were so far from being the prime movers in the severities against the puritans, that they actually incurred the displeasure of the queen for what she was pleased to consider their remissness. In the year 1573, she issued a proclamation, in which she declared, that she "was

right sorry to understand, that the order of common prayer, set forth by the common consent of the realm, and by the authority of the parliament, in the first year of her reign, wherein was nothing contained but the scripture of God, and that which was consonant unto it, was, now of late, of some men despised and spoke against, both by open preachings and writings; and of some bold and vain-curious men, new and other rites found out and frequented, whereupon contentions, sects, and disquietness, did arise among her people, and for one godly and uniform order, diversity of rites and ceremonies, disputations and contentions, schisms and divisions, were already risen, and more like to ensue; *the cause of which disorders her majesty did plainly understand to be THE NEGLIGENCE OF THE BISHOPS and other magistrates, who should cause the good laws and acts of parliament made in this behalf to be better executed, and not so dissembled and winked at, as hitherto it might appear that they had been.*"

Very important and strong testimony to the mildness of the bishops is given, in a letter from the lords of the council to the archbishop. "After our hearty commendation to your lordship. By her majesty's proclamation, dated October 20, it appears how careful the queen's majesty is, that the order set forth in the book of common prayer, allowed by parliament in the first year of her majesty's reign, should be severely and uniformly kept throughout the realm; *and that the fault why such diversities have of late been taken up in many churches, and thereupon contentions and unseemly disputations risen, in her highness's opinion, is most in you, to whom the special care of ecclesiastical matters doth appertain, and who have your visitations, episcopal, archidiaconal, and your synods, and such other meeting of the clergy, first and chiefly ordained for that purpose, to keep all churches in your diocese in one uniform and godly order.* Nothing

is required, but that godly and seemly orders, allow'd by the queen's majesty and whole realm, be kept, *the which, except you did wink at and dissemble, there needed not these new proclamations and strait calling upon,*" &c.

They conclude their letter with these strong and pointed expressions: "Wherefore if now you would take, for your part, care and heed, and so the rest of your fellow bishops, *the quiet of the realm might soon be purchased in our mind,* touching any such matters, which should be great pleasure to her majesty, and comfort unto us. *The neglecting whereof,* how grievous it will be to her highness, and what danger may be to you, her highness hath express'd in the said proclamation. Thus praying you to consider these things, and withal speedily to put order in them, and *from time to time to certify us what you have done herein,* to the fulfilling of her majesty's desire, we bid you most heartily farewell. From Greenwich, the 7th of Novem. 1573." It gives great weight to this testimony to the mildness and indulgence of the bishops towards the puritans, that it was signed by the lord Burleigh, lord Leicester, and sir Francis Knollys, the two last of whom were remarkably attached to the puritans, and the earl of Leicester, in particular, was considered as their great patron.

The bishops, from their office, were obliged to preside in the ecclesiastical courts, and thus to appear prominent in the rigorous proceedings against the puritans; but they were no more to be blamed for this, than the civil judges would have been, in the like case, for carrying into effect the law of the land. In every instance, in which it could be done, they interceded with the queen for the mitigation of punishment; and it would be easy to produce many instances, in which, under the greatest personal provocations, they sought to turn aside the severity of the law. Whatever, therefore, may have been the hardships of the puritans, let them

be attributed to the proper causes, and let the obloquy fall upon the real authors.

There is no disposition to justify the arbitrary notions, which then existed, of the royal prerogative, or to defend that servility which would tamely surrender the liberties of the subject. The contest which arose between the government of England and the puritans, was directed by the good providence of God, so as to subserve the cause of civil liberty, in the same manner as storms and hurricanes restore salubrity to a vitiated atmosphere. But in contemplating the blessings which have followed this mighty concussion, let us not attribute undeserved credit to the subordinate agents by whom it has been accomplished.

Though the puritans had correct views upon the abstract questions of civil polity, and were right in deriving the authority of the governour from the consent of the governed, yet they had no idea of religious freedom. On that subject, even papal infallibility could not be more exclusive or more arbitrary. Their discipline they considered as the law of Christ, and, therefore, as binding upon the conscience. A departure from it was, therefore, an act of rebellion against God, and, as such, must be punished by the secular arm. To use the quaint, but forcible language of one of the writers of New-England, "To authorize an untruth by toleration of the state," was, in their estimation, "to build a sconce against the walls of heaven, to batter God out of his chair." In tracing the causes, therefore, which have led to the freedom of religious profession in this country, very little credit is to be given to the puritans. If the United States had been settled entirely by men of the same sentiments as the Plymouth colonists, is it likely that the present freedom of the different religious denominations would have existed? Is it likely that there would have been such a total dismemberment between the church and

the state is—so that there would have been even a toleration for men of different sentiments?

No. The real cause of the present state of things has been the heterogeneous character of our primitive population. The establishments made here by the mother country, being often the preference of a few to the many, as in Ireland, created a prejudice against all establishments; and situated as this country was, after the revolution, it was wise in our statesmen to give protection to all, but support to none. What may be the result of an experiment, hitherto untried among the nations of the earth, time only can determine. Perhaps, the indulgence and expansion of religious feeling, to use the beautiful thought, and, as nearly as possible, the beautiful language of Mr. Webster, like the elemental fires, *will only agitate and purify the atmosphere*; and when the fatal tendency of religious dissension has been sufficiently felt, and men have grown wise by suffering, Christians will again be “of one heart and of one soul,” and will continue “steadfastly in the apostles’ doctrine, and fellowship, and in breaking of bread, and in prayers.” J.

Boston, January 11, 1822.

\* \* If your readers should be disposed to become further acquainted with this subject, or should be desirous of examining the authorities, from which the statements, contained in this and the last communication, have been taken; they will derive great satisfaction from a comparison of Neal’s history of the puritans, with the answer to that very unfair and uncandid work, by bishop Maddox and Dr Grey. Reference has occasionally been made to Strype, Burnet, the second volume of Collier’s ecclesiastical history, Heylin’s history of the presbyterians, Fox’s book of martyrs, volume third, Stillingfleet’s unreasonableness of separation, M’Crie’s life of Knox, and Calderwood’s history of the church of Scotland. As

Heylin and Neal may be considered as the antipodes of the controversy, between the church of England and the dissenters, nothing has been adopted on the single authority of either.

[THE following communication has almost tempted us to congratulate ourselves and our readers, on the publication of the ill-natured pamphlet to which it refers; since the perusal of it has given occasion to so elegant and spirited a version of the 108th psalm.]

To the Editor of the Gospel Advocate.

THE spirit of the Christian religion is assuredly a pure and a holy spirit. Yet, in controversy, on the most hallowed subjects, this principle is almost universally forgotten. The gospel, which came to us in purity and peace, can only be successfully preached and defended, in a spirit as pure and holy as its own.

The rack and the faggot have done just nothing to retard its progress; and as little has been effected in its favour, by the *rage* and the *ribaldry* of polemicks.

I am a layman, and would most submissively inquire of any pope, or cardinal, or controversial divine, could I be permitted to approach, under safe conduct, or in some happy interval of peace, from which of the evangelists is to be selected the most elegant example of satirical composition! Which of the apostles has most effectually promoted the ends of Christianity, by expressions of acrimony and ridicule against its adversaries! Is there one drop of gall, in the whole matter, of which the new testament is made! And, if there be not, am I to attribute this remarkable deficiency to the affluence, and ease, and undisturbed repose of the apostles, contrasted with the “necessities and distresses, the stripes and imprisonments, the tumults, the labours, the watchings, and fastings” of our polemical divines!

The most eloquent and popular ora-



tor, who should turn his back upon the assembly he addressed, would not more surely destroy his influence, than the advocate in sacred things, who should venture upon holy ground, with his shoes upon his feet; and, excited by the sharpest animosity towards his neighbour, whom he is commanded to love, pour out the bitterness of a wicked spirit, as it were, at the footstool of his God.

There is no expression of peculiar severity, over the whole record of controversial divinity, however satisfactory to the unconsecrated feelings of the writer and his party for an hour, which has not grated on the ear, and produced a revulsion in the heart of every sincere and humble Christian. Who can imagine such service will be acceptable to that God, with whom the spear and the sword are an unworthy sacrifice, compared with the broken and the contrite heart?

These thoughts were especially suggested, by the recollection of a pamphlet, which I met with a year since, entitled a "Letter from a congregationalist to a friend, on the subject of joining the new episcopalian church," &c.; a production, remarkably deficient in one particular, essential to all comfortable discussion, I mean a suitable spirit of courtesy and Christian candour. How far the peremptory and violent style of this performance may have passed currently for power, I have little curiosity to know. It is not my intention to interfere with its destiny, nor to recall it, excepting in a single particular, to the minds of those who perused it, and by whom it is possibly forgotten.

The pamphleteer directs his objections against the cviii. psalm, as part of the church service, which must be read, on every sabbath, falling on the twenty-second day of the month. It is perfectly germane to this objection, to advert to the fact, which is explicitly stated, in the book of common prayer, that the minister may read it or omit it at his discretion. It is also a very suffi-

cient answer, that, even if this portion of the service had been read, during the past year, on every sabbath, falling on the twenty-second day of the month, it would have been read only twice in the whole twelve months; once in July, and once in April!

The expressions "*Mosb shall be my washpot, and over Edom will I cast out my shoe,*" seem to have met this writer's entire disapprobation. This is unfortunate, for the psalm is obviously one of the number, selected from the whole body, because of particular beauty and excellence. There is often, in scripture, a sententious and comprehensive brevity, which conveys little to the ear of him, who is rather disposed to exclaim, "all is barren," than to associate any thing to the literal interpretation of the text before him.

After reading the objections, I turned to the psalm itself, and read it over, with very particular care, and with an impression, that the writer of the pamphlet, when gathering together his objectionable matters, might have added the cviii. psalm to his parcel by mistake.

In the midst of my admiration, that any man of taste, piety, or sentiment should object to the reading of this portion of scripture, on the twenty-second or any other day of the month, I found myself already engaged in a version. If the measure be inappropriate I think it must be so only because it is unusual; but, in this, I am very possibly mistaken. I believe it has very little merit, but it is at your service, if you please, for publication.

#### PSALM CVIII.

##### Paratum cor meum.

My heart now is ready, 'tis ready to sing  
Thy praises, Jehovah, my God, and my king!  
The best of my members, my heart and my tongue,  
Shall praise thee, Jehovah, with harp and with song!

In slumber no longer, my lute, shalt thou lie;  
Awake then, my harp, and right early will I.  
In the midst of the people, my thanks shall ascend,

And I'll sing forth thy praises, while nations attend.

Thy mercy is greater than heaven is high;  
Thy truth is a pillar, that reaches the sky.  
O God, in the highest, appear on thy throne,  
And, o'er the broad earth, let thy glory be shown.

To save thy beloved, thy chosen to spare,  
Be thy right hand extended, and hear thou my pray'r.

And now, in his heart, shall thy servant re-  
joice,  
For God hath, in holiness, lifted his voice.

The pastures of Sichern my hand shall divide,  
And mete out the valley of Succoth beside.  
For me is Manasse, and Gilead for me,  
And Ephraim's strength as my helmet shall be.

In the waters of Moab my feet will I lave,  
My lawgiver Juda, and Edom my slave;  
O'er Edom I'll cast out my shoe, in disdain,  
And triumph, on haughty Philistia's plain.

But who into Edom's strong city shall bring,  
If thou wilt not guide us, my God, and my King?

Hast thou not forsaken us? wilt thou not go,  
And lead forth our armies to vanquish the foe?

O, help then, my God, for man's help is a  
reed,

But thou art a shield and a buckler indeed;  
The battle is ours, if thine ear but incline;  
The praise and the glory, Jehovah, are thine.

#### SERMON.—No. XII.

THE PROPRIETY AND UTILITY OF THE  
DAILY SERVICE OF GOD.

PSALM CXLV. 1, 2. *I will extol thee, my God and King; and I will bless thy name for ever and ever. Every day will I bless thee, and I will praise thy name for ever and ever.*

"THE same divine person," says the pious bishop Horne, in his commentary on this passage, "the same divine person, who was, in a peculiar manner, the 'God' and 'King' of Israel, now standeth in those relations to the gentle Christian church, and by her is 'extolled' in the words of this psalm, originally composed and used for that

purpose, among the Israelites. Christ is our 'God' who hath saved us, according to his covenant and promise; he is our 'King' who hath set up the universal and everlasting kingdom, foretold by Daniel, and the other prophets; who hath 'all power in heaven and earth;' and who 'must reign till he hath put all enemies under his feet, and swallowed up death in victory.' In the mean time it is the *daily employment* of us, his redeemed subjects and servants, to chant forth the praises of his saving and glorious 'name,' with which the church on earth and in heaven will resound 'for ever and ever.'"

By examining the prayer-book, you will perceive, my brethren, that the morning and evening services are entitled "the order for DAILY morning and evening prayer." In the calendar also, lessons are prescribed for every day in the year; and, according to this arrangement, the old testament, with the exception of a few passages, is read once; the whole of the new testament, excepting the Revelations, is read three times; and the book of Psalms twelve times, in the course of each year. Such having been the original design of our service, I shall endeavour, my brethren, to show you its propriety and utility.

I. Under the Mosaick dispensation, there was an express provision for morning and evening service, in the temple, throughout the year. The priests were divided into twenty-four courses, who were to serve in rotation, each company by itself for a week.\* Thus we read of Zachariah, the father of John the Baptist; that he was of the course of Abia;† that, "while he executed the priest's office before God, in the order of his course, his lot was to burn incense when he went into the temple of the Lord;" and that, "as soon as the days of his ministration were accomplished, he departed to his

\* 1 Chron. xxiv.

† 1 Chron. xxiv. 10. The course of Abia, or Abijah, was the eighth in order.

own house.”\* St. Luke further mentions, that while Zachariah was in the holy place, burning incense, “the whole multitude of the people were praying without at the time of incense.”

The incense, thus offered by the priest, and always ascending at the moment of prayer, was intended to signify, that the prayers, even of the most righteous servants of God, are rendered acceptable to him, only through the merits and mediation of that great High Priest, who ever liveth to make intercession for us, our Lord and Saviour Jesus Christ.† If, then, by the express appointment of God, the priest was daily burning incense on the golden altar within the sanctuary, it was a necessary accompaniment of this act, that the whole multitude of the people should also be daily assembled to pray in the outer court.

When our Saviour was to be circumcised, eight days after his birth, his parents carried him, for that purpose, to the temple; and there we find the just and devout Simeon, and the aged daughter of Phanuel, waiting for the consolation of Israel.‡ Of the latter, St. Luke says, that she “departed not from the temple, but served God, with fastings and prayers, night and day.” It is to be observed here, that a continual attendance upon the service of the temple is said to be a service to God. Our prayers, therefore, are with propriety called a service; and if we can be so diligent in our service to ourselves and our fellow men, ought we not to be at least equally diligent in the service of our God? The age of the pious female, who gave this constant attendance, is also worthy of our notice. St. Luke tells us, that she was eighty-four years old; and yet, notwithstanding the greatness or the infirmities of her age, she served God in the temple, night and day. The infirmities of old age would surely have

afforded the most weighty reason which could be urged, for the omission of a daily attendance; but, in her case, excuses were not sought for!

It is to be observed further, that she served God in the temple, night and day. This expression means a constant attendance at the stated hours of prayer in the morning and evening worship. The daily sacrifices, offered in the temple, are called the perpetual, the never-ending, the continual sacrifices. They were always offered between nine and twelve in the morning, and between three and six in the evening. If the sacrifices thus offered were called perpetual, then the prayers offered, at stated hours, may also be called perpetual. In this sense, St. Paul exhorts Christians to pray without ceasing, and, in his speech before king Agrippa, he applies the same expression, with which St. Luke speaks of the aged Anna, to the whole Jewish nation. “I stand,” says he, “and am judged for the hope of the promise made of God unto our fathers, unto which promise, our twelve tribes, *instantly serving God, day and night*, hope to come.” The promise, to which the apostle refers, is that of a resurrection to eternal life; and in the hope of coming to that promise, the whole nation of Israel, says the apostle, instantly, or with the utmost ardour, serve God, day and night; that is, as I have before observed, worship him daily, at the stated hours of the temple service.

Wherever a Jew happened to be, whether in his own or in a foreign country, he always prayed at the appointed hours; and he turned his face toward the temple, to denote, that, if he were in Jerusalem, it would be his duty and his delight to tread its sacred courts, and also to impress the more strongly upon his own mind, that he was uniting with the rest of his nation in that holy service. Behold then, O Christian, the twelve tribes, *instantly serving God, day and night*; a whole nation bending low on their knees, and

\* Luke i. 5. 8, 9. 23.

† See Rev. v. 8. comp. with viii. 3, 4.

‡ Luke ii. 37.

at the same hours, in the morning and evening of each day, uttering their fervent prayers before God! Is it not a spectacle deserving of our imitation? If we have the same hopes, and the same promises of a resurrection to eternal life, ought we not to use the same means, "instantly serving God, night and day?"

What was thus the practice of the whole nation, we may be very sure was not omitted by that blessed Saviour whom it behoved to fulfil all righteousness. Jesus, when he was in Jerusalem, was, as he says of himself, daily in the temple.\* There he prayed; there he taught the people; there he wrought his miracles. His Father's house, as he emphatically said, was the house of prayer.

In like manner, after his ascension, his disciples continued to pursue the same practice. St. Luke tells us, at the end of his gospel, that the apostles "were continually in the temple, praising and blessing God."† And in the Acts we read, that "Peter and John went up together into the temple, at the hour of prayer, being the ninth hour;"‡ that is, according to our computation of time, three o'clock in the afternoon, the hour of evening prayer.

Thus the Christian church received the practice from the Jewish. It is well known that the primitive Christians met every day for publick prayers, and the holy communion; and so common was it to receive the sacrament daily, that the petition "Give us this day our daily bread," was understood as involving the request, that they might every day partake of the Lord's supper.

The same practice was continued in every part of the church till the reformation; and since that event, most of the reformed churches retain it.§ The liturgy of Geneva, and also that of Neuchâtel, have distinct morning and

evening services for every day in the week. In a word, there are scarcely any Christians, in any part of the world, who do not provide for, and practise the daily publick worship of God; and it was owing only to the unhappy disputes which arose between the dissenters and the church of England, that, both in the parent country and her colonies, the daily services of the sanctuary have fallen so much into disuse. In England, the practice of daily worship still prevails, in several churches in the cities and large towns, in the colleges, cathedrals, episcopal chapels, and at the courts of their priuces. In this country, the most which has been done is to have divine service every Wednesday and Friday, and on the fasts and festivals. Yet I need not add, that these are generally neglected, and that the attendant clergy have often to experience the sorrow of seeing here and there only a solitary worshipper, and of hearing only faint articulations of responsive praise and prayer, instead of those loud and fervent strains with which the redeemed of the Lord, in the remembrance of his daily benefits, should daily bless his holy name.

Is it possible, then, my brethren, that any one can doubt the propriety of embracing every opportunity to worship God in publick? Can a practice be considered as unimportant, or as a work of supererogation, which was originally commanded by God; followed by the devout and pious of every age; observed by the Saviour of the world and his apostles; continued in the Christian church in all ages; and now disused only by a comparatively small portion of the religious world?

II. But let us proceed to consider the utility of the daily service; for in proportion to our consciousness of the utility of any practice, will be our perception of its propriety. Every duty ought to be performed, indeed, from a sense that it is a duty; but the service which we render is more satisfactory

\* Luke xxii. 53. So xxi. 37, 38.

† Luke xxiv. 53. ‡ Acts ii. 46.

‡ Dorell. p. 34.

to our minds, when we know the reasons for which the duty was established.

Prayers are to the soul what food is to the body. They enable us, in the language of the apostle, to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. It is impossible for any one to continue in the practice of sincere and heartfelt prayer, without becoming more holy. Sinful desires and passions are subdued; virtuous habits and inclinations are strengthened; our knowledge of the divine perfections is enlarged; a deep humility and sense of our dependence upon God is excited; and that peace, which passeth all understanding, is produced in our souls. By a daily attendance upon the worship of the sanctuary, this "daily bread" of the soul would be provided for; and it would become as habitual to partake of this mental nurture and nourishment, as it is to partake of food for the daily sustenance and refreshment of our bodies. "Pray often," says the pious bishop Taylor,\* "and you shall pray oftener; and when you are accustomed to a frequent devotion, it will so insensibly unite to your nature and affections, that it will become trouble to omit your usual or appointed prayers: and what you obtain at first, by doing violence to your inclinations, at last will not be left without as great unwillingness, as that by which at first it entered. This rule relies not only upon reason, derived from the nature of habits, which turn into a second nature, and make their actions easy, frequent, and delightful: but it relies upon a reason depending upon the nature and constitution of grace, whose productions are of the same nature with the parent, and increases itself, naturally growing up from grains to huge trees, from minute to vast proportions, and from moments to eternity. But be sure not to omit your usual prayers without great reason, though without sin it may be done; because,

\* Holy Living, c. 4. s. 7.

after you have omitted something, in a little while, you will be past the scruple of that, and begin to be tempted to leave out more. Keep yourself up to your usual forms: you may enlarge when you will; but do not contract or lessen them, without a very probable reason." The disuse of publick prayer, not less than of private, produces disinclination; and disinclination will, in the end, produce aversion.

A constant attendance upon publick worship, not only preserves a constant use of the liturgy, but increases continually our knowledge of the scriptures. I have already observed, that, if the church were opened daily during the course of each year, the Christian worshipper would hear the old testament read through once, and the new testament three times; and he would besides read the psalms twelve times. What a familiar acquaintance would this produce with the book of life! "Search the scriptures," said our Saviour, "for they are they which testify of me."

This union, then, of daily prayer, and daily hearing the word of God, would imprint upon our minds a constant sense of religion and virtue; serve as a daily check to the manifold temptations of the world, to which they who never pray will inevitably fall a sacrifice; and it serves as a week's preparation for the more solemn discharge of our duties on the Lord's day.

But there is one consideration which will, I am persuaded, have very great influence upon the mind of every pious Christian; and that is, that, by a due attendance upon the daily service, our souls are kept in habitual readiness to receive their summons, when it shall please God to call them from the church on earth to the church in glory. The worship of God in heaven is publick. It is one universal chorus of consenting hearts and united voices. The daily service of God on earth is, therefore, a daily preparation for that service in heaven, in which the hours of prayer,

hours which some are wont to think too long, will be lengthened, not into days, or months, or years, but into *endless* ages of devotion. How can that soul be prepared to join in the *eternal* worship of heaven, which is wearied by the few hours devoted to the immediate service of God on earth! It has already been observed, in the words of an eminent servant of God, that if we pray often, we shall pray oftener; that our souls will gradually acquire a taste for devotion; and that we shall become as unwilling to omit our prayers as we were at first unwilling to offer them. Every pious Christian knows the truth of this remark; and this being the case, I ask whether it is not of great importance to habituate ourselves as early as possible to the service of our Maker? Life, we all know, is so precarious, that we know not what a day may bring forth. Who then can think seriously of heaven, and the employment of heavenly beings, without wishing to spare an hour or two every day of his life, to be spent, religiously and devoutly spent, in the daily service of the church. Alas! what proportion is there between the whole host of heaven, and the small numbers who think it their duty and their privilege to embrace every opportunity of public worship.

I have dwelt the longer, my brethren, upon the importance of the *daily* worship of the sanctuary, that I may the more effectually persuade you to devote the few hours to divine service for which you have opportunity. The fasts and festivals, exclusive of Sunday, for which there are appropriate services, are thirty-seven; and if to these you add the Wednesdays and Fridays in Lent, and the Wednesdays and Fridays preparatory to the sacrament, which amount to about thirty, there will be an aggregate of sixty-seven hours in a year! Christians, is this an unreasonable portion of time to devote to the public worship of our God? Is it not too little, rather than too much? And is it not

to be hoped, that the time will come when these walls shall *daily* resound with the praises of the assembled multitude, a multitude of those pious disciples of Christ, who, like the holy psalmist, feel a desire and longing to enter into the courts of the Lord? "If we consider," says bishop Taylor, "how much of our lives is taken up by the needs of nature, how many years are wholly spent before we come to any use of reason, how many years more before that reason is useful to us to any great purposes, how imperfect our way of life is made by our evil education, false principles, ill company, bad examples, and want of experience, how many parts of our wisest and best years are spent in eating and sleeping, in necessary businesses, and unnecessary vanities, in worldly civilities, and less useful circumstances, in the learning arts and sciences, languages, or trades; that little portion of hours that is left for the practices of piety and religious walking with God, is so short and trifling, that were not the goodness of God infinitely great, it might seem unreasonable or impossible for us to expect of him eternal joys in heaven, even after the well spending those few minutes which are left for God and God's service, after we have served ourselves and our own occasions.

"And yet it ought to be considered, that the fruit which comes from the many days of recreation and vanity, is very little, and although we scatter much, yet we gather up but little profit: but from the few hours we spend in prayer and the exercises of a pious life, the return is great and profitable; and what we sow in the minutes and spare portions of a few years, grows up to crowns and sceptres in a happy and glorious eternity."

To the Editor of the Gospel Advocate.

As it is often produced, as an argument in justification of forms of prayer in pub-

high for ever and ever; and let all that live give thanks unto thee. Selah. And let them in truth and sincerity praise thy name, O God of our salvation and our help. Selah. Blessed art thou, O Lord, whose name is good, and whom it is fitting alway to give thanks unto.

19. Give peace, beneficence, and benediction, grace, benignity, and mercy, unto us, and to Israel, thy people. Bless us, O our Father, even all of us together as one man, with the light of thy countenance. For in the light of thy countenance hast thou given unto us, O Lord, our God, the law of life, and love, and benignity, and righteousness, and blessing, and mercy, and life, and peace. And let it seem good in thine eyes to bless thy people Israel with thy peace, at all times, and in every moment. Blessed art thou, O Lord, who bleesest thy people Israel with peace. Amen.

The twelfth of the foregoing prayers was added to the original eighteen, by rabbi Gamaliel, a little before the destruction of Jerusalem, and had reference, it is supposed, to the Christians. Whoever wishes for further proof, that forms were common in the Jewish church, may turn to the prayer, in the apocryphal book of Baruch, which was sent from Babylon to Jerusalem, during the captivity.

"Since," therefore, "our Saviour spared not freely to tell the Jews of all the corruptions which they had, in his time, run into, and on all occasions reproached them therewith, had it been contrary to the will of God to use set forms of prayer in his publick service, or had it been displeasing to him to be addressed to in such mean forms, when much better might have been made, we may be sure he would have told them of both, and joined with them in neither. But he, having never found fault with them for using set forms, but, on the contrary, taught his own disciples a set form to pray by; nor at any time expressed a dislike of the forms then in use, because of the meanness

and emptiness of them, but always joined with them in their synagogues in the forms above recited, (excepting the twelfth,) this may satisfy our dissenters, if any thing can satisfy men so perversely bent after their own ways, that neither our using set forms of prayer in our publick worship, nor the using of such, which they think not sufficiently edifying, can be no objections sufficient to justify them in their refusal to join with us in them. For they have the example of Christ, in both these, directly against them. The truth is, whether there be a form or no form, or whether the form be elegantly or meanly composed, nothing of this availeth to recommend our prayers to God. It is the true and sincere devotion of the heart only, that can make them acceptable unto him; for it is this only that gives life, and vigour, and true acceptance, to all our religious addresses to him. Without this, how elegantly and moving soever, the prayer may be composed, and with how much seeming fervour and zeal soever, it may be poured out, all is as dead matter, and of no validity, in the presence of our God. But if we bring this with us to his worship, any form of prayer, provided it be of sound words, may be sufficient to make us and our worship acceptable unto him, and obtain mercy, peace, and pardon, from him. For it is not the fineness of speech, or the elegance of expression, but the sincerity of the mind, and the true devotion of the heart, only, that God regards, in all our prayers which we offer up unto him. It is true, a new gingle of words, and a fervent delivery of them, by the minister, in prayer, may have some effect upon the auditors, and often raise in such of them as are affected this way, a devotion which, otherwise, they would not have. But this being wholly artificial, which all drops again, as soon as the engine is removed that raised it, it is none of that true habitual devotion, which can alone render us acceptable unto God in any of our addresses unto him. Whether any form of sound words can be

well preserved in those extemporary effusions of prayer, which some delight in, or whether these do not often lead them into *indecent*, and sometimes *blasphemous* expressions, to the great dishonour of God, and the damage of religion, it behooves those who are for this way seriously to consider." *Prideaux's Connex.* vol. ii. p. 538.

For the Gospel Advocate.

EXTRACT FROM THE MESSIAH.

*Translated from the original German of Klopstock.*

(Continued from p. 70.)

Thus came th' ethereal on, through beams new cull'd

Of freshest suns, to meet Christ's messenger. Far was he distant; yet already knew Amidst his charms Eloa, Gabriel.

Ravish'd, his glance he scann'd along the skies,

That angels, who alone, long ages past, Had view'd, conjointly with himself, the spring,

The first birth of creation; by whose aid His arm had work'd such deeds, that all mankind,

Tho' into one united, ne'er might equal. They knew each other! Their celestial arms Already open'd, as they hasten'd on With looks of rapture: joy beam'd as they met!

And tremblings seiz'd them; like those brothers know,

Whom virtue bids to die in bold defence Of their slav'd country, should they meet perchance,

And clasp each other after deeds of might, While he, who first created, pleas'd looks on: Thus they! And Jah spoke blessings, as they sought,

'Mid friendship's pure endearments, his bright throne!

And now they came to heaven's holiest place, Where, o'er the sacred mount, reposes o'er Th' all-hallowed night, that says God's seat is nigh:

But, far within, beams forth empyreal blaze Of light, that heaven's Creator's eye, alone, May dare to look upon: to ought but His 'Tis night impenetrable, darkness all!

At times, the thunders of the Highest tear The sacred veil asunder: at the sound Quick shudderings seize the unembodied bands!

They look and still revere! Before the view Of Gabriel, now shone confessed forth Messiah's altar; and each cloud unroll'd As from a mountain's brow. The seraph saw And awe struck bore, towards the altar's base,

Two golden censers, each with heaven's perfume

And holiest incense fill'd. Full near him stood Eloa, and swell'd a harp's melodious strains, Such as might fit the seraph's soul for prayer. And Gabriel felt the sounds, and knew his heart!

As the vast ocean rolls his waves, and quakes When the Eternal's voice rides o'er the storm; So, in such guise, quak'd Gabriel, while God heard,

From his aw'd lips, the mission of his Christ; And at the moment caught the sacrifice, And wondrous kindled. Smoke all sacred rose,

And stilly bore it to the roofs of heaven, Like all earth's mountains borne together up. Till then, Jehovah had not deign'd to appear Except on earth; where, ever followed on The dread converse of things, that human fate Envelop'd, e'en to angels' eyes obscure; That awful seal'd the lives and deaths of men;

And told the time, wherein the blood of Christ Should be rever'd and gloried in by all.

But now th' immortal presence fill'd around Heaven; and each angel echo'd back his name,

And look'd to hear his voice. The cedars, now,

That shaded all the skies, retain'd their leaves;

The ocean still'd itself; and God's own winds Now stood unmov'd above the mounts of heaven,

Their breezy wings spread out, his voice awaiting;

Deep peals of thunder roll'd majestic o'er To attend the Highest: But he spake not yet! The thunders but announc'd the near approach

Of the All-holiest; and, as they ceas'd, Sudden, from forth the darksome veil, shone bright

God's sanctuary; that each inmost thought Of those, that sat awaiting on the thrones, To him might be foretold. Urim there, Urim, God's trusted angel, pass'd along, And as he came to where Eloa stood, What see'st thou, he exclaim'd?

(To be continued.)

## RELIGIOUS INTELLIGENCE.

The thirty-fifth convention of the church in the state of New York was held in

Trinity church, in the city of New York, from the sixteenth to the eighteenth of



October, 1821. The clergy of that diocese consist of the bishop and eighty clergymen, of whom sixty-five are presbyters, and fifteen deacons. Of these, four presbyters are without cures, and four presbyters and two deacons are instructors of youth in colleges, academies, and private schools. There are, therefore, but seventy parochial clergymen beside the bishop, while there are one hundred and twenty-four congregations. In one of these, the church at Plattsburgh, the reverend Mr. Clapp, of Vermont, officiates one third of his time. The convention consisted of the bishop, fifty-two clergymen, and eighty laymen, the representatives of forty-two congregations in twenty counties. In the course of the year preceding the convention, the bishop ordained six deacons and four presbyters, instituted one presbyter, consecrated three churches, laid the corner stone of a new church in the city of New York, and administered confirmation, in various parts of the diocese, to three hundred and sixty-four persons. "The rite of confirmation," he observes, "has been so frequently administered in the various congregations, that it is not to be expected the numbers confirmed will be so great as heretofore. It is a circumstance, however, gratifying to every friend of our church, to know, that in the western district particularly, and at Turin, on the Black river, the persons confirmed, principally of adult age, were, with few exceptions, those who, not educated in our church, had embraced it from a conviction of the soundness of its principles, and of its affording, eminently, the means of spiritual edification, and those apostolical ministrations and ceremonies by which their communion is to be established and maintained with that Redeemer who, through his church, conveys the blessings of his salvation." There are now thirteen candidates for orders, and "nearly as many, at New York and at the academy at Geneva, are engaged in the preparatory studies, and some of them are ready to apply for admission as candidates for orders." Among the deacons, ordained by the bishop, one is a respectable coloured man, who officiated in the African church, called St. Philip's, in New York, where, the bishop observes, "he was collecting a large congregation, who exhibited much order and devotion in the exercise of worship." We speak of these exertions as past, and not present, because we have learned that the church was unhappily destroyed by fire in December last.

To give our readers some idea of the labours of the very active and indefatigable bishop of New York, we extract the following passages from the register of his proceedings: "In the month of February I visited the western part of the state; induced to this journey, at this unfavourable season, principally with a view to consecrate the churches

at Rochester and Buffalo, and to make arrangements with respect to the branch theological school, which had been fixed at Geneva. On the eighteenth of the month I officiated at that place; and on the twentieth consecrated the new church at Rochester, by the name of St. Luke's church, and confirmed ten persons; and, the following day, admitted the reverend Francis H. Cuming, the officiating minister thereof, (who had recently removed from Binghamton,) to the holy order of priests. It gave me great satisfaction to see a respectable and increasing congregation established in a flourishing village, the site of which, at the falls of the Genesee river, a few years since, was a wilderness. On the twenty-third I officiated to the congregation at Avon, and the following day at Genesee, both on the Genesee river, and on the twenty-fifth consecrated a neat and commodious edifice, on the banks of Lake Erie, at Buffalo, by the name of St. Paul's church. This is also, comparatively, a new village, having been settled but little more than twenty years; and I experienced high gratification in witnessing the spirited exertions of the congregation in the erection of their edifice. Confirmation was administered to about twenty persons.

"On the first of March I performed service at Batavia, on the second at Le Roy, and on the Sunday, the fourth, at Canandaigua; on the fifth at Richmond, and on the eighth at Auburn; on the ninth at Oneida court-house; on the eleventh at Utica, and on the fourteenth at Albany."

"In the months of August and September I officiated as follows: August ninth, at Catskill, the eleventh at Waterville, and the Sunday, the twelfth, at Delhi, the county town of Delaware, where a congregation was organized a few years since, which promises to be numerous and respectable; Tuesday, the fourteenth, at Unadilla, and confirmed seven; Thursday, the sixteenth, at Catharine-town, and confirmed twelve. This congregation, though only supplied, for several years past, a few times every year with the services of a missionary, still keep up their numbers, and retain their attachment to the church. This is in no small degree to be attributed to their meeting regularly for worship, having the service and sermons read by a lay reader. On Sunday, the nineteenth, I performed divine service at Angelica, the county town of Alleghany. This was only the second time that divine service, according to the forms of our church, had been performed in that place by a clergyman; the reverend Mr. Phelps, who for some time was the only missionary in the western district, having performed service here several years ago. This is one of the many places in which our church could be established, if it could be supplied with missionary aid. From Angel-

cal visited, on the twenty-second, the congregation at Buffalo, and admitted the reverend Deodatus Babcock to the holy order of priests, and confirmed four persons; the twenty-sixth officiated at Batavia; the twenty-eighth at Geneseo; the twenty-ninth at Richmond, in the morning, and in the evening at Canandaigua, and confirmed seventeen persons; the thirtieth at Geneva, and confirmed thirty-seven; the first of September at Waterloo, and confirmed eighteen persons; the second at Auburn, and confirmed forty-one; the fourth at Onondaga, and confirmed thirty-eight; and the fifth at Manlius, and confirmed eighteen, and admitted Phineas L. Whipple to the order of deacons.

"From the western district I proceeded to the northeastern section of the state, and officiated at Turin, on the Black river, on Sunday, the ninth, and confirmed twenty-five persons; on Wednesday, the twelfth, I officiated at Waddington, on the St. Lawrence, and confirmed seven persons. This congregation has been for some time destitute of the services of a clergyman, but has been kept together by the judicious services of a lay reader. The next day, the thirteenth, I officiated at Ogdensburg, where a handsome stone edifice, for public worship, is in considerable forwardness; and the evening of the fourteenth at Sackett's Harbour. On the morning of Sunday, the sixteenth, I officiated at the Holland patent, in the town of Trenton, where there is a small congregation, whose exertions are deserving of particular notice. They have raised and enclosed a building for worship, principally by the contributions of two individuals, in moderate circumstances; with both of whom I conversed, and found them possessed of that knowledge of the church, and attachment to its principles, which induced them to think no exertions too great to obtain its invaluable services. This congregation has enjoyed but seldom the ministrations of a clergyman. In the afternoon of the same day I performed divine service in the village of Oldenbarnesveld; on the eighteenth I officiated at Johnstown, and instituted the reverend Parker Adams rector of the church, formerly of this diocese, who had removed to South Carolina, from whence he had recently returned; I also confirmed eight persons. On the following day I instituted the reverend Alexis P. Frol to the rectorship of the church at Schenectady, to which place he had removed from Johnstown, and confirmed twenty-eight persons. On Sunday, the twenty-third, I officiated at Goschen."

Parochial reports were presented to the convention from 57 congregations, as follows:

Baptisms in 54 congregations	1319.
Marriages in 46 do.	336.
Funerals in 43 do.	1114.
Communicants in 55 do.	5188.

To these numbers are to be added 239 baptisms, 26 marriages, 75 funerals, and 375 communicants, reported by the missionaries, making a total in the state of New York, as far as reported, of 1558 baptisms, 362 marriages, 1189 funerals, and 5543 communicants.

From the report of the committee for propagating the gospel, of which the bishop, by virtue of his office, is president, it appears that there are thirteen missionaries employed, eleven of whom receive a salary of one hundred and fifty dollars per annum. It is the duty of each missionary to make an annual report of his labours to the bishop, and from the reports thus presented, the bishop, as president of the committee, makes a condensed report to the convention. We give the following extracts, not only to show the exertions made in the diocese of New York to build up the Redeemer's kingdom, but also as an evidence of the great importance of missionary labours throughout our nation.

The lamentable state of religion, owing to the divisions among Christians, and that even in the old and more thickly settled parts of the state, is very strikingly exhibited in the report of the reverend Samuel Fuller, missionary in Albany and Greene counties. "Soon after my return from convention, last year," says he, "proposals were made for my officiating at Rensselaerville the greater part of the time the ensuing year. It was thought that the situation of the church in this place rendered such a measure highly important.

"When the church was built, principally at the expense of a few individuals, and under many discouraging circumstances, it was the expectation of the society to be furnished with the services of a clergyman the greater part of the time. But, owing to various circumstances, which it is not now necessary to mention, it has been supplied, until within the last year, but a little more than half the time. With well-established episcopals, this circumstance could not have materially affected the prosperity of the society. But, it is to be remembered, that it was composed of people, who, until within a few years, were wholly unacquainted with the service of the church; and a number of them, although they appeared to harbour no hostility to the church, and joined in using the service, yet would not be unwilling to unite with a society of another denomination, provided there was a prospect of such society's becoming more numerous and more permanent than the church.

"In this part of the country many societies of Christians are very fluctuating. It is a serious difficulty with them to provide means to support their preachers. These societies have no funds, and their preachers are supported principally by subscription; and it is difficult to find people sufficiently united in

*sentiment to raise a sum adequate to the support of a preacher of any one denomination.*

"Taking these considerations into view, it was the wish of the episcopallians, that the church might be opened *every Sunday*, or nearly so.

"Being myself anxious for the prosperity of that society, which, under the divine Head of the church, I was instrumental of forming, and in some measure of preserving, I consented to devote the greater part of my services to this church for one year, provided the measure should not be disapproved by yourself; and, I am happy to state, that the success of this arrangement has, in a good degree, answered the expectations of the friends of the measure. The congregation has been respectable, and the worship has been conducted with order and propriety. It is due to them to say, that, in no country church that I have visited, have I seen the worship conducted with more decency and order.

"*Owing, in part, to an unsettled state of religious opinion, as it respects some individuals who usually attend the church, there have been few baptisms, and few additions to the communion.* But, should the society assume that stability which would present a reasonable prospect of its continuance and increase, there is reason to believe that some, who are now wavering, will come forward and receive baptism for themselves and for their children, and will unite with the church in communion at the Lord's table."

(To be continued.)

Account of the missionary institution at Basle, extracted from the appendix to the report of the church missionary society, for the year 1819-20.

In the year 1815, some Christians of Basle, struck with the immense disproportion between the number of *the people yet walking in darkness*, and that of the missionaries sent to them by Christian churches, resolved to establish a seminary, for the purpose of training young evangelists; and of thus furnishing to the different missionary societies, subjects qualified to undertake the office of ministers to the heathen. The new establishment was placed under the direction of a committee, consisting of respectable pastors and professors; and Mr. Blumhardt, who was eminently fitted for this difficult post, was appointed inspector. The seminary, thus constituted, opened in the summer of 1816 with ten pupils, from eighteen to twenty-eight years of age; who possessed indeed but little learning, but appeared to be animated with a truly Christian spirit, and a disposition to surrender themselves without reserve to their arduous calling.

In the daily instruction which these pupils received, their attention was particularly directed to such objects as might establish

them in the faith, at the same time that they were initiated in the knowledge of the languages and sciences indispensable in the vocation which they had embraced. Their rapid progress and their happy dispositions manifested that the blessing of God rested on the seminary, and filled its founders with joy and courage. Their zeal increased with their thankfulness, when they perceived in how remarkable a manner divine providence preserved and protected the seminary during the scarcity of 1816 and 1817; while the faith and piety displayed by the pupils, under circumstances which had well nigh caused the ruin of the establishment, furnished them with fresh cause to praise the Lord for his goodness.

It was at first intended that the students should remain three years at Basle; but their devotedness to the cause in which they had engaged, and the necessities of the various missions, caused their stay in the institution to be shortened. The number of ten had, indeed, been soon reduced to seven; one having been compelled, on account of ill health, to relinquish a career of which he would not have been able to undergo the fatigue, and two having entered the service of the Netherlands missionary society before they could finish a regular course of study at Basle. In the autumn of 1818, the remaining seven departed for their several destinations. Five of them joined their companions in the Netherlands, and two were engaged by the church missionary society.

In the spring of 1818, the directors of the institution had entered into correspondence with the church missionary society, for the purpose of offering the services of such of their pupils, as might be qualified by their preparatory studies to act as missionaries in British India. This letter contained the most encouraging view of the interest excited in Germany and Switzerland in favour of missions. It stated that there appeared, in those countries, an increasing readiness to take an active part in diffusing the knowledge of Jesus Christ among the heathen; but that their geographical and political situation precluding any direct co-operation in the cause, no other way seemed at present open to their exertions, than that of preparing pious and able missionaries for the service of the gospel, and of thus strengthening the hands of the missionary societies already established in other countries. With respect to the future prospects of the institution, it was intimated that twenty pious and hopeful young men had already solicited to be received as students, whenever a new course of instruction should be entered on; and the directors, after expressing a hope that the contributions of their German and Swiss brethren would enable them to maintain eight of these at their own expense, proposed to the church missionary

society to authorize them to receive eight more; for each of whom the expenses of board, apparel, and instruction, could be defrayed at the moderate rate of twenty-five pounds per annum. These proposals were accepted on the part of the church missionary society.

So propitious a commencement indicated the divine protection, and subsequent events justified all the hopes which had been conceived. The relations established by the institution with missionary societies, the increasing opportunities of affording instruction to pupils, and the earnestness with which missionaries were called for among the heathen, were so many favourable circumstances which concurred to animate the founders of the seminary to follow up their pious undertaking with redoubled vigour. A second course of instruction, of three years, accordingly commenced, under the superintendence of Mr. Blumhardt, assisted by Mr. Schlatter of St. Gall, and by some pastors and ministers of Basle. The number of pupils was limited to twenty, of whom sixteen were admitted in the first instance, and three more have been subsequently added.

The number of students being doubled, the directors were soon aware that the house which they had hitherto occupied would no longer suffice for the increased wants of the establishment. They resolved, therefore, to build another, which should afford the requisite space for fifty or sixty pupils in case their number should be still further augmented, of which there was every prospect. The reiterated and urgent cries of so many labourers in the heathen vineyard for help, made them feel it their duty to use every means of extending their operations. The students were accommodated in a large building, assigned for their use by the council of Basle until a new edifice could be erected; and the difficulties which might have arisen from the want of adequate funds, were most opportunely removed by the contributions of many, whose *deep poverty abounded unto the riches of their liberality*. "Considering the impoverished circumstances of so many inhabitants of our country," writes Mr. Blumhardt to the secretary, "the greatest part of our friends have surpassed, by their gifts of love, not only our most sanguine expectations, but even their own fortunes; and it would steal away tears of joy from your eyes, to see the mites of widows and day-labourers committed with the greatest willingness to this holy cause."

"Is but an echo of death's summons loud—  
"The jarring of the dark grave's prison door."

Death, in its multifarious destruction, rarely occurs under more affecting circumstances, than in the subject of the present notice. The public prints have informed our readers of the sad disaster that occurred at Durham, Connecticut, on Thursday, of the past week. In the act of passing a brook, excessively swollen by the late storm, the bridge fell, and precipitated the mail stage into the flood. Of the three persons it contained, two perished, Mr. John Temple Palmer and captain Prentiss, both of this town.

Mr. Palmer was the eldest son of William L. Palmer, esquire, and of Augusta, a daughter of the late sir John Temple. He took leave of his friends here to embark at New York on the twenty-fifth instant, with a view to join his parents, and return with them, shortly, to this country. His fate is surrounded with darkness, and with melancholy, even to those by whom he was unknown. To be drowned in a stream so small as to be almost nameless, and in a manner beyond human foresight, and almost beyond conception, excites our feelings, whoever may be the subject. But, in this case, other circumstances heighten the gloomy interest. He was at an age when the hopes of his friends were to be realized. His life, thus far, had been a continued scene of arduous preparation—how arduous, may be inferred from the fact, that, at the age of twenty-two, he had attained an unusual knowledge of the Greek, including the Romæick, and the Latin; and of the French and German languages. Besides the authors in these, he had read many of the best works of Italy and Spain, in their original languages.

In disposition, he was averse, partly from diffidence and modesty, to much intercourse with the world. But for his friends his regard was ardent. Having obtained his education in early life, under the care of the reverend Dr. Gardiner, of this place, whom he was ever pleased to compare with the most conspicuous men of Europe, he spent more than eight years at Eton, in Germany, and Italy, and returned to read the law in his native country. He pursued his studies with his respected relative, Mr. Emmet, of New York, and at our university. He had been two years absent from parents, and brothers, and sisters, for whom his attachment was boundless; and, under the buoying expectation of joining their circle in France, death, in an unexpected and horridick form, dashes from him these pleasing hopes. Instead of greeting parents, the cold arms of death embrace him. The ship that would have borne him to them, carries the intelligence of his sudden decease.

The death of a young gentleman of Mr.

## OBITUARY.

"Day after day prepares the funeral shroud ;

"The world is gray with age; the striking hour

Palmer's age is apt soon to be forgotten, except by his suffering friends. He has generally, been employed in his study, or in some unimportant preparatory occupation. He has produced little for the publick; and nothing remains long to recall his memory. The history of one is that of all: *Pulveris exiqui sparget non longa vetustas Congeriem, bustum,que cadet, mortisque peribunt*

#### Argumenta tunc.

The melancholy duty devolved upon him, who could alone divulge the author's name, to inform those who have, on the pages of the Gospel Advocate, enjoyed, it is believed, the only pleasing translation of the Messias, that Mr. Palmer they are indebted for this pleasure. Under a hope, perhaps coloured by regard for Mr. Palmer, that his memory will, by this means, avoid the common fate, and be cherished with pleasing associations, his friend assumed the responsibility of making this disclosure. He that would criticise should bear in mind, that the pieces are anonymous, and without ostentation or parade. A poet only, acquainted with the original, should be that critic.

May that Messias, whose benignity and whose sufferings are so winningly portrayed, by Mr. Palmer, in our native tongue, receive him to that bliss, which even poetick feeling cannot conceive.

#### CONSECRATION, AND OBITUARY NOTICE.

On Thursday morning, January 17, Trinity church, in Catharine, between Second and Third streets, in the district of Southwark, Philadelphia, was consecrated to the service of almighty God, by the right reverend bishop White, assisted by several of the episcopal clergy of Philadelphia, and in the presence of a crowded and respectable audience. The services of the occasion were solemn and interesting, and the sermon, delivered by the reverend Samuel H. Turner, highly appropriate and impressive.

It must be peculiarly gratifying to episcopals, to see in this part of the city, a place of worship erected, in which the holy services of religion are to be celebrated, according to the usages of a church, venerable for her antiquity, and conspicuous for the elevated standing which she has so long occupied among her sister churches in Christendom. Present circumstances authorize the expectation of success in the organization of an episcopal congregation in this district, and in the consequent promotion of the interests of the Redeemer's kingdom.

The building is of brick, sixty-five feet long, and fifty-five feet wide. Although not an elegant edifice, it is perfectly neat, and well adapted to its intended use. The writer is informed, that the erection of this church is in no inconsiderable degree owing to the exer-

tions and generosity of the late reverend Mr. Turner; and he avails himself of the present opportunity, to pay to his memory that tribute of respect, which his piety, his philanthropy, and his zeal in the exercise of his profession, so justly merit.

The late reverend Joseph Turner, was a native of Devonshire, in England, and born in the year 1742. He came to America some considerable time before the revolutionary war. Being naturally of a serious and contemplative turn of mind, and raised by the liberality of his uncle, Philip Hulbeart, esquire, above the necessity of any professional exertions, he devoted a portion of his time to theological studies, and soon after the introduction of the episcopate into America, applied to bishop White, the first Pennsylvania diocesan, for admission to holy orders. The uniform correctness of his conduct, and the unfeigned piety of his life, rendered his application successful, and he was accordingly ordained a deacon in 1791, and a priest in the following year. He was called to the rectorship of St. Martin's church, at Marcus Hook, which he retained about twenty-five years. During a part of that time, he acted as an assistant minister in the Swedish episcopal church, under the superintendence of the reverend Nicholas Collin, D. D. Declining health, and fatigue, arising from the distance of his residence from his flock, obliged him to relinquish his charge, a few years before his decease. He died on the 26th of July, 1821, after a short, but severe illness, which he sustained with exemplary Christian resignation and fortitude, looking forward with eagerness and holy hope to his emancipation from the fetters of mortality, and his admission to the promised joy of his Lord. He was buried in the church-yard of St. Paul's, of which church he and his family were members, and in which he frequently officiated.

That this faithful and diligent disciple of Christ should thus "finish his course with joy," was the natural consequence of that simplicity and purity of conduct which adorned his character. Unambitious of popular applause, and regulating his deportment by the influence of that leading Christian virtue, *humility*, he "kept the noiseless tenor of his way," in the constant exercise of that *faith* and *practice*, which he so earnestly recommended to others. Confiding in the sacred assurances that "he who winneth souls is wise," and that "they who turn many to righteousness shall shine as the stars for ever," in conformity to the example of his divine Master, "he went about doing good." As a citizen, he discharged all the relative duties, both publick and domestick, with the strictest integrity and the tenderest attention, invariably exemplifying the character given by our blessed Saviour, of a pious Jew—"behold an Israelite indeed, in whom is no guile!"

THE

# GOSPEL ADVOCATE.

"Knowing that I am set for the defence of the Gospel." Phil. i. 17.

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## THEOLOGICAL.

To the Editor of the Gospel Advocate,  
ON THE MANAGEMENT OF SUNDAY  
SCHOOLS.

I AM a Sunday school teacher, and, as I am a constant reader of your valuable work, I have often wished that some portion of it were set apart for the insertion of essays on the subject of Sunday school instruction—a subject, in my humble opinion, of as much importance as that of preaching. As many of your readers are, no doubt, like myself, engaged as teachers in Sunday schools, I hope you will endeavour, occasionally, to insert an essay on the subject, pointing out the most eligible mode of conducting such establishments.

I reside, Mr. Editor, not far from the metropolis. I have visited several of the Sunday schools which are there established, and find several different methods pursued in their management. Now, sir, I am a plain man, and do not wish to puzzle my brains with an argument as to which is the best mode; but I wish to propose one or two queries, which I hope you, or some of your able correspondents, who are practically acquainted with the subject, will answer for my satisfaction.

I wish, in the first place, to inquire, is it for the interest of a Sunday school, that the scholars should always be con-

tinued under the same teacher? If this question be decided in the affirmative, it will, I presume, be considered necessary that the instruction of a class should be varied, as often as the scholars have completed a course of study.—That every scholar in a class should be precisely on the same footing, and studying the same lesson, I take for granted; because the reasonableness and necessity of the provision is evident.

The arguments in favour of the affirmative to this question are, that the teachers and scholars become mutually attached to each other; and that the children will make greater improvement by being under the instruction of one whom they love, and to whom they have become attached. It is also said, that the teachers, by being long acquainted with their scholars, become more familiar with their tempers and habits, and feel greater interest in their welfare and improvement.

On the other side, it is stated that there ought to be a regular gradation of classes; that as the scholars advance in learning, they should be raised to classes of higher standing, and pursue different studies. If the teachers are always confined to teaching the same branches, they will become better acquainted with those branches, and of course better qualified to teach them.

Another question which I wish to

propose, is, Are rewards useful in a Sunday school? It is contended by those who think they are, that no school can be kept in so good order without, as with, the system of distributing rewards for good behaviour, diligence, &c.

On the other hand, it is said, that the system of giving rewards to children excites and brings into action those natural, depraved principles of the human heart, which it is the object of Sunday school instruction to discountenance and suppress. It should be the object of Sunday school teachers to stimulate their scholars to the due performance of their duty, by other than worldly motives;—by the satisfaction which will necessarily be produced in their own consciences; by the approbation of their friends; and, above all, the approbation of their God. These, it is said, are the motives to action which Sunday school teachers should hold out to the children committed to their care; to which may also be added, another inducement, which often has great influence upon the minds of children; the consideration, that the greater the progress they make in their studies, the greater will the benefit be to them in after life. They should be taught, that they are destined one day to fill important places in society; and that, in order to their filling those places with credit to themselves, and usefulness to others, they must be diligent, while they are young, in learning those things which will be of use to them in the stations to which they may hereafter be called. They should be excited, not by the desire of excelling their fellows, but by that *holy emulation* which will lead them to press forward till they attain to the possession of all the learning which it is possible for them to acquire. This point, being within the reach of every one, may be aspired to, without any reference to the exertions of their fellow scholars, and without being stimulated by a desire to excel them.

A third question, on which I wish to receive information, is, how far the Madras system, or system of mutual instruction, can be introduced with advantage into Sunday schools. Were the only, or indeed the principal object of Sunday school instruction, to keep the children in order, I should have no hesitation in saying that this system would be decidedly the best which could be adopted. But as the principal objects of Sunday schools are to impart religious instruction, I think the introduction of this system would not be productive of much advantage. But I state the question for the purpose of receiving instruction on the subject; not for giving my own opinion.

One more question, and I have done. Ought corporal punishment, in any case, to be resorted to in a Sunday school? If not, how should refractory and disobedient scholars be punished?

If you, sir, or any of your correspondents, will give satisfactory answers to these questions, I shall be much gratified. I may, hereafter, trouble you with some further remarks, should you think the present of sufficient consequence to merit a place in your valuable work.

A SUNDAY SCHOOL TEACHER.

An Earnest Persuasive to the frequent receiving of the Holy Communion.

Supposed to have been written by the late Bishop Seabury.

BRETHREN, beloved in Christ,—The title has informed you, that my design is to address you on the subject of frequent communion in the holy eucharist, or sacrament of the body and blood of Christ, commonly called the Lord's supper. The subject is an important one, and claims your serious attention; and the great neglect of the duty requires plainness of speech, and freedom of admonition on my part. I have, therefore, to request, that you will carefully read and consider what is

here addressed to you, and bear patiently that plain dealing which proceeds only from a desire to stir you up to the practice of a duty, which I suppose an indispensable one, and in the neglect of which, you live in a constant state of sin against your God.

"Sin," said the apostle, "is the transgression of the law."\* The will of God, when made known to us, is his law to us, and binds us in all cases whatsoever. Nothing is sinful any further than it is contrary to God's will; and every thing is sinful in the same degree that it is contrary to his will: for to contradict the will of God constitutes the nature and essence of sin.

The will of God is made known to us by revelation, and is declared in the holy bible, which is intended by God to be the standard of our faith and practice, that we may know, at all times, what he requires us to believe and do.

Some of God's commands are prohibitory, i. e. they forbid us to do certain things because they are contrary to his will: and they are contrary to his will, because, as far as we can judge, they are destructive of our own happiness, and of the happiness of others. Other commands are positive, requiring us to do certain things in obedience to God. In many instances we can perceive that what God commands is conducive to our welfare, and to the welfare of others, and reason will teach us to believe, all God's commands proceed from the same benevolent principle—a desire of doing us good, though our blindness may not perceive it.

However, the essence of all sin consisting in acting contrary to the will of God, there must be the same sin and danger in neglecting to do what God commands, as in doing what he forbids. In either case, we transgress the will or law of God, and commit sin; and, whether it be by wilfully doing what God has forbidden, or wilfully omitting what he has commanded, we equally trans-

gress his law, and are equally guilty in his sight.

That Christ declared the will of God, and that whatever he commanded is the command or law of God, must be owned by all who acknowledge his divinity, indeed by all who acknowledge he acted by divine authority. Now, he gave no command more positive than the one relating to the holy ordinance of which I am treating. The institution is as solemn as it possibly can be, and was made at the commencement of the most solemn period of his ministry on earth. The injunction on his apostles to do as he had done, and thereby keep up the memorial he appointed, is as absolute as any command that ever was given.\*

From the account the holy evangelists have left us, the universal and perpetual obligation of this command is very apparent. It is true, it does not appear there were any persons present at the institution, besides the apostles; but this will furnish no argument against the universal obligation all Christians are under to comply with it. They are all as much interested in it as the apostles were. Christ died equally for us, and for all Christians, as he did for the apostles. We, therefore, and all Christians, are as much obliged to regard the institution as the apostles were. Nothing in the institution peculiarly related to them, except the power of administration. By the command, "Do this in remembrance of me," they were empowered and obliged to administer the holy ordinance; and, consequently, Christians were obliged to receive it; for unless they did receive it, the apostles could not administer it.

That the apostles were, by our Saviour's command, obliged to this administration, appears from the institution compared with the command. For the command, "This do in remembrance of me," relates not barely to eating bread and drinking wine in remem-

\* 1 John iii. 4.

\* Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19.



brance of Christ, as the Socinians teach, and some ill-informed Christians suppose, but to the whole transaction. By it the apostles were enjoined, when they administered the holy communion, to do as Christ then did—take bread and break it, and offer it up to God, by thanksgiving and prayer, consecrating it to be his mystical body, the memorial or representative of that body which Christ, in the institution, willingly offered up and devoted to God, a sacrifice and propitiation for the sin of the world, and which, in consequence of his offering, was soon after slain upon the cross for our redemption—the body of Christ in virtue and efficacy. They were then to distribute it to the Christians who attended the holy solemnity, as Christ distributed it to them. Likewise, they were to take the cup, and offer it up to God, by prayer, thanksgiving, and blessing, consecrating it to be the sacramental blood of Christ—the representative or memorial of his blood, which Christ devoted to God to be shed for sin—the blood of Christ, in virtue and efficacy, to all worthy receivers. They were then to give it to all the Christians present, to drink of it in remembrance, or for a memorial of Christ. So that all they who received the sacramental body and blood, i. e. the bread and wine, thus blessed and consecrated, by Christ's authorized minister, with true penitence and faith, might, at the same time, receive in a spiritual and mysterious manner, the life-giving body and blood of Christ, i. e. all the benefits of his passion, death, and resurrection.

This memorial, I say, the apostles were obliged to make in obedience to their Lord's command. And the Christians of their time were, of course, obliged to communicate with them, or their Lord's command could not be fulfilled.

As it appears that the very institution of the holy eucharist laid an obligation upon the apostles to administer, and upon all Christians of their time to

communicate with them in the celebration of it; so a little reflection will convince us, that the same obligation lay upon their successors, the bishops of the Christian church, and upon all duly authorized by them, and upon all Christians of every period, from their days to ours, to make the same holy memorial of his blessed body and blood which Christ commanded. The command of Christ, "This do in remembrance of me," has no limit of time annexed to it. It must, therefore, continue in force till he who gave shall repeal it. We are as much interested in the sacrifice of Christ's death, and, therefore, as much obliged to commemorate it, as the first Christians were. We need the benefits of his redemption as much as they did. It must, therefore, be as much our duty to commemorate his sacrifice for sin, in the way he appointed, as it was theirs; that, receiving his blessed body and blood in the holy communion, we may be made partakers of all the benefits of his death. Was there any doubt of this matter, the authority of St. Paul would fully remove it. "As oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come."\* Ye do represent, set forth, exhibit, the Lord's death, till he come, at the end of the world, to judge the quick and the dead, according to his most true promise to his apostles: "If I go and prepare a place for you, I will come again and receive you to myself."†

In this sense the early Christians understood their Lord's command. And

\* Or, *show ye* the Lord's death till he come. Probably there is an allusion to the show bread—the bread of the presence, or bread of representation, under the economy of the law; that, as *that* pointed to the true, (not figurative) bread, the bread of God which should come down from heaven to be given for the life of the world, even Christ Jesus; so the show bread under the gospel, the eucharistick bread and wine, points to the same Lord Jesus Christ already come.

† John xiv. 3.

so strong a sense had they of their duty to commemorate their Redeemer's love in dying for them, that they never assembled for divine worship, but the holy eucharist made a principal part of the solemnity: nor was it till the love of Christians abated, and their faith declined, that the memorial of Christ's death came to be celebrated only on particular occasions.

Consider these things, and let your own consciences determine, whether your neglect of the holy communion can be justified on any principles of Christianity or reason? Whenever you compare your conduct with Christ's command, sure I am, your own hearts must condemn you. Remember then, "God is greater than your heart, and knoweth all things."\* It is not so much with me, as with your God, you have this matter to settle; and did you attend to it, you would make no more excuses, but immediately prepare yourselves to become worthy guests at God's table.

It is to be feared there are some who never think enough of the subject to make excuses about it. To these I have nothing to say at present. Till they come to a better mind, they will give no attention, and till they do, no reason or persuasion can take any hold of them. I flatter myself there are few, I hope none, among you in so hopeless a condition. Most people intend to consider the subject of religion some time or other, and to make up for all deficiencies by their after diligence. The misfortune is, this *some time or other* is long in coming; and there is danger lest it never come at all. Negligence, and indisposition to reflection, and attachment to the world, and the lust of sensual pleasure, by continuance grows stronger, and death closes the scene, before any resolutions of the future amendment are carried into effect.

The great excuse for not coming to

the communion, and to which all others, where there is any hope of doing good, may be referred, is that of *unworthiness*. And it is probable, a sense of their deficiencies, and a strong apprehension of the sin of unworthy receiving, keep more well disposed people from the communion than any other reason. Let such well disposed people consider the danger of disobeying God, as well as the danger of unworthy receiving. By refusing to communicate, they sin against God's positive law; but by communicating, it is not certain they would incur the guilt of unworthy receiving; for with some tender consciences, there is more of apprehension than reality in the case. And why should any one keep himself in such a state as that he must sin against God, either by disobeying his positive law, or by unworthy attendance upon his ordinance? Why does he not rather repent of his unworthiness, and amend his life? God is ready to bless his efforts, if they be sincere, and to accept his penitence.

It is to be regretted that the word *damnation* is used by our translators, in rendering a passage of St. Paul to the Corinthians;\* for that seems to be the occasion of the great terror of unworthy receiving. The literal meaning of the word is *judgment*, and it is so rendered in the margin of our bible; and had it been in the text, "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself," it would have prevented much uneasiness to many pious people. That St. Paul used the word here to express temporal judgments, and not eternal damnation, appears from the next verse: "For this cause"—on account of this unworthy receiving—"many are weak and sickly among you, and many sleep"—are dead. He then observes, that the way to avoid these judgments was, to judge ourselves, and amend our lives, and then "we should not be judged"—

\* 1 John iii. 20.

\* 1 Cor. xi. 29.

the judgments of God, sickness and premature death, would not be inflicted on us. But he says not a word of giving up the thoughts of receiving the communion, lest by their unworthiness they should bring God's judgments on them. The obligation to communicate he supposed still remained, and he exhorts them to repentance and amendment, that they might communicate worthily. He makes another observation, viz. that those judgments were the chastisements of the Lord, sent to reclaim them, and bring them to repentance and a better mind, that they might "not be condemned with the world."

It is, however, certain, there was some great unworthiness among the Corinthians, which St. Paul condemned, and on account of which, God's judgments were inflicted on them; and he seems to have pretty clearly pointed it out.

The first converts to Christianity being Jews, and having a strong attachment to their own religious customs, they carried some of them into the Christian church. On many occasions it was their custom, and their law required it, to have a feast upon the sacrifice, and all who ate of it were supposed to have an interest in its efficacy. Their annual passover, particularly, was a feast of this kind; and as our Saviour had instituted the holy communion at the conclusion of this feast, consecrating the paschal bread and the cup of blessing, as it was called, to be the memorials of his body and blood, the apostles and first Christians carried the custom into the Christian church of accompanying the Christian sacrifice of bread and wine with a feast. This feast was called, the feast of love. To it the rich and poor brought their provisions, and ate them together at a common table, in token of their mutual good will and affection, of their fellowship, and unity in Christ's religion, and of their belief that the benefits of Christ's death were not restrained by

any consideration of bond or free, high or low, rich or poor.\*

However well calculated these love feasts which accompanied the Lord's supper were, to promote and secure Christian charity and unity, at Corinth they were perverted. The rich despised the poor; the powerful those beneath them. They waited not till the brethren were come together, but they who came first ate their own supper by themselves. The rich, who could provide plenty of delicate food, ate and drank to excess; while the poor, who could bring little or nothing, not being permitted to partake with the rich, went away hungry from a feast of charity. At such disorderly feasts the holy supper was celebrated among them.

This is the conduct which St. Paul so frequently censures, as any one may satisfy himself by reading carefully his discourse upon the subject.† He affirms, that such disorderly celebration of the communion was not to eat the Lord's supper, but to profane it; and directs them who were hungry to eat at home, and not make the church a scene of disorder and riot by their excess, nor their love feasts an occasion of pride and insolence, by despising and putting to shame the poor, unprovided members of the congregation, whose hunger ought, at least at their love feasts, to be relieved by the rich. To convince them of the impropriety of their conduct, and reclaim them to a decent and worthy behaviour, he then sets before

\* Where the Christians had all things in common, as at Jerusalem, it is probable the love feasts were provided out of the common stock. And in other places they may have been furnished from what was given at the offertory; which offerings, in those early ages, were called the *devotions* of the faithful, from the Latin word *devoceo*, to consecrate or devote, because those offerings were consecrated or devoted to God. It is true, since the duty of communicating at the holy table has become less the practice, prayer has peculiarly obtained the name of *devotion*, though it is so only in a secondary sense.

† 1 Cor. xi. 17, &c. to the end.

them the solemn institution of the holy ordinance, as he had received it by revelation from Christ himself. And the force of the apostle's argument seems to be, that Christ distributed the sacramental elements equally to all the apostles, in token that he devoted himself to death equally for them all, and directed them to eat of it at one table in remembrance of, and as a memorial before God of his love to them all, and in token of their mutual love and union. For the Corinthians, therefore, to exclude the poor for whom Christ equally died, to whom the sacred symbols of his body and blood were equally distributed, from a due share in their feast of love, without supplying their hunger with necessary bread, was so far from worthily eating the Lord's supper, that it was not even to discern the Lord's body, i. e. it put no difference, made no distinction, between the Lord's supper and a common meal; at least, did not sanctify the Lord's body—treat it as a holy, but common thing.\* This was the unworthiness which the apostle censured in the Corinthians, and this—the not discerning the Lord's body—which, he says, caused the judgments of God, sickness and death, to come upon them.

I have been the more particular in this matter to convince you, that in the church to which we belong, all opportunity of incurring that unworthiness, which the apostle censured in the Corinthians, is precluded.†

It may, I know, be said, and said justly, that though all opportunity of incurring that unworthiness, which St. Paul condemned in the Corinthians, be cut off, by the abolition of the love feasts, yet there may be people in such a state as makes them really unworthy

\* See Hammond, Whitby, Locke, upon the place.

† The disorders attending the love feasts at Corinth, and in other places, became too great to be restrained; they were therefore abolished by the church. Though possibly they continued longer in some places than others.

to partake in the holy communion. I readily own too, that a person who approaches the holy table without due reverence and devotion, without considering the dignity of the holy mystery, and the difference between receiving the body and blood of the Lord, and eating and drinking common bread and wine, does not receive the Lord's body—is guilty of the body and blood of Christ—and is in danger of bringing God's judgments upon him by his unworthy receiving. But, I repeat it, there is no reason why he should continue in this evil state, but what comes from himself. Let him judge himself by the rule of God's commandments, and see wherein he has done amiss. Let him compare his sentiments of the holy communion, with our Saviour's institution, and with the doctrines of the church, and correct his unworthy notions. Let him be instant in prayer to God for the gift of his grace and Holy Spirit. Let him deny his evil propensities, and mortify his vicious appetites; and in this way prepare himself to do honour to God by obeying his command.

But to treat of this subject of general unworthiness a little more particularly. The qualifications requisite to make a worthy communicant, and to make an adult a worthy subject of baptism, as far as I can see, are the same. They who have kept their baptism undefiled are, undoubtedly, always fit to approach the Christian altar. More knowledge may be requisite to the communion than to baptism; in other respects the qualifications are the same.

That habits and gross acts of sin, render a person unworthy to communicate, there can be no doubt. There is as little doubt, that the same state renders him unfit to pray, or to do any act of religion, acceptably to God. I will go further, and say, that it would be a profanation of the holy communion, for him, while in this state, to come to it. And it would be so far from doing him good, that it would do him hurt, by

hardening the heart in impenitency. And is not this as true of prayer as of the holy communion? Is it not a profanation of God's name to pray to him, while we wilfully live in the habits, or practice of known sin, without any design or desire of becoming better? In this state every prayer is an act of hypocrisy, and hardens the heart against the impressions of God's Spirit. Therefore it is, that "the sacrifice of the wicked," and the "prayer" of him "that turneth away his ear from hearing the law"—that refuseth to obey the commandments of God—"are an abomination to the Lord."\*

But should such a person have any desire to become better—any wish to get rid of the slavery and guilt of sin—as such a desire and wish must come from God, so the only effectual means of bringing them to good effect is, constant and earnest prayer to God for the support of his Holy Spirit, carefully to do his duty according to his best knowledge and ability, and steadily to avoid all occasions of sin. In this way his good desires would be encouraged, his resolutions of amendment strengthened, his love of God increased, habits of virtue and holiness formed and confirmed, while those of sin and vice would decline and die away. His prayers would no longer be an abomination, but highly acceptable to God. And he would then too become a worthy guest at the Lord's table, where, receiving the outward elements with true penitence and faith, he would also receive the precious body and blood of Christ, "to his great and endless comfort." For the holy communion is, at least, as great an instrument of holy living as prayer, and the efficacy of both, on our part, rests on the same circumstances—penitence and faith: the former denoting our conversion or departure from sin, the latter our reliance upon God, and trust in his mercy and goodness. Should I go further, and say that prayers, offered up at the altar,

\* Prov. xv. 8. and xxviii. 9.

have more efficacy with God than other prayers have, it would be saying no more than the universal church has always said and taught.

But though sinful habits, and single acts of gross sin, render us unworthy to approach God's table, till repentance reconcile us to him, yet sins, as they are called, of infirmity, ignorance, surprise, are not attended with that malignity. Our present state subjects us to them. They proceed from that lust of the flesh, or original corruption of nature, which, according to the ninth article of our church, remains even in the regenerate. And though they have in them the nature of sin, being contrary to the holiness and purity of God, yet by the merciful terms of the Christian covenant, they shall not finally condemn us, provided we do not willingly live in them, but watch and strive against them, humble ourselves before God under the sense of them, pray earnestly to him to be delivered from their power by the might of his Spirit, and trust to his mercy, through the Redeemer, that he will not impute them to us.

To people who have a lively sense of their imperfections and failings of this kind, who conscientiously refrain from the holy communion, because they fear they are not good enough to come to it, and who do not make the excuse merely for excuse sake, without any intention of ever complying with their duty of frequenting the holy table, I would propose the following considerations.

1. That if they stay till they are worthy, in the sense in which they seem to understand it, before they will venture to partake of the sacrament of Christ's body and blood, they will never partake of it at all, but will live all their life, and die at last, in the neglect of Christ's command. For however they may wish it, they never will be free from the unworthiness of coming short of their duty, from mere weakness of nature. Every created

being must be imperfect in this sense. And did those lapses which proceed from infirmity and imperfection render us unworthy to partake in the Christian sacrifice, no mortal could approach the altar without sin. Upon this supposition, apostles and martyrs, and the best Christians that ever lived, have offended in commemorating their Saviour, and have sinned even by obeying him. They were all men of like passions with us, and felt the weaknesses of nature as we feel them. Conscious of their extreme inability to do any good thing without some degree of alloy or mixture of sin, they most humbly acknowledged their unworthiness to perform any of those services which God required of them; but their sense of duty, and fear of disobeying God, made them cheerfully do whatever his law required of them, knowing that God accepteth of what a man hath, and requireth not that which he is unable to give. The angels themselves, high and holy as they are in their nature, seem to have some deficiencies of this kind, for God, saith Job, charged even them with folly.\*

2. That the holy communion is not only a commemoration of Christ's death, but a memorial or representation of his sufferings and death, made before the almighty Father, to put him in mind of the meritorious sacrifice of his blessed Son on our behalf.

Christ's offering himself up to death, and yielding his life for us upon the cross, is certainly the most astonishing event that ever happened. And when we consider the benefits thereby procured for us, the pardon of past sin upon our repentance, the gift of the Holy Spirit, and the assurance of a heavenly inheritance to all who believe in and obey him, we must feel that his sacrifice deserves our grateful remembrance above all other events. But to suppose that the whole duty and benefit of the holy eucharist rests here, is a mistake.

As we are to commemorate and confess Christ before men, and gratefully to acknowledge the wonderful works of love and mercy he has done for us; so we are to make a commemoration or memorial of his precious death and sacrifice before the almighty Father, and plead before him the merits of his dearly beloved Son, dying for the sin of the world: not that God will forget, unless we refresh his memory; but because, in so doing, we use the means that Christ has appointed to convey to us the benefits of that sacrifice which he offered for sin. To refuse or neglect the holy ordinance of the eucharist looks as though we had no grateful sense of Christ's love in dying for us; or that we did not fully trust to his merits for pardon of our sins, the gift of the Holy Spirit, and eternal life in the kingdom of God.

3. That the holy eucharist is a covenanting rite, and by it we keep up communion with God.

By baptism we enter into covenant with God: being born of water and the Spirit, we are born into Christ's church, and become members of his body.\* By the holy eucharist, the new life, begun in baptism, is nourished, and fed, and strengthened. This undoubtedly is the case with those happy persons who keep their baptism undefiled. But a broken covenant is of no force: and when it is our unhappiness to break our baptismal covenant, and forfeit our right to God's promises, by our sins and misdoings, how gracious is God to permit us, upon our repentance, again to renew it at his holy table! again to repeat our vows of obedience, and regain our title to his heavenly promises!

It has ever been the doctrine of the universal church, that, as when we worthily receive baptism, we obtain through Christ remission of all past sins,† so when we worthily communicate at God's altar, we obtain remis-

\* Job iv. 18.

\* John iii. v. 1 Cor. vi. 15.

† Acts ii. 28. and xxii. 16.

sion of all the sins committed since baptism. And that it is so, fully appears from the holy eucharist's being an act of communion with God. For when God's priest offers up the elements of bread and wine upon the holy altar, they are thereby made God's property; and being blessed and sanctified by prayer and thanksgiving, they become, through the operation of the Holy Ghost, the body and blood of Christ in power and effect.\* They are then returned by the hand of God's minister, and distributed among the communicants as a feast upon the sacrifice: and all who partake of them, with true faith and repentance, are fed with God's food, and eat at God's table; and are thereby assured of his favour and goodness towards them, and, consequently, must obtain remission of all past sin, otherwise they could not be in favour with God. Accordingly, when our Saviour gave the first intimation of this holy institution, he expressed himself in terms that imply not only remission of sins, but all other benefits of his passion. "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day."† Behold the Christian's privilege! and consider what injury ye do to God, what injustice to yourselves, by your wilful neglect of the heavenly feast.

4. That the holy eucharist is one of the instituted means of grace and holy living—the appointed instrument of conveying the Holy Spirit to us. That this is the doctrine of the church ap-

\* This is not to be understood as though the elements became, upon consecration, the natural body and blood of Christ, as the church of Rome affirms. The natural body and blood of Christ are in heaven, and not here on earth. But they become his representative, or sacramental body and blood; of which, whosoever partaketh with due repentance and faith, and in the unity of his church, receives spiritually all the benefits of his death and mediation.

† John vi. 54. See the whole chapter, particularly verses 48 to 58.

pears from her catechism and office of communion. In answer to the question, "What are the benefits whereof we are partakers thereby"—by receiving the body and blood of Christ in the eucharist—she answers: "The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine." And in one of the exhortations to the communion she speaks of Christ being given, "not only to die for us, but also to be our spiritual food and sustenance in that holy sacrament."

If then you seriously wish to become better Christians, and more worthy to communicate with God at his holy altar, the most effectual method is, to prepare yourselves for the solemn office by careful examination of your past lives; by settled resolutions to forsake your sins, and live better for the time to come; by mortifying your unruly appetites and passions; by fasting and self-denial; by earnest prayer to God, that he would give you true repentance, and his Holy Spirit, to enable you to bring your good resolutions to a happy issue; and then to go to the holy altar, humbly and firmly trusting, that God will accept you and bless you, and seal to you the remission of your sins; that he will impart to you the inestimable blessing of his Holy Spirit, and make you partakers of all the benefits of Christ's redemption.

To me it is, and to all good Christians it must be, an afflicting circumstance, in congregations who seem to have a serious sense of religion, and of their duty to frequent the worship of God, and who apparently join with devotion in the common service of the church, to see so few who act as though they really believed the religion they profess. For when people turn from the highest act of Christian worship, and refuse to commemorate the love of their Saviour, in dying for them, by communicating at the holy table in the unity of his church, how is it to be

known that they are Christians, beyond the mere profession?

Most of you, I trust, would undergo great uneasiness, should your children, through your fault, die without baptism. But to receive baptism is not a more express command of Christ than to receive the holy communion; and why there should be more solicitude about the one than the other, I cannot conceive. It is just as necessary that the new life we receive in baptism should be continued, as that it should be begun. Now all life must be continued by the use of such food as is proper to it; the natural life by natural food; the spiritual life by that which is spiritual. God has provided and ordained the food of this world for the support of our natural life; and he has provided and ordained food in his church for the support of our spiritual life. If we refuse this food held out to us in the holy communion, we deprive ourselves of our spiritual sustenance, and leave the soul to famish, just as the body would famish without the nourishment of bodily food. To complain, therefore, of your weakness and unworthiness, while you neglect the means God has appointed to increase your spiritual strength, and all holy and Christian tempers and graces, is as unfair and uncandid, as for a man to complain of a weak and sickly habit of body, while he wilfully refuses the food that is necessary to his bodily health.

And, what account can you give to God for the abuse or neglect of the means of grace and holy living, which he has appointed and required you to use? You must not plead weakness, for you refuse to be strengthened; nor unworthiness, for you reject the most powerful means of becoming better. In any thing but religion, the absurdity of such a conduct would not escape your censure. And why it should not be condemned in religious matters as much as in any other, I see not. Religion is of more importance to you than

any worldly business can be, and ought more sensibly to affect you.

The sick man, who complains of his aches and pains, and who laments his misfortune in being obliged to bear such a load of misery and disease as must shortly put a period to his life, and yet obstinately refuses all the remedies which can alleviate his distress, and restore him to health, because they are bitter, or not exactly suited to his taste, becomes the object of our compassion; we pity his unreasonable and foolish conduct. Is then his conduct more reasonable, who complains of his spiritual maladies, confesses "there is no health in him," laments his unworthiness and weakness, and bemoans his deficiencies in Christian virtue, and yet refuses the means God has directed to cure the diseases of the soul, to strengthen the weakness of nature, and make him partaker of the worthiness of his own beloved Son, because the process is disagreeable to his sensual nature?

Could you flatter yourselves with the opinion that you are as good as you need be—as good, and pious, and holy, as God requires you to be—it would be unreasonable in me to wish any alteration in your conduct. But when I compare your behaviour in respect to the holy communion, with Christ's positive command, "This do in remembrance of me," and see you live in the open violation of it, I cannot but be anxious for you, and anxious for myself too, lest my remissness should encourage you in a conduct so irreconcilable with the word of God, and the direction of his church. And as nothing but a regard to my duty, and an earnest desire to do you good in your most essential interest, could have drawn these free expostulations from me; so I beg you will receive this address as the effort of a heart disposed to do you every service, that wishes to lead you to the embraces of the God of love, to the arms of the blessed Redeemer, and to the consolations of the Holy Spirit of peace.



If what I have said be agreeable to the truth and nature of our holy religion, your own good sense will enable you to see how indispensably necessary your attendance at the holy altar is, to keep up your union with Christ, and through him with the Father. For how can you be living members of Christ's body, without partaking of that nourishment by which the whole body is fed and kept alive? And you will, at the same time, see the necessity of your communicating frequently, even as frequently as God shall bless you with the opportunity. The cravings of natural hunger make you impatient till it is appeased with food; and the health of the body requires that this food be supplied several times in a day. Faith is the hunger—the earnest desire of the soul. They who are blessed with it will hunger and thirst after righteousness, i. e. obedience to God. They need no exhortation; for they will bless God for, and gladly embrace, every opportunity of testifying their ready obedience to a command from which they receive such large supplies of grace and consolation.

In the cathedral and collegiate churches in England, all the clergy are directed to communicate every Sunday at the least, except they have a reasonable cause to the contrary.\* And in the communion office she directs the proper prefaces to be used for several days together; upon Christmas-day, and seven days after; upon Easter-day, and seven days after; upon Ascension-day, and seven days after; and upon Whit-Sunday, and six days after. It is evident it was her intention that the communion should be administered on all these days; and I believe it is done in all the cathedral and collegiate churches.

The general practice in this country is to have monthly communions; and I bless God the holy ordinance is so often administered. Yet when I con-

sider its importance, both on account of the positive command of Christ, and of the many and great benefits we receive from it, I cannot but regret that it does not make a part of every Sunday's solemnity. That it was the principal part of the daily worship of the primitive Christians, all the early accounts inform us. And it seems probable from the Acts of the apostles, that the Christians came together, in their religious meetings, chiefly for its celebration.\* And the ancient writers generally interpret the petition in our Lord's prayer, "Give us this day," or day by day, "our daily bread," of the spiritual food in the holy eucharist. Why daily nourishment should not be as necessary to our souls as to our bodies, no good reason can be given.

If the holy communion was steadily administered whenever there is an epistle and gospel appointed, which seems to have been the original intention—of was it on every Sunday—I cannot help thinking, that it would revive the esteem and reverence Christians once had for it, and would show its good effects in their lives and conversations. I hope the time will come when this pious and Christian practice may be renewed. And whenever it shall please God to inspire the hearts of the communicants of any congregation with a wish to have it renewed, I flatter myself, they will find a ready disposition in their minister to forward their pious desire.

In the mean time, let me beseech you to make good use of the opportunities you have; and let nothing but real necessity keep you from the heavenly banquet, when you have it in your power to partake of it.

May the consideration of this subject have its proper effect upon every one of you! And the God of peace be with you, "make you perfect in every good work to do his will,"† keep

\* The rubricks after the communion office.

\* Acts ii. 42, 46. xx. 7.

† Heb. xiii. 21.

you in the unity of his church, and in the bond of peace, and in all righteousness of life, guide you by his Spirit through this world, and receive you to glory, through Jesus Christ our Lord. Amen.

All glory to God.

SERMON.—No. XIII.

OBJECTIONS TO THE DAILY PUBLICK WORSHIP OF GOD CONSIDERED.

PSALM CXLV. 2. *Every day will I bless thee, and I will praise thy name for ever and ever.*

In a former discourse from these words, my Christian brethren, your attention was called to the propriety and utility of the daily worship of God. It was shown, that the temple service, by the divine command, was a daily service; that it was attended by the devout and pious worshippers of God under the law; by our Saviour while he was on earth, and by his disciples after he had left them, until the destruction of the commonwealth; that from the Jewish church the practice passed into the Christian; that it was usual with the first Christians, not only to meet for daily prayer, but also to receive the communion daily, the petition in the Lord's prayer, "Give us this day our daily bread," being understood as involving the request, that they might every day receive the Lord's supper; that the practice was continued, in every part of the church, till the reformation; that, since that event, most of the reformed churches retain it; that it exists in the church of England; and that the only reason, which can be assigned for its discontinuance here, has arisen from the unhappy disputes which have so distracted the Christian community.

It was shown that the practice of daily publick worship, is one of the highest utility; that it promotes the

habit of prayer, which is so necessary to the formation of the Christian character; that it produces an intimate knowledge of the holy scriptures, which, as we are assured by the apostle, are able to make us wise unto salvation; that it is a continual preparation for the more solemn discharge of our duties on the Lord's day, and especially the reception of the holy communion; and what is of still higher moment, that it keeps our souls in a state of habitual readiness for death, and admission into heaven, the importance of which will be visible to every one who reflects that we know not what a day may bring forth, and that the worship of heaven is described as publick and perpetual. Unless, then, we acquire a taste for devotion in this life, how can we enjoy it in the life to come. If our souls are wearied with the few hours of prayer on earth, how can they be prepared to join in the eternal acclamations of those who "rest not day and night, saying Holy, holy, holy Lord God almighty, which was, and is, and is to come!"

From all these reasons for the daily worship of God in publick, the conclusion was drawn, that Christians surely ought not to neglect the few opportunities for publick worship, which are all that the existing state of things in this country has rendered practicable. The Wednesdays and Fridays in Lent, and the same days at other seasons preparatory to the sacrament, the whole of that solemn week in which our Lord was betrayed and crucified, and the several fasts and festivals, form an aggregate of about sixty-seven hours in the year! How numerous are the hours which are spent in the service of the world! How few the hours which the Christian has an opportunity of spending in the publick worship of his Maker! Shall then even these few hours be disregarded!

These reasons, my Christian friends, appear to me to carry so much weight

with them, that I cannot but wonder how serious persons can suffer themselves to neglect the publick worship of God. But it is always easier to find excuses and objections, than it is to practise a duty. An unwillingness to do what we know to be right, constitutes the corruption of our nature.

I. There seems to be a latent, if not an avowed persuasion in the minds of many persons, that we are under no obligation to worship God, in publick, on any other day than Sunday. Man considers it as meritorious, if he devotes one day in seven to the worship of his Maker; and if he be careful to attend both morning and evening, and does not suffer an inclement sky, or a slight indisposition, to prevent his going to the sanctuary, he regards himself as a strict observer of the will of God.

But, my brethren, the observance of the Sabbath among the Jews was much more rigorous than that of the Lord's day among Christians. If, then, the appointment of the Sabbath was intended to exclude publick worship on other days of the week, why did God appoint a daily worship for the temple? Should it be said that this was a Jewish institution, and, therefore, is not binding upon Christians, it may be replied, that the argument proves too much. The observance of daily worship is no more a Jewish institution than the Sabbath itself. What reason can be assigned, why Jews should be required to worship oftener than Christians? Or, to put the question in a juster form, why was it more necessary for the church of God to offer daily worship before the coming of our Saviour, than it is since his coming? The object of their worship was the same as ours. The terms on which their worship was accepted, were the same. They had no more wants and weaknesses than have we; and, as it regards thanksgiving and praise, we have more abundant reason to extol our God and King, and bless his holy name, from day to day. The only difference between the form

of the Jewish worship, and that of the Christian, is this, that theirs was designed to prepare the way for the first coming of our Saviour, as well as the second; whereas, Christ being now come, ours is designed to prepare the way for his second coming. That preparation consists in the purification of our bodies and our souls; and, for the purpose of such improvement, we stand in need of continual and daily prayer.

II. But it may be said, that this daily prayer may be in private, and that, for those who are constant in such devotions, continual publick worship is not necessary. On this point, let me appeal to the experience of my hearers. Are there any who feel the importance of publick worship so much, as those who are most constant in the prayers of the closet? And, on the other hand, are not those who feel the most indifferent about publick worship, the very persons who are most negligent with regard to worship in private? In prayer, as in every thing else, the appetite grows with the indulgence; and they who are most devout in secret will, with the holy psalmist, feel a desire and longing to enter into the courts of their God.\* It is to be observed, that no one was more constant, and frequent, and fervent, in private prayer, than the holy psalmist. In the evening, in the morning, and at noon, were his stated hours of prayer. What is more, his soul was in that happy state, that, in the midst of the business, and pleasures, and cares, of his high office, he had God always before him. Not a blessing came, which was not followed by a prayer. Not a temptation was escaped, which did not call forth an ejaculation of gratitude. Not a sin was committed, which did not produce the cry for mercy. Not an affliction was suffered, without the instantaneous remembrance, that the Lord, in very faithfulness, had caused him to be troubled. Yet, notwithstanding this high degree of perfection, the psalmist never

\* Psalm lxxxiv. 2.

thought of assigning the frequency, or the efficacy, of his private devotions, as a reason for neglecting the publick worship of God. On the contrary, the one always produced a desire for the other. In proportion, then, my brethren, as we imbibe the same spirit, shall we derive enjoyment from the same sources; and when deprived of the privileges of the temple, we shall utter from our hearts the exclamation of this sweet singer of Israel, "How amiable are thy tabernacles, O Lord of hosts. My soul longeth, yea, even fainteth, for the courts of the Lord!"\* On the supposition, therefore, that the worship of the closet is observed with fidelity and devotion; that no trifling excuses are made for the omission of this duty; that the Christian has the love of God shed abroad in his soul; and that he becomes tenderly alive to every question which concerns his conscience; then, we may appeal to him with confidence, and ask, whether he is not bound to let his light shine before men? "Whatsoever ye do," says the apostle, "do all to the glory of God." Is there any way in which the glory of God can be better promoted than by a publick and general spirit of devotion? There can be no other way of promoting, among men, the glory of God, than to set a publick example ourselves, of reverence for his holy name and word. My hearers all know the power of example, and especially the example of those who hold eminent stations in society. Were such persons to be seen going, regularly, at the hour of prayer, to worship God in publick, and making this a part of the business of life, what an effect might they not produce upon the habits of society. Every one must be aware that men, from their social nature, are much governed by the power of sympathy. It is of vast importance, therefore, that their sympathies be properly directed. And the more frequently they meet for the pur-

poses of publick worship, the more are those sympathies directed towards the promotion of God's honour, and the good of their fellow creatures. It is impossible that they, who meet every day to worship God, can long continue enemies to one another; for he who loveth God will love his brother also.

There is another consideration which renders it of the utmost importance to unite, as often as possible, in publick worship, and that is, that we are more likely thereby to obtain God's blessing upon our private prayers. We are to remember, that the acceptance of the prayers of such sinful beings as we are, is an unmerited act of God's mercy; and we can expect nothing from his hands but upon the terms which he himself prescribes. As, therefore, he requires publick worship, how can we expect to have our private prayers answered, unless we obey his will. "Where two or three," says our Saviour, "are gathered together in my name, there am I in the midst of them."\* This is a promise peculiar to publick worship. Our divine Saviour is present with us, though invisible. He is present with us to receive our prayers; and he intercedes for us at the throne of God. It is a thought, my brethren, full of comfort, that every time we assemble in this place, our Saviour is in the midst of us. Shall we then, by our own negligence, be deprived of so great a privilege!

III. The most formidable objection to the daily attendance upon the services of the sanctuary, remains to be considered. We are all engaged in the daily avocations of life. Few persons are so wealthy as to be placed beyond the necessity of daily labour, of some kind or other, for the support of themselves and their families. An intermission of these labours, at the hours of prayer, would oftentimes be the occasion of serious losses in busi-

\* Psalm lxxxiv. 1, 2.

\* St. Matthew xviii. 20.

ness. It is our duty to provide for our own household; and he who does it not is pronounced, by the apostle, to have "denied the faith, and to be worse than an infidel." I have endeavoured, my brethren, to set forth this objection in the strongest light, that it may be examined with the greater care.

In the first place, it is to be observed, that this plea cannot be urged by those who are so wealthy as to be removed from the necessity which it presupposes. The leisure which such persons possess, renders it their duty to devote a proportionably larger part of their time every day to the immediate service of God: and while they devote so much time to recreation, an hour or two cannot be too long to be spent in a grateful acknowledgment of the blessings they enjoy, and of their dependence upon him from whom they derive life, and breath, and all things.

Nor can the plea be urged so extensively by woman, as it can by man. In the fashionable circles of society, especially, we see several hours, every morning, occupied in giving and receiving visits. These interchanges of civility, and often times of benevolence, are certainly not to be censured, unless they rifle a duty. But, surely, when so much time is to be found for attention to our fellow mortals, is it a great matter to devote a portion to visiting the temple of God? Is it a great matter to pay our homage first, to the King of kings, before we pay the tribute of respectful attention to our fellow mortals?

It is honourable to the female character, that it presents so many examples of ardent piety and affectionate and persevering attendance upon the services of the sanctuary. Happy will be the time when every daughter of Israel shall be thus seen, bending low in prayer, and swelling with her voice the anthem of praise. Happy will be the time when the powerful influence of woman over the affections

of man shall be exerted, not in leading him to the tree of the knowledge of good and evil, but in leading him to that tree of life, the fruit of which will make him live for ever.

From what has been said, then, it is obvious, that want of leisure can be urged only by those whose support depends upon their daily industry; and it is equally obvious, that it derives all its force, from the established laws of society. If the worship of God were, by law, or usage, or the general sense of duty, made a part of the business of life; if it were as customary to devote a particular hour to that employment, as it is to devote a particular hour to our meals, to the exchange, the bank, the insurance office, or the custom house, no difficulty would exist. But that is not the case, and the only question is, what is it our duty to do in the present state of society?

The answer, my brethren, must, in some measure, be left to the conscience of each individual. There certainly may be exigencies in which the abstaining from publick worship would be an act of duty. God hath declared that he delights in mercy rather than in sacrifice. But let us be careful not to stretch this indulgence beyond its proper limits. "The heart," we are told in the pages of inspiration, "is deceitful above all things, and desperately wicked: who can know it?" We often act from the impulse of motives of which we are unconscious; and self love is so apt to tell a flattering tale, that without the practice of rigid examination, we shall never know ourselves. It is certain that mankind are naturally averse to prayer; that it is difficult to control our thoughts; and that the act of prayer is tedious to the unsanctified spirit. When, therefore, we are disposed to urge the claims of worldly business, as necessarily preventing our attendance at church, let us inquire, whether the real cause be not an unwillingness to pray, a want of

\* Jeremiah xvii. 9.

taste for devotion, a readiness to embrace the first and the smallest excuse which our invention presents, and our reason is persuaded to approve. Surely sixty-seven hours, in the course of a year, would not greatly interfere with its business; and if it be impossible to attend church every time that it is opened, it cannot be necessary to be for ever absent. There are times when the calls of business are not imperious, and when, if it were not for the forgetfulness resulting from habitual neglect, attendance upon public worship would be in the power of every man.

It has been said that the calls of business are irregular and uncertain; that absence from the counting-house, or the office, for a few moments, may be the occasion of much loss. It may be so; but is there no reliance to be placed upon divine Providence? Are we so absolutely the makers of our own fortune, as to be entirely independent upon the frowns or smiles of heaven? "When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest, when thou hast eaten, and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God"\*—"and thou say in thine heart, My power, and the might of mine hand, hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth."† Would it not then be a proper act of faith and trust in his providence, to encounter the risk of devoting an hour to his service? It may be that no loss will be sustained; but if there should be, is there no rea-

son to believe, that other opportunities will be afforded; and that your loss will be more than counterbalanced, under the secret operations of his governance? May we not believe, that God will not forget the love which we show to his name, when, from a sense of duty and obedience, we enter his courts? I believe it will be found, that no man, at the year's end, was ever the poorer, for having embraced every occasion of worshipping and serving his God.

My Christian brethren, let me entreat you to reflect upon this subject with that serious attention which its importance demands. Life, and all its pursuits, however interesting they may be at the present moment, are lighter than the dust of the balance, when compared with the endless duration and ineffable enjoyments of heaven. But your happiness in the eternal state, depends upon the preparation which you now make. "The pure in heart," our Saviour tells us, "shall see God."\* What, then, will be the condition of the impure? Shall they be excluded from the presence of God? And will not every Christian, under the sense of this awful truth, strive to purify himself, perfecting holiness in the fear of God? But to the purification of the soul, prayer is absolutely necessary. If you are not convinced of these truths, how can you profess to believe the scriptures? And if you are convinced, I entreat you to show it, by a devout attendance upon the prayers of the church. We are now approaching the season of Lent,† which the church hath wisely set apart for the great purposes of self-examination, self-denial, and prayer. You are not bound by any rigid rules of outward mortification,

\* Matthew v. 8.

† At the moment when this sermon is published, it is passion week; the most solemn of all the weeks in the year;—that in which our Saviour was content to be betrayed into the hands of wicked men, and crucified, and slain, for the redemption of the world.

\* Deut. viii. 10—14. † Ib. 17, 18.

but are left at liberty to pursue such means as will tend most to your spiritual welfare. If then you are desirous, in reality, to pursue the things which make for your everlasting peace, you will begin and continue the worship of your God. Every day will you bless and praise his holy name; and whenever the doors of the sanctuary are unfolded, you will not forsake the assembling of yourselves together, as the manner of some is, but will exhort one another, and consider one another, to provoke unto love and to good works. Amen.

#### REVIEW.

Observations on Southey's "Life of Wesley;" being a Defence of the Character, Labours, and Opinions, of Mr. Wesley, against the Misrepresentations of that Publication. By Richard Watson. New York. 1821.

SOUTHEY'S life of Wesley has excited in all classes of the reading community, a great deal of attention, and has generally, we believe, been considered as possessing, to an uncommon degree, the characteristics of fairness and sobriety. The methodists, however, have thought otherwise. At a conference held at Liverpool, in July, 1820, a censure was passed upon it, "as unjust in its representations of the character of Wesley, and calculated to do much injury to vital piety." Mr. Watson was appointed, in consequence, to review it; and the work before us, having thus come out under the sanction of the whole body of the Wesleyan society, is to be considered as expressing their sentiments. In this view, it acquires an importance, which, as the vehicle of individual opinion, it would have had no right to claim. Whatever concessions it makes may fairly be considered as the concessions not of Mr. Watson alone, but of the whole conference; and as they tend to narrow the ground of difference between the church, and a society so respectable

for its numbers and for the piety and zeal, misguided as we think it, of many of its members, we hope to promote the cause of truth and unity by presenting some account of what this work contains to our readers.

We shall first consider the grounds of complaint against the biographer. The writer before us allows that Mr. Southey has collected with diligence the materials of his biography; that the work is creditable to the literary character of the author; that his sincerity is unimpeachable; that he intended to be impartial, and that he is so candid as to have said "more in praise of the character and publick usefulness of Mr. Wesley than will be found in most publications of the kind not emanating from persons connected with the Wesleyan society." But with all these good qualities, Mr. Southey, in their estimation, was totally unfitted, by the absence of more important characteristics, to be the historian of methodism. The writer of the "Observations" hints, that Mr. Southey was educated in the Socinian school; that he was afterwards allured farther from the truth by the glare of a false philosophy; that he was both in politics and religion a disorganizing jacobin; and that, although he had renounced his former errors in both, and become a supporter of government, and a professed orthodox member of the church of England, yet the old leaven has not been entirely worked out, and with regard to religion at least, "he is constantly vacillating between the philosopher and Christian."

One sentiment which Mr. Southey has advanced seems to give an air of probability to a part of this statement. Mr. Wesley's conversion is dated from Wednesday, the 24th of May, 1738. Being present in the evening of that day at a society, where one of the assembly was reading Luther's preface to the epistle to the Romans, "About a quarter before nine," says Wesley, "while he was describing the

change which God works in the heart through faith in Christ, I felt my heart strangely warmed; I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death. I began to pray with all my might for those who had in a more special manner despitely used me, and persecuted me. I then openly testified to all there what I now first felt in my heart. But it was not long before the enemy suggested, 'This cannot be faith, for where is thy joy?' On this, Mr. Southey remarks, "How many a thought arising from that instinctive logic which is grounded on common sense, has been fathered upon the *personified principle of evil!*" The devil then is only a *personified principle of evil!* This sounds very much like Mr. Belsham, and the improved version; and we are not at all surprised at the remark of his reviewer, that "this is sufficiently indicative of Mr. Southey's religious system," and that "the *ci-devant* Socinian is suffered to come forth here without a veil." p. 23. The bible tells us, in words too plain to be refined away, that there exists an evil being, the enemy of man, whose powers of delusion, like himself, are real; a being who, though he be spiritual, and consequently not an object which human sense can apprehend, is nevertheless busily employed in going to and fro upon the earth, "seeking whom he may devour." (1 Pet. v. 8.) "As for those modern sadducees," says South, "who will believe neither angel nor spirit, because they cannot see them; and with whom *invisible* and *incredible* pass for terms equipollent; they would do well to consider, that as the fowler would certainly spoil his game, should he not as much as possible keep out of sight, so the devil never plants his snares so successfully as when he conceals his person; nor tempts men so dangerously as when he can persuade them that there is no tempter." (Sermons, vol. v. p. 100.)

We have too favourable an opinion of Mr. Southey to suppose that this idea of "the personification of the principle of evil," was the result of deliberate examination. We are persuaded that he will be among the first to acknowledge his error; and, when he shall revise the work, that he will blot from its pages an expression which has given occasion more than any other to doubt the correctness of his theology, or the perfectness of his faith.

But the character of a work is not to be decided by a single objectionable expression. The writer before us has set forth indeed with a great deal of rhetorical exaggeration, the charges of latent infidelity, and a total absence of religious feeling in the biographer; but we are far from thinking that he has fairly substantiated his point, or that he has convicted Mr. Southey of such utter incompetency. But he shall be allowed to state the grievances of which he complains in his own words:

"It is much to be regretted, that no general principles appear to have been laid down by Mr. Southey, to guide him in his estimate of Mr. Wesley's conduct and character. He is constantly vacillating between the philosopher and the Christian; but unhappily the tendency to philosophize most frequently predominates. The *cause* of every movement of the soul, and of every singularity in the conduct of Mr. Wesley and his followers, is eagerly sought, and abundantly laboured out, and it is sure to be one purely *natural*. Devotional feelings are resolved into constitutional habits; joys and depressions into buoyancy of the spirits, and the influence of disease; Mr. Wesley's selection of the means of usefulness into the impression of surrounding circumstances; his active zeal into ambition; the great effects of his preaching into his eloquence, and the opportune occurrence of a new contagious disease; his enterprise into a consciousness of his own powers; and his want of clerical regularity into his natural unsubmissiveness of mind. Some of these points shall be examined in the sequel; but this mode of determining such questions savours too much of the school from which we trust Mr. Southey is on many great points happily rescued; and it is too great a concession to the infidel and superficial philosophy of the day, of the evil tendency of which, when otherwise applied, he has a deep conviction. This is a weapon which he knows,



or ought to know, may as easily be wielded against Christianity as against methodism; and against every distinguished character in the annals of the church of Christ as against Mr. Wesley.

"Is Mr. Southey a believer in Christianity? If so, waving for the present a minuter consideration of the following points, he must believe in the providential designation of distinguished characters to produce great and beneficial effects upon society;—he must believe in the influence of the Holy Spirit upon the minds of men, exciting them to their duty, and assisting them in it; he must believe that the work of renewing a corrupt heart, and giving real effect to the Christian ministry, is the work of God, though carried on by human agents;—he is not a Christian if he admits not these doctrines; he is not a churchman; his Christianity is a name, a pretence: and if, in reality, he admits them, they were unhappily too often absent from his mind, and too often confused by the lingering traces of former erring sentiments, when he applied himself to determine the questions which presented themselves in the course of his late researches into methodism.

"Another cause of the wavering and unsteady judgment which he forms of Mr. Wesley, though far less blameable, is, that when he assumes something of the character of a Christian in the view of a case, it is not so much of a Christian generally, as of a zealous advocate of the order and discipline of the church of England. I do not blame this rule in subordinate cases, but it is objectionable as a primary one. The religious character and motives of Mr. Wesley are in question, but surely the order and rule of any church, however excellent, are not the standard by which either can be determined. That standard is to be found in the principles of our common Christianity. The order of a church may have been violated by an irregularity which it does not allow. The fault may have been in the breadth of the zeal of the individual, or in the narrowness of the rule which his zeal has violated; these are other considerations, and are not surely to influence the judgment as to general character and motive. His Christianity must be tried by other laws, and can only be determined by the bible itself. Modern times cannot exhibit a character in which all the great and all the graceful virtues of Christianity were more fully embodied, and, through a long life, more amply realized, than in the founder of methodism. They have not presented a more laborious, a more successful minister of Christ. On what principle then is he ceaselessly charged with ambition, and the love of power, as the leading, though sometimes the unconscious motives of his actions? Why

does Mr. Southey delight to rake into the corruption of our general nature, to stain the lustre and dissipate the fragrance of the eminent virtues of this distinguished man, as though those virtues must necessarily have struck root into that corruption as their soil, and have drawn from them a sickly exuberance, and a deleterious and earthly odour? Where virtues so eminent were exhibited by evidence so lofty, why has Mr. Southey, in so many instances, suffered himself to be seduced by a paltry philosophy, which resolves all virtue into selfishness, or more properly into vice itself; and in others determined motives by a rule drawn from party predilections, to the neglect of those more favourable decisions which the general Christian rule would have supplied? Mr. Southey may say, these were Mr. Wesley's infirmities, and the best of men are not without them. But ambition, taken in the generally received sense, as Mr. Southey uses the term, is not an infirmity. It is a vice, and is utterly incompatible with the spirit and temper of a real Christian; and if he did not intend very greatly to lower Mr. Wesley's character by the charge, as indeed it seems but fair to acknowledge, this only proves, that Mr. Southey has very low and inadequate notions of practical Christianity itself. He either trifles with Mr. Wesley's character, or with religion." p. 6—10.

"Mr. Southey's views of the Christian ministry are as singularly defective, whether he wish to be considered a Christian, or a churchman, as are his opinions on the subject of providence. It would seem from these volumes, that he is no believer in the direct influence of the Holy Spirit on the heart of man, though, of course, he prays for it whenever he attends divine service, and we hope without any softening mental periphrasis. It would have read singularly, had he given us, upon his own principles, a paraphrase on that being 'moved by the Holy Ghost,' which every clergyman professes. It would, of course, have excluded all stirring of the affections in zeal for the glory of the Saviour, and compassion to the perishing souls of men; all deep convictions of duty, and inward impulses to a work which, though involving a fearful responsibility, must, nevertheless, be undertaken. This was the 'enthusiasm' of Wesley and Whitefield; but he forgets that it is the enthusiasm which is embodied, and glows in the ordination service of the church of England, one of the most solemn, impressive, and holy forms, by which ministers were ever dedicated to the service of the gospel. Equally does he exclude a divine agency in the success of the ministry, as in the call to it: and the effects produced by the preaching of the founders of methodism, of course,

find ample explanation in his ready and never-failing philosophy. He allows no sanctification of the vessel for the Master's use, and no interposition of the Master's hand to fashion it to his own design, and to apply it, so fashioned, as the instrument of his own purpose. With him the instrument is all—it is self-active and self-efficient. This would be consistent enough, if Mr. Southey considered religion an opinion, and a ceremonial. I do him the justice to allow, that there are passages in his work which embody higher conceptions of its nature. He allows that, by the preaching of Mr. Wesley, 'drunkards were reclaimed, sinners were converted, the penitent, who came in despair, were sent away with the full assurance of joy; the dead sleep of indifference was broken; and oftentimes his eloquence reached the hard brute heart, and opening it, like the rock of Horeb, made way for the living spring of piety which had been pent within.' I will not make 'a man an offender for a word,' nor stop now to show, that *eloquence* was not adequate to produce such effects, and that the spring of piety, pent in the hard brute heart, is rather a poetick imagining, than a truth of experience. It is enough, that Mr. Southey allows, in this passage, a change in the hearts of men, produced by the preaching of a zealous and holy minister of Christ, a change, as he elsewhere expresses it, 'in the habits and moral nature of the proselytes.' But in all this, divine agency is not allowed. Mr. Southey has his collection of *causes* under command, and, at the given signal, they fail not to place themselves at the head of every remarkable result of this kind, and to assert an exclusive claim to its origination." p. 33—35.

"The charges of enthusiasm, which our author fixes upon certain irregularities which appeared in the early part of methodism, and which now occasionally appear, shall be presently examined. With respect to these circumstances, a rule less severe is to be applied to the remarks of the author. There are considerations, connected with them, with which he can scarcely be supposed to be familiar; and considerable allowance may, and ought to be made for his opinions, though even here he has not always argued so fairly as his own principles, defective as they are, would have warranted. But no such concession is to be made, when he resolves into enthusiasm, all those hallowed feelings of zeal for God, and tender compassion for man, which shone so conspicuously in the great instruments of the revival of religion in this country in the last century. If Mr. Southey be correct, then I know not what man, in any church, distinguished by more than ordinary ardour of religious sentiment, and for

great and persevering efforts in doing good, can escape this charge. Every virtue which shines in the conduct of men, devoted to their Saviour and his religion, must be darkened by the same shadow; and every holy feeling, which glows in their hearts, be considered as deriving its warmth, rather from the artificial fermentation of earthly principles, than from the fire of the altar." pp. 54—55.

We forbear to make further extracts, because we think the author extremely unjust and uncandid. Let any one of our readers compare the expressions of Mr. Southey, as they occur in his work, with the distorted and garbled form in which they appear in this review, and it will be at once seen, how much of the art of a controversialist is there exhibited. The author asserts that the doctrines of methodism are the doctrines of the church of England; and he is guilty of that common error in disputants of begging the question at the very outset. Because the church teaches the doctrine of justification by faith only, therefore she teaches it in the sense in which the methodists choose to understand the terms. Because she speaks, continually, of the necessity of being renewed by the sanctifying influences of the Holy Spirit, therefore she teaches the doctrine of the methodists. Because her writers often speak of that assurance of faith, which the pious Christian enjoys, when the Spirit of God beareth witness with our spirits, that we are the children of God, therefore they meant, by these expressions, exactly what Whitefield and Wesley meant. In this way it is certainly very easy to prove any thing. The justifying faith of Mr. Wesley, to use his own words, is a sure trust and confidence in God that through the merits of Christ the sins of the particular individual who has this faith, "are forgiven, and he reconciled to the favour of God. It is that faith which no one can have without knowing that he hath it, though many imagine they have it, who have it not. Whosoever hath this faith is freed from sin; the whole body of

*sin is destroyed in him* ; he is *freed from fear*, having peace with God through Christ, and rejoicing in hope of the glory of God ; and *he is freed from doubt*, having the love of God shed abroad in his heart, through the Holy Ghost which is given unto him, which ' Spirit itself beareth witness with his spirit,' that he is the child of God." This freedom from sin, and fear, and doubt ; this perfect confidence, in the mind of each individual, that he is accepted with God, is what the methodists mean by justifying faith ; and assuming this to be the faith spoken of in the scriptures, and in the articles of the church of England, the author of the work before us maintains, that Mr. Southey not only does not possess it himself, but that he is at war with the church of which he professes to be a sound and orthodox member, and is in fact an unbeliever.

To enlarge upon this head would lead us into an investigation of the distinctive tenets of methodism, for which we have neither space nor inclination. We shall, therefore, exhibit only a few extracts, which will at once show our readers to what we object. " I am one of many witnesses of this matter of fact, that God does very frequently (give the divine call) during a representation (how made I know not, but not to the outward eye) of Christ, either hanging on the cross, or standing on the right hand of God." Wesley as cited by Hampson, vol. ii. p. 55. " I saw the fountain opened in his side—we have often seen Jesus Christ crucified, and evidently set forth before us." Bishop Lavington, vol. i. p. 51. " Being in the utmost agony of mind, there was clearly represented to him Jesus Christ pleading for him with God the Father, and gaining a free pardon for him." Coke's Life of Wesley, p. 329. " A young man, as he was going to receive the sacrament, had God the Father come to him, but he did not stay with him : but God the Son did stay, who came holding his cross in his hands."

Mr. Wesley's Letters, published by Dr. Priestley, p. 70. " I myself have been a witness to the Holy Ghost falling upon Mr. Whitefield and his hearers, oftener than once." Gillies' Life of Whitefield, p. 94. Those who experienced " the pangs of the new birth," fell to the ground, like persons struck by lightning, and lay grovelling in unspeakable agonies, till they suddenly sprung up full of joy, and possessed with the assurance of salvation. Journals passim. Sometimes they were seized with horrid fits of involuntary laughter, " sometimes screaming out that they were damned, and, grinding their teeth, they longed to tear their preacher to pieces, and thus made their meeting-house resemble the habitation of apostate spirits." There were occasions on which they asserted " that the blood of Christ ran down their arms and throats ; or that it was poured like warm water on their breasts and hearts." Hampson's Life of Wesley, vol. ii. p. 70. 74. " I dwell in Christ, and Christ in me ; he frequently manifests himself in such a manner, that it throws me into an agony." Whitefield. Lett. 229. See bishop Lavington's Enthusiasm of Methodists and Papists compared. passim. And Nott's Bampton Lectures, p. 241 to 254.

Mr. Watson admits, that " certain irregularities appeared in the early part of methodism," and that they appear now, " occasionally," p. 54 ; and again, that " too great an encouragement to noise and clamour" has " occasionally" been given " in their religious meetings," and " too much stress" has been laid " upon the excitement of the passions." p. 130. He doubtless meant to lead his readers to infer, that these extravagancies have become uncommon. If such is the case in Great Britain, we heartily rejoice ; but it is far from being the fact in this country. Any one who has attended a methodist camp meeting, knows to the contrary ; and even in their common meetings for public worship, such scenes occur as can-

not but excite, in every serious and sober mind, the most painful sensations. We happen to have lying before us a letter, from a respectable physician in the state of Illinois, of as recent a date as the twenty-fourth of last October, in which he gives the following narrative of the state of religion in that quarter. "With regard to the religion and morals of the inhabitants, nothing favourable can be said. I did not think that any part of our happy country was so destitute of men who had any regard for these important subjects. All, who belong to any sect, are either presbyterians or methodists. The presbyterians have nearly the same notions, and resemble the Calvinistick congregationalists of New England. The methodists are more superstitious than any people I ever before saw. I attended a meeting on the sabbath; but the wild and frantick actions of these poor deluded people, excited in my breast the strongest emotions of pity and disgust. During the sermon, many females, particularly those possessed of a sympathetick or nervous temperament, were affected with the genuine hysteria. Others were thrown into convulsions, or affected with what is here called "*the jerks*," involuntarily throwing their heads backwards and forwards, with so much rapidity, that no feature of their countenance, nor even the figure of their head, could be distinguished; and they are often so much '*exercised by the Spirit*,' as they term it, on these occasions, as to labour under bodily indisposition for a considerable length of time afterwards. Many, who are apt to be affected with '*the jerks*' sometimes abstain from public worship, so great is the pain accompanying these convulsions. When any persons are '*exercised by the Spirit*,' they are generally affected in the same manner. But all are not '*exercised*' in the same way. Some dance and leap about the floor, and at length they commence whirling upon their heels, until they fall, as if dead, upon

the floor, often bruising their heads and faces. And the hair of the females, thus affected, which was before put up in the smoothest manner, now points in ten thousand directions; and the cambrick gowns, which, before, were as white as snow, are now covered with the dust which has been collected from the floor. Others have the '*laughing exercise*.' They are affected with an involuntary laughter, so loud as to drown the stentorian voice of the preacher, who occasionally stops in his discourse, to offer thanks to the supreme Being '*for the special influence of the Holy Spirit*,' which is then demonstrated among his pious hearers."\*

We need hardly ask whether this looks like the religion of the scriptures, or like the sobermindedness displayed in all the devotional services of the church. The effects attributed by Messrs. Wesley and Whitefield, and their followers, to the operations of the Holy Spirit, Mr. Southey has chosen to resolve rather into a morbid excitement of the mind, operating upon a partial derangement of the animal functions. The question between them is not concerning the truth or falsehood of alleged facts, but concerning the motives of agents, and the causes of actions. The parties, therefore, are completely

\* The following remarks, in continuation, on the state of religion, not being connected with the subject of methodism, could not with propriety be inserted above; but we think them too important to be omitted. "There is not a single congregational or presbyterian minister settled in the state! There is one presbyterian missionary, who receives a small compensation from the Connecticut missionary society; but even he thinks of soon removing from the state. The people of New England contribute their money to support the gospel among the distant inhabitants of Asia; while fifty thousand people, in the single state of Illinois, are wholly destitute of the preached word."—What a field is here opened for the exertions of the benevolent; and what zealous disciple of Christ will refuse to contribute, as God hath blessed his store, to extend to his brethren the privileges which he himself enjoys!

at issue; all attempts at reconciling them would be vain; and we leave it to our readers to judge, which is most likely to be in the right.

(To be continued.)

For the Gospel Advocate.

EXTRACT FROM THE MESSIAH.

*Translated from the original German of Klopstock.*

(Continued from p. 99.)

Eloa rose,  
Walk'd pensive forward long, and then re-  
pl'd:  
Close by the golden pillars, stand reveal'd  
Tables of prophecies, of lab'rins full.  
There rest the books of life, that by the  
breath  
Of powerful winds are opened; and I see  
Names of Christ's future followers written  
down,  
And crown'd with blessing; each one to par-  
take  
The joys of immortality: 'Tis like  
The books of the world's judgment. Like  
the rush  
That standards of embattled seraphs cause,  
The pages open: But, what sight of wo  
For those, who in their course have strove  
against  
Earth's just Creator! Urim! how enwrap'd,  
How veil'd Jehovah rests; how stilly shine  
The lights, above yon silver cloud. I see them  
Shining by thousands forward in the guise  
Of morning, when she sends upon the hills  
Bright drops of early dew; or like to some,  
'Mid that eternal family of man,  
Who stand forth beacons to the rest in virtue.  
Urim, O count them; count those holy fires.  
Urim rejoice'd: Worlds, Eloa, angels' deeds,  
And seraphs crown'd with glory may we tell,  
But what from man's redemption shall ensue  
The eye of angels seeks to know in vain.  
He paus'd. Eloa said: I see his seat,  
The judgment seat: Awful art thou, Messiah!  
Who may behold thy places! Hov'ring near,  
Are deaths for those that look: There ven-  
geance too  
Sits armed for the guilty. Lo a blast  
Now lifts it to yon clouds of thunder forth,  
And storms accompany. Judge of the world,  
O spare,  
Thou infinite, with death eternal arm'd.  
Thus spoke the spirits. Seven times had the  
gloom  
And pause of awe by thunders been disturb'd,  
When, rolling o'er pure clouds of softness,  
down,  
Jehovah's voice was heard: Eternal love

Is God; and such at the first rise of being,  
At heaven's formation was He; still the same,  
When deeds of mystery fulfil themselves!  
Yet, at Messiah's death, ye shall confess,  
And seek my throne with the new-chosen  
prayer

That terror shall extort. For should mine  
arm

Refuse t' uphold ye, at that hour of dread,  
The blood of God shall drag ye down to  
nought;

And, though created deathless, ye would end.  
The all-eternal ceas'd: And wonder  
clasp'd

Their guiltless hands th' immortal. God  
look'd down

Where Eloa stood. The seraph saw, and  
read

The words upon Jehovah's front depict,  
And turn'd towards the sons of heaven, and  
spoke:

Children of holiness, long chosen just,  
Look on your God, and know his inmost soul  
Thought upon ye, when first he had decreed  
Mankind's salvation. Ye have wish'd to view  
That day of joys, and Jesus to behold.

Rejoice ye spirits, heaven's Sire is here,  
The first, the last, the all-compassionate;  
Him, whom no thing created can conceive;  
Bless him ye children. God, Jehovah, deign  
To appear before you, as a father here.

For you the messenger of peace hath sought  
The altar of the Highest, sent from earth!  
And, had ye not been witnesses sublime  
Of the bless'd compact form'd by heaven's  
king,

Yon distant mysteries had spoke themselves,  
And shown in stillness the great work of God.  
Ye, too, ye sons of earth shall bless that day,  
And, as ye perfect view, shall shout forth joys  
Eternal as the heavens. O let us mark  
Each secret of redemption's mysteries;  
For we may trace them, with an eye more  
clear

And more unveiled, than the wandering  
friends

Of earth's Redeemer. But ye impious train,  
That persecute your suffering Lord below,  
Tremble: for ever are your names eras'd  
From off the books of life. The beams of  
heaven

Are destined only to those pious souls,  
That look with weeping eye upon their  
God.

Yet shall they weep no more: Christ's  
bloody stream

Shall lose itself into eternal life.

O, then, upon the breast of peace and heaven,  
For ev'ry passing wo of earth, consol'd;  
Here they shall rest and triumph like their  
Christ.

Seraphs, begin the endless strain to chant;  
And ye, O disembodied saints, arise  
And sing Messias. Soon the sons of earth

Race after race shall greet you in their turn,  
Till each, complete a spirit train like ye,  
Seek the stern judgment seat, for them so  
bright!

But now depart, ye angels of the Highest,  
And bid each ruler of God's works prepare  
To celebrate this solemn day of joys,  
So chosen, so mysterious, so sublime!

Joys be to ye, Messiah's prophets, too;  
Joys such as God knows only, ye shall know!  
'Tis from your bodies of mortality  
Now mouldering into dust, and ripe to ascend  
That he, who God and man is, doth spring  
forth

Awake to life immortal. Hasten all  
To yon bright sun lit up by Jesus' cross,  
And ye shall see from far the blessed deeds  
And awful reconciliation done by him  
That your Redeemer and God's chosen is.  
Descend ye, by yon downward path of light:

From every circle there shall ye behold  
The far-spread nature teem with newer  
charms;

For God hath sworn, that when the finish'd  
course

Of the now passing century hath revolv'd,  
He will establish a new day of rest;  
A second sabbath, holier, greater far  
Than that ye knew, immortals of the skies,  
And lov'd to celebrate, when first the world  
Sprang from the nought of ages. Seraphims,  
Ye knew how nature, beauteous then arose;  
And how the stars of morning bent their heads  
To their Creator. But Messiah now  
And heaven's bright Son, will mightier deeds  
perform.

Haste ye to tell his creatures, a new day  
A sabbath, thro' his sufferings, shall arise  
And God hath named it th' eternal band.

(To be continued.)

## RELIGIOUS INTELLIGENCE.

### DOMESTICK.

#### Confirmation in Boston.

On Sunday the twenty-fourth of March, the right reverend the bishop of the eastern diocese, administered the apostolick rite of confirmation, at St. Paul's church, in the afternoon, to twenty-one persons; and at Christ church, in the evening, to eight.

#### Missionary Meeting at Boston.

On Monday evening, the fourth of February last, a meeting of the friends of the church, of both sexes, was held at the Marlboro' hotel, in this town, for the purpose of taking measures to enable the Massachusetts episcopal missionary society to go promptly into vigorous operation. The meeting was called at the request of that society, and, although the weather was somewhat unfavourable, it was well attended. After some discussion of the subject, votes were passed expressive of the importance of the object in the opinion of those present. It was also voted that a subscription be opened to obtain funds for the society, and to request each church in the state to form an auxiliary society; and likewise to invite the churches in Maine to unite with us. Committees were appointed to carry these votes into effect. On the eleventh of March, an adjourned meeting was held, at the same place, when the subject was further discussed. At each meeting, papers were circulated, and a little more than four hundred dollars, annually, were subscribed. Further subscriptions have since been obtained by the committee, the amount of which we are not able at present to state.

#### General Missionary Society.

The board of directors of the domestick and foreign missionary society of the protestant episcopal church in the United States of America, have, at a late meeting, passed the following resolution:

"That the reverend Jackson Kemper, reverend Benjamin Allen, and Richard Dale, esquire, be a committee to ascertain the most important stations, to which our attention can be directed for missionary purposes, and make report at the annual meeting, [May 23,] for the consideration of the board; and likewise to inquire for missionaries, and report the names of those they may deem fit for that office."

In compliance with this resolution, the committee abovementioned solicit communications upon every subject connected with the objects of the society. They wish to ascertain, what are the states, territories, or vicinities, which demand the earliest attention of the board; what prospect there may be of the practicability of establishing a mission among the aborigines of this country; and what clergymen, or candidates for holy orders, are willing to devote themselves to missionary labours. With regard to those who may be disposed to become missionaries, they require satisfactory testimony respecting their qualifications; and with respect to the stations to which their attention should be directed, they request to be informed of the number of those who profess to belong to the church—their ability to support a clergyman—their desire to be supplied with the ordinances of the gospel—the probable num-

ber of those who have not united themselves to any denomination—and, in general, of all such particulars as will enable them to select, among the multiplied objects of Christian benevolence, those which need their earliest attention, and the greatest share of their bounty.

Communications on this subject may be addressed to the reverend Jackson Kemper, Philadelphia.

We do not think it necessary to point out to our readers the very great importance of a prompt attention to the above request, because we think that no Christian can reflect on the objects which the society has in view, and on the responsibilities of those who are most privileged, to provide for the suffering and dispersed members of the flock of Christ, without feeling a desire to aid the exertions of the society, and bid them "God speed."

New York.

Extracts from the journal of the thirty-fifth annual convention, continued from page 102.

The reverend Daniel Nash, an aged and venerable missionary, who has all the purity and guileless simplicity of a Nathaniel, reports as follows: "Not until late in the spring of the year was I able to attend to my missionary duties; and since then, the services performed have not equalled those of former years. For about seven months I was able to preach only once on each Sunday; since then, I have divided the time principally between St. John's, Otsego, Burlington, and Paris. One Sunday I attended at Coopers-town; one at Cherry Valley, and two at Richfield. In the beginning of the summer, I visited Oneida, in company with Mr., now doctor Orderson, of the English church; and with him administered the holy eucharist to forty or fifty of the Oneida nation, and baptized five adults, and about forty children, the greater part of which were baptized by him. I afterward visited that church, and baptized nine children. In addition to these, I have baptized two children at Paris; two at Verona; one adult and seven children at Cherry Valley; three children at Burlington, and one adult and eight children at St. John's.

"That holy Being, who rules all things, knows whether I shall be able, any further, to prosecute my missionary labours—the almost constant pain in my breast renders it extremely unpleasant to speak in public; but as far as God enables me to go, by his grace assisting, I shall endeavour to be faithful."

"In the discharge of missionary duties," says the reverend Mr. Perry, a missionary in Otsego county, "my services have been principally confined to the church of Unadilla. When called to the pastoral care of this

church, I found some local disadvantages under which she laboured, but trust, through God's grace, that they are, in a great measure, removed.

"There appears much unanimity now existing among the people, and an anxious desire 'that Jerusalem might be as a city at unity with itself.' On the whole, the church is in a flourishing state. I have officiated in this church twice every Lord's day, excepting a few which have been devoted to missionary purposes. Among the duties which have devolved upon me, one no less interesting than important has been my anxious concern—the duty of training up the young 'in the nurture and admonition of the Lord.' To this intent I have catechised the young people and children, repeatedly, in the church, on the Lord's day. In addition to this, on the thirteenth day of May, I succeeded in organizing a Sunday school, which I have regularly attended every Sunday afternoon, when at home. Seventy-four scholars are members of this school. Your missionary has the pleasing satisfaction of reporting, that he has met with much success and encouragement, both from parents and their children, in his exertions. Parents manifest an anxious desire, and frequently attend at the school, in order to hear the recitations, and to assist me in instructing; while a spirit of seriousness and piety has been awakened in the minds of the young. The excellent liturgy of our church has been explained, and her distinguishing principles have been inculcated, not only in publick, but from house to house."

"Besides officiating at this church, I have preached five times, on different days of the week, in a school house in the upper part of my parish. I have also officiated in the following places: One Sunday, and twice on week days, at Franklin. In this place there is a number of interesting episcopal families. One Sunday at Windsor, to a numerous congregation. At Coventry, one Sunday, and twice on week days. Here I catechised the young people and children, and inculcated to parents the interesting and important duty of training them up in the nurture and admonition of the Lord. One Sunday at Paris. One Sunday, and two afternoon lectures, at Sangerfield, where are a few episcopalians. Once at Rome, and once at Sidney. Your missionary would take the liberty of further reporting, that, some time previous to his call to missionary labours, he officiated one Sunday, and twice on week days, at Sherburne, where are a few families of episcopalians, and once at New Lebanon. In these places a spirit of inquiry has been excited, and considerable interest manifested in favour of our ancient apostolick church."

"The reverend George H. Norton, missionary in Ontario and Seneca counties, reports to the bishop as follows:—In making out a report of missionary services for the past year, while I have to regret that the result of my labours falls greatly short of what had been anticipated, it gives me pleasure to state, that, in the several places where I have officiated, there has been manifested an increased attachment to the doctrines, discipline and worship of our church, and an earnest wish expressed for a continuance of her services. On Sundays I have preached at Waterloo, Seneca county, at Vienna, Clifton Springs, and Palmyra, Ontario county, and at Catharine's Town, Tioga county, and on week days have lectured at various places within the bounds of my circuit. In the different churches of which I have had the charge, the Lord's supper has been administered to about sixty-six persons, and the ordinance of baptism to twenty children, and two adults. I have also performed four marriages, and attended sixteen funerals.

"The more I travel over the missionary ground, in the western section of this extensive diocese, the better am I persuaded that the most important benefits will result to the church, if a competent number of labourers can be furnished for that portion of God's vineyard."

The reverend Amos Pardee, formerly of Massachusetts, and now a missionary at Manlius, Onondaga county, and parts adjacent, speaks thus of his labours: "At Jamesville I have, since December last, officiated every fourth Sunday; and, on more than half of the remaining Sundays, have there held a third service; and on other days have there, as well as in the village of Manlius, often visited the people of the congregation from house to house. *Where, a short time since, only one episcopal family resided, there a respectable congregation has now been collected, and a number of persons of the first respectability, of information, of wealth, and of influence, have, from principle, attached themselves to the church; many prayer books are there seen in use; the responses are made with much propriety and solemnity, and the congregation of worshippers are not only increasing in numbers, but also are apparently growing in grace and in the knowledge of God.*

"In the church in Manlius village, I have officiated on three fourths of the Sundays during the year past, on thanksgiving day, Christmas, and Good Friday, and on funeral occasions; and, during the summer past, have often called up the children and youth for instruction in the catechisms.

"The church in this place has had many

difficulties to encounter, but a number of additions have been made to the church, and the latter part of the present year has, in a religious point of view, exhibited better prospects than have been since I have been in this place. A steady perseverance only can prove successful. The number of communicants has increased to seventy-four. The baptisms have been four adults, and the whole number eighteen. The burials have been seven.

"At Lenox parish, in addition to the three Sundays already mentioned, on one Sunday, after two services in Manlius, I have there held a third, preached, and administered the Lord's supper, and a number of times have preached there on week days.

"The church meet on every Lord's day, read prayers and approved sermons; and a pious young layman, who has been there until lately, has taught the children the church catechism, the explanation and enlargement, and has taught the youth the catechism on confirmation, which has been attended with good effects, and some additions have been made to the communion.

"Having arranged their pecuniary concerns, and always having had the disposition, *they now find themselves able to afford some support, as formerly, to a minister.*"

We cannot close these extracts without subjoining the following remarks of the bishop, on the value of missionary labours, which occur in his address to the convention, and which we thought proper to reserve for this place. They well deserve the attention of the friends of the church in every part of our country. "In thus recording," says the bishop, "the advancement of our church, I would beseech you to bear in mind, that but for missionary labours, I should not have had the gratification of witnessing, nor you of hearing, these animating events. Our church, in almost every instance, has arisen in the new settlements from the smallest beginnings. A few churchmen, adhering with a zeal which no depression could extinguish, and no difficulties daunt, to the faith, the ministry, and the worship of that church which, as that fold of their Redeemer in which they are to be nurtured for heaven, engrossed their warmest affections, communicated, by conversation, and especially by regular meeting for worship, a portion of their zeal to others; and thus their small assembly, gradually augmenting, and cherished by the occasional visits of a missionary, rose at last to a congregation, which, by extraordinary exertions, erected an edifice for worship. This is the history of the rise of our church, in almost all those many cases in which we see her exhibiting the standard of apostolick truth, and



primitive order, in those new settlements of our state, where abound nearly all the variety of sects into which Christians are unhappily divided. And, brethren of the clergy and laity, let me impress deeply upon you, that this might be the history of the rise of our church in innumerable more cases, could we extend the sphere of missionary exertions. But our means are inadequate, even to the slender stipend of our present missionaries, whose scanty support is principally furnished by the free, but onerous contributions of those who have to contend with the embarrassments and difficulties attending the settlement of a new country. Could every individual of our church feel as I have felt, when compelled to damp every hope, urged by the most affecting intreaties, of receiving even the occasional supply of missionary services, the means of furnishing them would be amply afforded. And I know not how these means are to be supplied, and how our church is to be kept from a retrograde, instead of a progressive course, unless you, brethren of the clergy and laity, in addition to your personal exertions, will impress on others the duty and the policy of appropriating their bounty to their own church, while she thus needs it all, and of resisting that popular and well meant, but injudicious and contagious zeal, which, dispersing its gifts towards objects of uncertain benefit to all men, neglects the immediate sphere of obvious good, and leaves some of its own household to perish." "Let us do good unto all men," says the apostle, "especially unto them who are of the household of faith." Gal. vi. 10. Charity should begin at home, though it should not end there; and if it be the duty of every man to provide "*specially* for those of his own house," surely it is the duty of Christians to provide *specially* for the wants of their own church.

The trustees of the fund for the support of the episcopate, in the diocese of New York, reported, that the amount of that fund is now \$23,756 20. This sum has been formed in the course, we believe, of not more than twenty four years, by annual collections in the churches, and the accumulation of interest; and exhibits evidence of how much may be done, by perseverance, in the collection of small sums. Till the annual profits of the fund, thus raised and managed, become sufficient to support the bishop without a parochial cure, he relies for support upon the funds of Trinity church. In addition to his income, as rector of that church, which is very ample, he receives fifteen hundred dollars per annum as bishop. By the second canon, passed at this convention, altering and repealing the second canon of 1796, it is pro-

vided, that "There shall be, annually, in every church and chapel in this diocese, a sermon preached on the rights and duties which are peculiarly episcopal, in which the minister shall lay before his congregation the dignity and usefulness of the office of a bishop, and the necessity of supporting it by their voluntary contributions; which sermon shall be followed by a collection, in aid of the episcopal fund, raised in this diocese, agreeably to the second canon of 1796; the amount of which collection shall be reported to the next succeeding stated convention of the diocese, and entered on the journal of the same."

A canon was also passed concerning the missionary fund, making it lawful to dispense with an annual sermon and collection, provided that a missionary society be formed in the congregation for annual contributions, or that subscriptions or donations be otherwise raised among them. The canon further provides, that "The amount of all contributions, by any congregation, in aid of the missions of this church, shall be reported to the next succeeding stated convention, and entered on its journal."

A third canon was passed, providing for a diocesan fund, to defray the necessary expenses of the convention, and particularly the expenses of those of the clergy who may have to travel a considerable distance to the place of meeting of the convention. This canon recommends that every congregation pay annually, not less than one and a half per cent on the amount of the clergyman's salary, and that no clergyman shall be entitled to any part of this sum, unless his parish complies with this recommendation. There is an obvious propriety in this arrangement, which will lead, probably, to the adoption of a similar measure in every diocese; we cannot help remarking, however, that a canon merely recommendatory seems not to be strictly accurate. A canon should be imperative; a recommendation is not. A recommendation should be entered on the journals in the shape of a *resolution* of the convention.

The standing committee of the diocese are the reverend William Harris, D. D. the reverend Thomas Lyell, the reverend William Berrian, the reverend Henry U. Onderdonk, M. D. of the clergy; and Richard Harrison, William Ogden, Nicholas Fish, and Henry Rogers, esquires, of the laity.

The committee of the protestant episcopal church, for propagating the gospel in the state of New-York, of which the bishop is *ex officio*, chairman, are the reverend Messrs. Lyell, Henry J. Feltus, John M'Vickar, of the clergy; and Dr. John Onderdonk, Thomas L. Ogden, esquire, and Hubert Van

Wagenen, of the laity. The bishop appointed certain clergymen to supply vacant parishes not usually visited by missionaries; after which the convention adjourned. The time of meeting will, in future, be the second Tuesday in May.

#### Theological Seminary.

Eliakim Warren, esquire, of Troy, New York, has presented two thousand dollars to found a scholarship in the theological seminary of the protestant episcopal church in the United States.

#### Fast Day in Easter Week.

We are sorry to see that the governor of the state of Vermont has appointed WEDNESDAY IN EASTER WEEK, (April 10,) as a day of *publick humiliation, fasting, and prayer*. That week in which the Christian church, throughout the world, annually celebrates the resurrection of her Lord, with songs of joy and holy gladness; that week which, from the days of the apostles, has been every where considered as the highest festival, the jubilee of the church, because on the resurrection of our Saviour depend all our hopes;—that week is selected by the governor of Vermont as a proper period for a fast! We do think that, in a country which professes to regard the religious rights of all classes of the community, some little attention should be paid to the feelings of episcopalians. In Massachusetts, the governor has appointed the Thursday in passion week, (April 4,) as a fast day. This is well; but why might he not as well have appointed the next day, (Good Friday,) in consideration of its being observed, *all the world over*, as a day of solemn fasting, humiliation, and prayer, for those sins which caused our blessed Lord to be nailed to the accursed tree? Since the time of the late governor Trumbull, it has become the invariable practice in Connecticut, to appoint the annual state fast upon Good Friday, and we see no reason why the same practice should not be extended to all the New England states. It is hoped that no feelings of hostility towards the episcopal church will operate to prevent so small a concession to the convenience and comfort of its members; a concession which will detract nothing from the privileges of other denominations, and will more effectually secure the proper solemnity of our worship.

At the annual meeting of the convention of the protestant episcopal church in South Carolina, held in Charleston, from the thirtieth to the sixteenth of February last, the

bishop in his address was pleased to make the following honourable mention of the Gospel Advocate.

"Permit me to avail myself of this opportunity of addressing myself generally to those, to whom, in the diocesan capacity, I stand related, to recommend to their adoption, some means of having religious intelligence, and other matter proper to a religious periodical publication, conveyed to them in some work of this description, proceeding on the principles of their own persuasion, and conformable to their own religious views and feelings. There is always much, relating to the interests and operations of our own communion, which we cannot expect to find, except in works of this sort, conducted under the hands of members of our own household of faith. That some such publication, locally adapted, should be set on foot in this city, is much to be desired. In the hope that such a task, justly, in its right execution, considered an arduous one, will ere long be undertaken, I feel it to be consistent with my duty to mention, as, in the mean time, worthy of your encouragement and use, the Gospel Advocate, edited in a spirit of evangelical piety, and with great ability, at Boston, and the Christian Journal, edited at New York. This last must become more and more interesting and useful, in consequence of its being published amidst the faculty and students of our seminary."

This part of the bishop's address was referred to a select committee, consisting of the reverend Alston Gibbes, Robert J. Turnbull, and the reverend Dr. Dalcho, who reported as follows:

"The reverend Mr. Gibbes, from the committee to whom was referred the consideration of that part of the bishop's address, which relates to the establishment of a periodical religious paper, under the auspices of the protestant episcopal church in this state, made the following report:

"That they do not deem it practicable, or expedient, at the present time, to effect the object recommended; and that it appears to them, the chief purposes of utility, designed to be answered by the establishment of such a paper as is proposed, may be obtained through the medium of journals of a similar character, already published, in different parts of the United States; and they, therefore, respectfully offer the following resolution:

"Resolved, That it be recommended to the members of this convention, and of the episcopal church in this state, to extend their patronage and support to the Gospel Advocate, published monthly in Boston, and the Christian Journal, published monthly in New

at the rate of two dollars each, per m, and to make those journals the vehicle of any communications they may deem it advisable to make, relative to the concerns of the episcopal church in this state, or the United States, or the interests of religion in general."

"The report of the committee on the establishment of a periodical religious paper, was then taken into consideration. No amendments being offered, the report was, on motion, agreed to."

The conductors of the *Gospel Advocate* may be permitted, they trust, to express the pleasure they have derived from this honourable mention of their labours, and their acknowledgments for the prospect of increasing patronage, which the resolution of the convention of South Carolina holds out to them. Next to the consciousness of pure intentions is the satisfaction resulting from the spontaneous offering of such approbation.

The following interesting account of a visit to the missionary stations at Elliot and Brainerd, extracted from the *Missionary Register* for December last, was given by Mr. Hodgson, a respectable merchant of Liverpool, who travelled through this country in 1820, and visited those stations in May and June of that year. We regret that we have not room to give further extracts from Mr. Hodgson's journal of his tour among the Indians.

#### "Choctaw Indians.

"In the morning of the third day after leaving Natchez, Mr. Hodgson entered the Choctaw nation. He proceeded on what is called the 'Natchez' or 'Kentucky Train;' that is, the road by which the inhabitants of Kentucky or Tennessee return home from Natchez through the wilderness, when they have broken up the rude boats in which the produce of the western country is conveyed down the Mississippi. 'Stands,' as they are called, or houses of entertainment, are placed at the distance of thirty or forty miles from one another, throughout the nation.

"While resting at one of these places, on the first Sunday after he had entered the nation, Mr. Hodgson says—

"We were visited by many Indians, some of whom were rather importunate for whiskey or tobacco. In the woods, about half a mile distant, fifty or sixty were collected to revenge the death of a woman, who had been murdered a few days before as a witch; but matters appeared likely to be compromised without bloodshed: we afterwards saw, however, by the newspapers, that the dispute terminated in a bloody conflict.

"Toward evening, ten or twelve travellers dropped in—a noisy set. We all slept on bear-skins on the floor. Our host told me that there were not five nights in a year, in which some travellers did not sleep there, and that seventy or eighty occasionally called in a day. He removed from North Carolina about nine years ago, and has acquired considerable property.

"Set off early on the 15th of May; and finding that at the cabin where we purposed to stop, they no longer received travellers, we had to go twenty-five miles to breakfast. Here we got some coffee in an Indian hut, where the inhabitants could not speak English.

"As soon as it appeared to be twelve o'clock by the sun, three of the Indian women covered themselves with blankets, and approached a little spot in the garden, inclosed by six upright poles, on the highest of which were suspended several chaplets of vine leaves and tendrils; here they either sat or kneeled (the blankets prevented our seeing which) for about twenty minutes, uttering a low monotonous wailing. This mournful ceremony they repeat, at sunrise, noon, and sunset, for ninety days, or three moons, as the Egyptians mourned for Jacob three score and ten days. I have since been informed, by a very intelligent Indian, that the period of mourning is sometimes extended to four or five moons, if the individual be deeply regretted, or of eminent rank; and that it is occasionally determined by the time occupied in killing the deer and other animals necessary for the great feast which is often given at the pulling up of the poles.

"At the celebrated ceremony of the 'pole-pulling,' the family connexions assemble from a great distance; and, when they are particular in observing the ancient customs, they spend two or three days and nights in solemn preparation and previous rites. They then all endeavour to take hold of some part of the poles, which they pluck up and throw behind them without looking, moving backward toward the east. They then feast together, and disperse to their several homes. It was impossible to hear this simple recital without thinking of the account in *Genesis*, l. 1—14.

"Till within ten or fifteen years, the Choctaws generally killed the favourite horses or dogs of the deceased, and buried them, with his gun and hatchet, in his grave. They still sometimes bury the gun; but it is too frequently stolen: and they now satisfy themselves with believing that the spirits of the horses and dogs will rejoice that of their master at their death. The settlement of white people among them, and occasional in-

termarriages, have undermined many of their customs. The Choctaws formerly staked their dead, in a house appropriated for the purpose, in their different towns; and in these houses, the various families were kept distinct. Sometime, they bury them in their dwellings, like the ancient Egyptians.

"Mr. Hodgson left the Kentucky trace, with the intention of visiting the missionary settlement, among the Choctaws, at Elliot, about sixty miles from the road. Of this visit he gives the following narrative:—

"Our course was through the woods, along a blazed path about a foot broad; and, as it was necessary to procure a guide, our host rode with us till he had engaged an Indian, who, for a dollar attended us twenty-five miles on his little horse. At night we reached the cabin of a half-breed, who took us in. We found him setting a trap for a wolf, which had attempted, a few hours before, to carry off a pig in sight of the family.

"In the course of the evening, one of the missionary brethren arrived from Elliot, for some cattle, which were ranging in the woods: he promised us a hearty welcome at the establishment.

"The following day we set off early, our friends having procured us an Indian to take us the first twelve miles: he could not speak English; but, having received his quarter of a dollar, and parted from us at the appointed place, he returned to draw our track in the sand, pointing out all the forks and little cross paths, and again left us. After proceeding about a mile, where we were a little embarrassed, we were surprised to find him again at our side, making motions to direct our route. Again we shook hands and parted: but being again puzzled by a diverging path, half a mile distant, we looked round almost instinctively, and there was our faithful fellow still watching our steps: he then came up and set us right—made signs that our road now lay in the direction of the sun—and then finally disappeared; leaving us much affected by his disinterested solicitude.

"We had a delightful ride along our Indian path, through a forest of fine oaks; which, within ten or twelve miles of Yaloo Busha, was occasionally interspersed with small natural prairies, and assumed the appearance of an English park. I felt as if I was approaching consecrated ground; and the confidence which I had in the kindness of those on whom I was going to intrude myself (Christian kindness is not capricious) relieved me from any awkwardness about my reception. If I had felt any, it would soon have been dismissed by the simple hospitality of the missionaries.

"Soon after my arrival, we proceeded to the school, just as a half-breed, who has tak-

en great interest in it, was preparing to give the children 'a talk,' previous to returning home, sixty miles distant. He is a very influential chief, and a man of comprehensive views: he first translated, into Choctaw, a letter to the children, from some benevolent friends in the north, who had sent it with a present of a box of clothes: he then gave them a long address in Choctaw. When he took leave, he shook hands with me—said he was glad to hear that the white people in England were interested in the welfare of their red brethren—that the Choctaws were sensible of their want of instruction, and that their teachers were pleased to say that they were not incapable of it—that they were grateful for what had been done; and were aware that it was their duty to co-operate, to the utmost of their ability, with those who were exerting themselves on their behalf.

As soon as school was over, the boys repaired to their agricultural labours; their instructor working with them, and communicating information in the most affectionate manner: the girls proceeded to their sewing and domestick employments, under the missionary sisters. They were afterwards at liberty, till the supper bell rang; when we all sat down together to bread and milk, and various preparations of Indian corn; the missionaries presiding at the different tables, and confining themselves, as is their custom except in case of sickness, to precisely the same food as the scholars. After supper, a chapter in the bible was read, with Scott's practical observations. This was followed by singing and prayer; and then all retired to their little rooms, in their log cabins.

"In the morning, at day-light, the boys were at their agriculture, and the girls at their domestick employments. About seven o'clock, we assembled for reading, singing, and prayer; and soon afterward for breakfast. After an interval for play, the school opened with prayer and singing, a chapter in the bible, and examination on the subject of the chapter of the preceding day. The children then proceeded to reading, writing, accounts, and English grammar, on a modification of the British system. The instructors say that they never knew white children learn with so much facility; and the specimens of writing exhibited unequivocal proofs of rapid progress. Many spoke English very well.

"Toward evening I was gratified by the arrival of the reverend Cyrus Kingsbury, who has the general superintendence of the mission. He had been determining the direction of a path, to be blazed to another settlement, on the Tombigbee river, in Alabama; and although he had slept in the woods in heavy rain the preceding night, he

sat up in my room till after midnight, and the following morning rode with us seven miles, to see us safe across the Yaloo Busha.

"The immediate object of the settlement of Elliot (called by the Indians Yaloo Busha, from its proximity to a little river of that name which falls into the Yazoo) is the religious instruction of the Indians. The missionaries are, however, aware, that this must necessarily be preceded or accompanied by their civilization; and that mere preaching to the adult Indians, though partially beneficial to the present generation, would not probably be attended with any general or permanent results. While, therefore, the religious interests of the children are the objects nearest to their hearts, they are anxious to put them in possession of those qualifications, which may secure to them an important influence in the councils of their nation, and enable them gradually to induce their roaming brethren to abandon their erratic habits for the occupations of civilized life. The general feelings of the nation, at this moment, are most auspicious to their undertaking. For the reasons which I assigned when speaking of the Creeks, the community at large is most solicitous for civilization. In this they have made some progress; many of them growing cotton, and spinning and weaving it into coarse clothing.

"Of the three districts or towns into which its fifteen or twenty thousand souls are divided, one has appropriated to the use of schools, its annuity for seventeen years, of two thousand dollars per annum, received from the United States for ceded lands; another, its annuity of one thousand dollars per annum, with the prospect of one thousand more: and one has requested the United States, not only to forbid the introduction of ammunition into the nation, that the hunter may be compelled to work; but to send their annuity in implements of husbandry. At a recent general council of the chiefs, thirteen hundred dollars in money, and upwards of eighty cows and and calves, were subscribed for the use of schools, and the total contribution of the Choctaws to this object exceeds seventy thousand dollars.

"Here is noble encouragement for active benevolence! and the industry, judgment, and piety, of the seven or eight brethren and sisters at Elliot seem to qualify them, in a peculiar manner, for their responsible office. They have all distinct departments—the reverend Mr. Kingsbury being the superintendent; another brother, the physician and steward; another, the instructor of the

children; another, the manager of the farm: the females also have separate and definite duties. At present, they are overworked; and the reverend Mr. Kingsbury greatly regretted that so much of his attention was necessarily engrossed by his secular concerns. But, coming into a wilderness, in which the first tree was felled but about eighteen months since, they have had something to do, to erect ten or eleven little log buildings, to bring into cultivation forty or fifty acres of woodland, and to raise upward of two hundred head of cattle. A deep sense, however, of the importance of their object, and an unfaltering confidence in God's blessing on their exertions, have supported them under the difficulties of an infant settlement; and under the still severer trials of a final separation from the circle of their dearest friends, and a total renunciation of every worldly pursuit.

(To be continued.)

#### FOREIGN.

From the Missionary Register for November. Extract of a letter from the reverend Henry Davies to the church missionary society, dated Bombay, June 2, 1821.

"Death of Mr. Newell.

"Among the losses which we have met with, you will be sorry to hear of that of Mr. Newell, one of the American missionaries. He was attacked about ten o'clock, on the morning of Wednesday last, the 30th of May, and died about six in the evening. The usual symptoms of violent vomiting and diarrhoea came on, attended with spasms; and it pleased God, in the course of a very few hours, to release this faithful servant, to take him from his abode on earth to his abode in heaven. He is gone!—but, being dead, he yet speaketh to us, for he has left this testimony—that he loved, and feared, and glorified God in this his day and generation.

"We knew much of him; and found him a meek, and humble, and affectionate follower of Christ. Surely we may say of him, the day of his death was better for him than the day of his birth! Here he had no rest; but now he has entered into peace, and into the enjoyment of that eternal rest that remaineth for the people of God.

"The day fortnight before his death, he passed a large portion of it with us, with his wife and child; and appeared in excellent spirits. We had much comfort in prayer with him, in the evening; and parted little thinking that we should see his face no more."

#### TO CORRESPONDENTS.

"Plain Remarks, by a Parish Minister;" communications from S.; M.; and B.; and a "Hymn for Epiphany;" are received, and will be inserted.

# GOSPEL ADVOCATE.

"Knowing that I am set for the defence of the Gospel." *Phil. i. 17.*

No. 17.]

MAY, 1822.

[No. 5. Vol. II.

## THEOLOGICAL.

To the Editor of the Gospel Advocate.

### INQUIRY CONCERNING THE OPHIR OF THE SCRIPTURES.

**OPHIR**, like Eden, is supposed, by different writers, to have been situated in places widely distant from each other; so much so, that there is scarcely any country, which has not been considered as the seat of this golden region. It is believed, however, that there are geographical marks, descriptive of it, by which its situation may be identified with some country existing at the present time.

We shall now give a short account of the principal places, which have been considered as the situations of the Ophir of the scriptures.

1. **Josephus** says, that Ophir is in the Indies, and seems to fix upon Malacca as the particular place of its situation. **Lucas Holstenius** thinks, that we must fix on India in general.

2. Others have placed it in Ceylon, Pegu, Sumatra, Malabar, Bengal, &c. &c. **Columbus** thought, that the deep and extensive caverns, which abound in Hispaniola, were the places in which Solomon dug his gold.

3. **Huëtius** and others have fixed upon Africa for its situation; but they have uniformly assigned some particular portion of this continent for it.

4. **Calmet** thinks, that Ophir was

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in Armenia, and that Solomon's fleet sailed from the Red Sea round the Arabian peninsula, through the Persian gulf, and afterwards ascended the Euphrates, to Armenia. For further details on this part of the subject, see **Calmet's dict. art. Ophir.**

Concerning these opinions, it may be observed, that they all suppose Ophir to be a particular place, famous for its mines, and that Solomon's people obtained their gold by working its mines. This appears to us to be a fundamental mistake, and the cause of the great diversity of conjectures concerning this remarkable place.

In 1 Kings x. 11. the Hebrew word, translated Ophir, occurs twice. The first time it is **אופיר**; in the latter part of the verse it assumes the form of **אופ**. These are both derived from the root **אפ**, signifying dust or ashes. See **Buxtorf's lex.** These words are both rendered, in the vulgate, Ophir, as in the English translation. The **LXX.** render them by **Σουφίρ**, of which the corresponding Latin translation of the polyglott, is *Suphir*. In the targum of Jonathan, the word occurs under the form of **אופ** in both instances. Latin translation, Ophir. Latin of the Syriac, Ophir. Latin of the Arabick, Terra Indica. This last is merely the opinion of the translator.

We think it very evident, that the

words Ophir and Africa are both derived from the Hebrew root *אפר*. In our translation, *אפר* and its derivations are rendered only by Ophir, a word corresponding in sound to the original, according to the Masoretic pointing; whereas, by the Greek and Latin writers, a termination is affixed peculiar to each language. Thus *אפר*, rendered in our translation Ophir, is, by Greek writers, rendered *αφρικη*, η being a Greek termination. and, by Latin writers, Africa, ca being a Latin termination. See Littleton's Lat. dict. upon the word Africa.

The conclusion to be drawn from these observations is, that Ophir and Africa are really the same word, and that the continent of Africa is the true Ophir of the scriptures.

Solomon sent out his fleet for commercial purposes, as is abundantly evident from the circumstances mentioned in connexion with the history of his voyages. The articles of merchandise which he procured, by his fleet, were, gold, silver, apes, and peacocks. 1 Kings x. 22. Also, almug trees and precious stones. 1 Kings x. 11. His ships sailed from Ezion-geber, a port upon the north-east branch of the Red Sea, which was particularly fitted for this commerce. They proceeded through the Red Sea, along the coast of Africa, either trading with the natives, or procuring, by search, the articles of merchandise to which they had been instructed particularly to direct their attention. Although Solomon's fleet brought him great riches, yet this was not the only way by which he acquired his vast treasures. He received large sums, by way of presents, from various descriptions of persons. See 2 Chron. ix. 9. 14. and 1 Kings x. 25. As commerce was in a high state of cultivation, he received large sums from duties on various kinds of merchandise. See 2 Chron. ix. 14. 1 Kings x. 15. When these two sources of wealth, together with the revenues from his own people, are taken into account, our astonish-

ment at the riches of Solomon will be much diminished. And considering the length of the voyage, the extent and richness of the eastern coast of Africa, and the commercial skill of the persons employed, the profits of the voyage were not more than might have been expected. For proof that the eastern coast of Africa abounded in the commodities mentioned, see Calmet's dict. vol. ii. art. Ophir; Edinburgh Encyclopædia, vol. i. pp. 35, 39, 44, 45, 46, 136, 194, 195; vol. ii. p. 265; vol. iv. p. 427; Rees's Cyc. vol. xvii. art. gold; Montesquieu *L'esprit des Lois*; l. 21. c. 2.

Africa was, for many ages, an appellation applied in general to those remote and southern provinces of the continent, which were scarcely known either to the Greeks or Romans, but by fable, or indistinct report. Edin. Encyc. vol. i. p. 186.

Solomon prepared his fleet in the Red Sea, and sent it to Ophir about 996 years before Christ. The nature of the commerce of India induces us to believe, that Ophir could not have been in any part of the East Indies. Every nation which has traded to India, has always carried money, and received merchandise in return. From the nature of the commerce, therefore, Solomon could not have received gold and silver from India, but from Africa. Montesquieu, *L'esprit des Lois*, l. xxi. c. 1. 6.

The invention of the mariner's compass has produced great influence upon commerce, and upon our knowledge of different countries. Before its invention, geographers gained their knowledge of Africa principally by travelling into its interior parts. Hence we must go to the geographies of Strabo and Ptolemy, for a knowledge of the interior of Africa, rather than to the works of modern geographers. Coasts, which were much frequented, were likewise well known, because they sailed very near, and extremely slow. *L'esprit des Lois*, l. xxi. c. 6.

That the coasts of the Red Sea and Africa were early known to the ancients, will be sufficiently evident from consulting a good chronological table, or the works of the ancient geographers. *Edinburgh Encyc.* vol. i. p. 185, 6, and vol. vi. p. 263, 4. The Caffres were known to the ancients, under the name of Anthro-pophagi. *idem.* vol. i. p. 34. *L'esprit des Lois*, l. xxi. c. 10.

If we inquire into the navigation of those early periods, we shall not be surprised at the length of time occupied in a voyage. They probably coasted nearly as far as the cape of Good Hope, an extent from Ezion-geber of nearly five thousand miles, besides following the windings of the coast, which must render the distance much greater. Being occupied in trade with every tribe which they met with upon the coast, must have caused them much delay. The necessity of following the coast, waiting for favourable winds, &c., circumstances which arose out of the nature of such voyages, must have rendered them long and tedious. *L'esprit des Lois*. l. xxi. c. 6.

If what has been said is correct, the Hebrew word, rendered Ophir in our translation, ought to be rendered Africa, in every instance. In the present uncertainty, Ophir is considered a mysterious country, and no definite idea is gained from reading those passages in which it is contained. M.

To the Editor of the Gospel Advocate.

The following is a translation of a short French tract, which was published, some time since, in Paris. M.

#### THE DUTY OF THE TRUE CHRISTIAN.

THE object which I ought to desire with the greatest ardour is, that my heart may be pure in the sight of God, so that, after my death, my soul may be eternally happy. But how can I assure myself of this happiness?—By fulfilling, with the assistance of his

grace, my duties towards him, my duties towards my neighbour, and my duties towards myself.

My duty towards God, is, to love him, to honour him, and to fear him, as my Creator, my Sovereign, and my Judge; remembering that he knows all my thoughts, and sees my most secret actions. I ought to receive all the bounties of his providence with a lively gratitude. I ought also to keep his commandments, and to pray to him to pardon me, and bless me, on account of the love of Jesus Christ, who died to save all men, on condition that they will sincerely repent, and incline internally towards him with faith, and lead a holy and virtuous life.

My duty towards my neighbour, is, to love him as myself; to be careful that all my actions be just and honest, my words true and sincere; and that all my thoughts be kind and charitable; so that, in every respect, I may do to all others that which I should wish them to do to myself.

My duty towards myself, is, to be sober, chaste, and temperate; to employ my time with prudence and advantage; to examine, with care, the intentions of my heart; and to maintain my conscience pure and without offence before God and men.

If my heart applies itself sincerely to these duties, I may humbly hope, that the Almighty will continue towards me the assistance of his grace, and by it will render me capable of fulfilling them. Then I shall be happy in this life, and shall have the hope of enjoying eternal happiness.

#### SERMON.—No. XIV.

PSALM li. 9, 10. *Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me.*

REPENTANCE is a duty of primary and essential importance in the Christian



life. It is one of the first steps in the path of the just; it accompanies him through every stage; and, even at the close of his earthly career, his bosom not unfrequently heaves with the sigh of contrition. There is, of course, in the sacred writings, no duty more early, more frequently, or more forcibly, enjoined. The prophets in the old testament called on the people, in order to be prepared for temporal blessings, or to be relieved from temporal calamities, *to repent*. At the advent of Messiah, John called on the Jews, in order to be prepared for his coming, *to repent*; and our Saviour commissioned his disciples, as constituting one of the prominent features of the gospel, *“to preach the doctrine of repentance for the remission of sins.”* It is indeed held up to view, as the first requirement, and the brightest evidence, of the Christian character.

But on this subject, all-interesting as it is, there appears to be no small degree of confusion prevailing in the Christian world. Instead of a single, specifick act, it is confounded with other exercises; or used to comprise the wholesphere of Christian duty. In point of rank, indeed, it stands among the highest; but in regard to its nature, it is entirely distinct from faith, from love, from patience, from hope, and from humility. The object of the present discourse will, therefore, be,

I. To explain the nature of repentance; and then,

II. To propose motives to the practice of it.

I. Repentance, according to the etymology of the word, in the Greek language, signifies a change of mind, accompanied by corresponding change of practice. It is, however, used in the sacred writings, as its most appropriate meaning, to signify that grief and sorrow which arise in the bosom of a man, who is deeply penetrated with the consciousness of having done that which he ought not to have done; and of having left undone that which he

should have done. True evangelical repentance summarily implies a hatred of sin and all sinful propensities; not from dread of punishment, but from a lively sense of their turpitude, their offensiveness to God, and injurious consequences to man. It is the voluntary exercise of a heart changed from evil to good, which is led to *“hate every false way.”* It does not consist in hating merely the name of sin, but all sinful practices, whether in ourselves or others. Thus, a real penitent may have, like other men, a natural desire for wholesome food, but he will abhor gluttony and every excess. All the bounties of Providence, and the fruits of industry, and laudable enterprise, he will receive with gratitude; but unjust and wicked gains, and the fruits of fraud, avarice, and oppression, he will most cautiously avoid, and utterly detest. He may not be averse to social intercourse, or to innocent recreations; but from a sense of their evil tendency, he will be on his guard against the smallest approach to vice and dissipation; against waste of time, and every appearance of evil. He may not be destitute of passions, or strong emotions,—for he is but a man, and a man of like passions with others;—but he will be shocked at intemperate bursts of passion, and be grieved especially, when he becomes himself the victim of an unruly temper. He may not be disinclined to speak of God and sacred things; but he shudders, when the name of God is invoked in a profane and irreverent manner; or sacred ordinances and religious institutions are treated with levity and disrespect. His aversion is deep-rooted and uniform to all unlawful deeds, which are contrary to the divine command, and destructive of human happiness.

True, evangelical repentance is not an overwhelming burst of passion, a frantick emotion, springing up suddenly, and with as rapid a transition, followed by contrary emotions; but is a collected, heart-felt sorrow, occasioned

by the consciousness of our sinful lusts and propensities, our depravity, weakness, and irresolution; which render us so averse to duty, and incline us, especially, to consider the duties we owe to God, as being so burdensome; which so much dispose us to detract from them; which occasion such deep regret at the quantity of time devoted to them, and render us so eager to return from them to the world, in order to engage in the trifling concerns of time and sense. These considerations awaken the sigh of contrition, call forth those struggles which are necessary in the Christian warfare, and constitute that repentance, which brings forth the good fruits of holiness, and “needeth not to be repented of.”

The first part of the Christian life is regeneration. By means of this, the subject is brought into covenant with God, and is made a child of God, and an inheritor of the kingdom of heaven. But as in the natural, so in the spiritual life, a man can be born but once. He must afterward be fed and nourished by the word and ordinances, in order that he may “*come unto the perfect man, unto the measure of the stature of the fulness of Christ.*” The spiritual man may be weakened by lack of nourishment, or be defiled by the malady of sin. Repentance, then, is the medicine by which he is to be healed, or the ablution by which he is to be cleansed. A good man may fall seven times a day; and if he may so often fall by sinning, there is no other way for him to rise, but by as often repenting. By repentance it is, that the Christian who has strayed away from his Father’s house, returns to it again. He turns from sin to the service of God, when, ceasing to be governed by lust and passion, and the slavish customs and manners of the world, he is guided by the “wisdom which is from above,” and “follows after righteousness and true holiness.” In both which cases, he is as one pursuing, or as one travelling. Whereas, in the former case,

before the exercise of repentance, he was pursuing the world and its lusts, its empty honours and fleeting pleasures, he is now pursuing the real honours, the ineffable and never ending joys of the world to come. Whereas he had turned aside, in the pursuit of earthly riches, and his conscience had been defiled; he now returns to the right path, is washed by the tears of penitence, and pursues, with new ardour, the unsearchable riches of righteousness. Whereas he was before pursuing the wages of sin, he is now seeking after the rewards of holiness. Whereas he was before anxious chiefly for the applause of his fellow creatures, he is now solicitous only to obtain the approbation of God; and whereas he was before travelling the broad road to destruction, he is now walking in the straight and narrow path which leadeth to life. “*Not as though he had already attained, or were already perfect;*” but he “*presses toward the mark for the prize of the high calling of God.*” His face is toward the skies; though, alas! his feet are often entangled by the snares and toils of this lower world, in which he is doomed to walk.

This is in general the character of the true penitent. But it is proper that some notice should be taken of the distinction between fear and penitence. There may be, and often is, great fear, where there is no real penitence. Fear is the offspring of despair; and this may exist without one spark of love to God or hatred of sin. There may be a consciousness of unworthiness, and a lively persuasion, that if we had nothing to plead but our own merits, we should deserve everlasting rejection from the presence of God; but, as a view of the goodness of God is one of the most effectual means of bringing men to repentance, the consideration of it ought always to be present to the truly penitent, and keep him from fear and despair. Frightful apprehensions of God, and despair of his goodness and mercy, are alike dishonourable to his being, repugnant to his will, and remote from

genuine contrition. He tells us that he dwells with the humble and contrite one; and where he is present, there must be freedom; his presence will dispel slavish fear. The sinner may, and ought to tremble at God's word; but if he does nothing more, he stops at the very threshold of duty, and pauses at the incipient stage of his journey. Repentance is complete, when this trembling ends. The moment the sinner is inspired with love, and is resolved by grace to forsake sin; the moment he turns from the error of his ways, to follow the only living and true God, he has experienced a complete exercise of contrition, and is restored to the favour of God through Jesus Christ. The moment that, like the prodigal, he returns to his Father's house, the Father is ready to meet him and welcome him to the abode from which he had strayed.

Still, however, he may wander occasionally; he no doubt *will* wander. But, if he return again in the exercise of unfeigned sorrow, he will be accepted; for God is not willing that any who come to him should perish, but that all should come to repentance. All who embrace him, by a true and lively faith, will most certainly be saved. Though their sins be as scarlet, they shall (by repentance) be as wool; and though they be red like crimson, they shall be white as snow. The true penitent will ascribe nothing to his own merits; but at the end of life will be conscious, that, during his whole Christian life, a continued struggle has been carried on between sin and holiness; the flesh has lusted against the spirit, and the spirit against the flesh; the spirit has been willing, but the flesh weak; and nothing but grace, restraining grace, has kept him from being overpowered by remaining corruption. After he has done all, he is willing to acknowledge himself an unprofitable servant.

Confession is another important branch of this duty. "*He that cover-*

*eth his sins,*" says Solomon, "*shall not prosper; but whoso confesseth and forsaketh them shall find mercy.*" "*There is no man,*" says he again, "*that liveth and sinneth not;*" and John the apostle informs us, that, "*if we say we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*" It is pride, pharisaical pride, which prevents us from owning ourselves to be sinners; a pride which must be humbled, before we can derive any essential benefit from the merits and sacrifice of Jesus Christ. There are some, who are willing enough to acknowledge themselves sinners, but are unwilling to own themselves guilty of a single fault. This, also, is another ramification of pride, not less reprehensible, but chargeable with more inconsistency than the former. This must be resisted likewise, and the humble task of confession be submitted to, not only in respect to inward depravity, but outward transgression. We must be willing to acknowledge our faults, and confess them; not to man, but to God, who alone is able to pardon them. We must, indeed, repair, as far as possible, the injuries done to others, and be willing to make confession to those we have injured, and entreat their forgiveness; but we must repair to God, and to him alone for final ablution, and cleansing from all sin.

Confession must be made according to the full extent of our transgressions. Not one must be intentionally excepted or concealed. It may not be possible for us to make the catalogue complete, or enumerate any considerable portion of the offences committed against the divine Majesty. But we must have lively views of our deformity, and be deeply humbled under the sense of our awful distance from that standard of perfection, which is set before us in the example of Jesus Christ; and be willing, on this account,

with Job, to "*loathe and abhor ourselves in dust and ashes.*" In vain shall we expect to be accepted of God, if we attempt to palliate, or retain a single sin. What better would you be for having expelled all foes, while one traitor was retained in the camp to betray you? How much safer will you be, after having confessed all sin, should *one* be still left to rise up in judgment against you?

But confession, which is the most obvious, rational, and effectual exercise of repentance, is very humiliating, and therefore too little regarded. Men easily perceive themselves to be sinners on the whole, but not in the detail. They will acknowledge the depravity of their natures, but defend themselves against any unfavourable insinuation, with all the energy and zeal of injured innocence.

This habit of self-concealment, and of hiding our sins from God, foolish as it may appear, is general, and seems to have been entailed by Adam on his posterity, from the time of his fatal transgression. From the moment of guilt, his foolish heart became darkened. Instead, therefore, of exercising his usual confidence in God, and going to meet him with the language of humble contrition, and supplication for pardon, he attempted to hide himself among the trees of the garden. Alas! poor, unhappy man! what is become of that clearness of discernment, that intuitive perception of rectitude, propriety, and consistency of conduct, in which thou wast at first created? What, hide thyself from the power and inspection of that Being, who is omnipotent and omniscient! "How is the gold become dim, and the fine gold changed!" How strangely are all the faculties of the mind and heart changed, by the admission of sin! This unhappy propensity to self-delusion, has Adam entailed on all his children. We are all of us foolish enough to think that we can hide our sins from God. This is to be accounted for, in

the first place, from ignorance of the scheme of redemption. Till made acquainted with the character and mediation of Jesus Christ, the sinner, alarmed at the number and magnitude of his offences, could not be able to discover any ground of pardon and acceptance; and would, therefore, sink into despair at the view of them, but for this habit of palliation, or hope of concealment. Again, another reason for this conduct is that love of sin which springs from our native propensity, and is confirmed by habit. Till the heart is changed, and the love of sin eradicated, and the love of holiness implanted in its stead, the sinner is afraid to confess his sins, because then his conscience would enforce the necessity of reformation; and till he has, by the eye of faith, discerned the beauty of holiness, and the enormity of sin, nothing appears so dreadful as separation from darling sins. He would rather risk the salvation of his soul on uncovenanted mercy, than be included in any scheme of salvation, of which divorce from long habits of sinful indulgence should be a necessary condition. Hence a great variety of subterfuges and false pretences are resorted to, in order to sooth the pangs of a wounded conscience; and thus man, blinded by sin, fatally imposes on himself. But it is not so with the humble and contrite one, who, borne down by the burden of sin, has resorted to the word of God for relief, and has obtained clear views of the way and means of salvation. To him confession is a plain, and, comparatively speaking, pleasing duty; for it is an unburdening of his conscience, a relief from impediments to duty, and a removal of those blemishes which disqualify him for the divine favour. He has, therefore, no excuses to make, but confesses every sin freely, with all its respective aggravations; and strives, with extreme solicitude, to dethrone its dominion, destroy its influence, and extirpate every relic of corruption. His desire is to be entirely

conformed to the divine image ; and his prayer is, in the language of David, "*Purge me with hyssop, and I shall be clean ; wash me, and I shall be whiter than snow. Create in me a clean heart, O God, and renew a right spirit within me.*"

But, as the essence of repentance consists in change of heart and conduct, in turning about, and mending our ways and our doings, let us now see, from what,—to whom,—by whose aid,—and by what means, we are to return. We are to turn from all sin ; from filthy lusts, which resist the will of God ; from idleness, and negligence of his commands ; from error and infidelity, superstition and idolatry ; and adopt the true faith and worship of God, and walk in his commandments and ordinances blameless. We must return to God, our heavenly Father, from whom, as rebellious children, we have strayed. We have wandered far from him, and have unthankfully abused his mercies upon our lusts. We have broken covenant with him, and served other gods—the objects of worldly mindedness and carnal affection—and have leagued ourselves with his enemies, and have rebelled against him. We must, therefore, lay down the weapons of rebellion, own our allegiance to him, and acknowledge his sovereignty, and his undisputed right to reign and rule in our hearts ; we must renew our covenant with him, and dedicate ourselves unreservedly to his service. But this must be done by faith, by firm belief in his being and in his word, and implicit reliance on his promises. We must also come by Jesus Christ. Since the adoption of the new covenant, the only mode of access to the Father is through the merits, the mediation, and the intercession, of his dearly beloved and only begotten Son. "I am the door," says the blessed Saviour, "by me, if a man enter, he shall come in and go out, and find pasture." "I am the way, the truth, and the life ; no man cometh

unto the Father but by me." And, as to the manner of turning, we must come unto God with our whole heart, with fasting, and with weeping, and with mourning. We must engage heartily in the worship and service of God, and not only be separated from those sins which formerly had dominion over us, but declare hostility against them. We must say, with the humble prodigal, "*Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son ;*" and, in the language of the publican, cry out, "*God be merciful to me a sinner !*"

Thus, my brethren, have I endeavoured to explain to you the nature of repentance ; and from what has been said, we see that it is a plain and reasonable duty ; that it is not mysterious nor incomprehensible ; not calculated to foster superstition or fanaticism ; not confined to a single act ; but that it is altogether of a practical nature, and a duty which needs to be frequently, and, to a certain degree, constantly discharged. When we daily go to our Father, and supplicate him to forgive us our trespasses, we must be accompanied by penitent hearts, otherwise our supplications will be of no avail. Every time we transgress, we must be renewed again by repentance. Regeneration is indeed a single act, and can occur but once in the Christian life, but we may be converted and "*be renewed day by day.*"

II. Let us now conclude, by suggesting a few motives to the practice of this duty.

1. One consideration to this effect is, the need in which all men stand of the exercise of repentance. Of this we are assured in holy scripture. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside ; they are altogether become filthy ; there is none that doeth good, no not one." This is spoken of the whole human race. They are all "very far gone

from original righteousness," and therefore stand in need of regeneration, and restoration to God, by faith and repentance. But there is an additional consideration, of a more personal duty, to enforce the need of repentance. We have, most of us, been brought into covenant with God, by baptism. If the terms of the covenant were not stated at the administration of the rite, still the obligations are the same; for by it we were admitted members of the visible church, and placed under the obligations, and admitted to the privileges of that body or society, into which we were initiated. By this covenant we engaged to acknowledge Jesus Christ, by whose name we were called, to be our Lord and Master; to renounce the devil and all his works; and to believe in God, and serve him. But we have broken this covenant. Christ has not violated his promises to us, but we have violated our engagements to him. God made a covenant with Abraham and his posterity, of which circumcision was the sign, and whosoever received this sign, St. Paul teaches us, "*was a debtor to do the whole law.*"\* All who received it engaged to worship the only living and true God, according to the Jewish ritual, and obey his commandments; and God promised, in case of obedience, to be their God for ever. But the Israelites often violated this covenant, and forfeited its privileges. A great part of their repentance, therefore, consisted in bewailing their broken promises and vows, and in renewing their covenant with God. The new testament is the book of the new covenant, entered into between God and his spiritual Israel, of which baptism is the sign, and we, gentiles, the members. Like the ancient Israelites, we also have violated the most solemn engagements; and, like them, it is our duty to deplore our treachery, to renew our vows, and engage in more

earnest endeavours, hereafter, to fulfil them.

2. It is incumbent on us to repent, in obedience to the divine command. "*The times of this ignorance,*" says St. Paul, "*God winked at, but now commandeth all men, every where, to repent.*" The absolute necessity of it is asserted by our Saviour in the following terms: "*Except ye repent, ye shall all perish.*" And to those who, when converted by the preaching of St. Peter, cried out, "*Men and brethren, what shall we do?*" the apostle replied, "*Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost:*"—thus evidently signifying its indispensable necessity for admission into the kingdom of heaven.

Hence, finally, we infer its absolute importance to our acceptance with God. The proud and impenitent are alike odious to him. "*He dwells with the humble and contrite,*" and "*the broken and contrite heart he will by no means despise.*" He who has no sins to confess, can have but few favours to ask, and must have very limited views of the divine goodness and forbearance; and, of course, has few of those qualifications which recommend him to divine favour.

Being thus instructed in the nature and necessity of repentance, let us not be averse to its exercises; nor through false shame stifle the compunctions of conscience, nor resist the strivings of the Holy Spirit.

But if there be any one present, who has never as yet lamented and bewailed his sins,—O let him consider his extremely perilous condition; how far he must be from the Christian life; and how excessive his blindness and obduracy, not to have discerned his sinfulness and his need of contrition. Could he have one just view of himself in the mirror of God's holy word, he would shudder at his deformity, and with Job, *loadhe himself in dust and ashes.*

\* Galatians v. 3.

Let him, therefore, apply diligently to the means of grace, that he may be enlightened and awakened to a just sense of his ruined condition. Let him apply *now*, while the means are in his power, and the day of grace is afforded, and the arms of mercy are extended to receive him. "*Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.*"

To the Editor of the Gospel Advocate.

THERE has always been an opinion among serious Christians, that novel reading was injurious to the youthful mind. The novels, which compose a large part of most circulating libraries, which give a false picture of human life, and whose only interest consists in a love tale, more or less ingeniously wrought, have but few advocates among judicious parents; but it is difficult to conceive, that the young mind should be more injured by reading those graphical delineations of the characters and manners of distant countries and past ages, and of the varied motives, which influence the conduct of individuals at all times, and under all circumstances, than it would be by perusing a beautiful poem, or other work of imagination. In the moral scale they must hold the same rank. But as royal roads have been attempted to every branch of learning; and children were to acquire knowledge while they only sought diversion; so endeavours are made to render piety and morality more captivating, by presenting them in a fictitious garb. It is the object of this paper to inquire, whether these imaginary representations of virtue struggling with difficulties, but eventually successful, are really beneficial; or whether they do not merely excite the benevolent affections to no purpose. It may be well previously to inquire, what are the motives which incite to virtue, or deter from vice. Man is called a reasoning

animal; and yet his actions are seldom the immediate result of reason. We are usually called upon to act before we have time to examine the motives which should influence our conduct. We must, therefore, act from our feelings, or not at all. It may, indeed, with truth, be said, that the province of reason is rather to regulate our feelings, than our actions. A man who should, even were it possible, deliberate and reason, before performing the common, daily actions of life, would certainly be the most cold and uninteresting being in the world. It does not, therefore, follow, because fiction can make piety and morality more engaging to the youthful mind, that it is beneficial to employ it. So far from this being true, it is found by experience, that the needless excitement of our best feelings, instead of strengthening, only weakens them. As the bow often bent, loses its elasticity, so do feelings frequently called into action, become blunted. Familiarity makes us cease to shudder at what once struck us with horror, and to view with indifference, what once excited our strongest sympathy. Our feelings become less acute, as we become more acquainted with the world, but we do not become less virtuous. An all-wise Creator has given habit, a surer principle to supply the place of deadened affection; and we come to seek for those objects of misery which we once only relieved, when accident threw them in our way. Now, fictitious tales of suffering produce, in some degree, the same effect in deadening our feelings, as the view of real misfortune; but as no action can follow, no habits are formed. The sympathy we feel with the imaginary sufferer is considered, by ourselves, as a proof of our correct affections. Every perusal of this kind, while it tends to incapacitate us from action, serves to increase our stock of imaginary virtue. A great moral writer has observed, that good purposes, unfollowed by good actions, avail nothing, and are worth nothing. More than this is true of

good feelings. They are worse than useless. They lull the conscience to sleep. During the period of the French revolution, a certain spurious philosophy sprung up, which is not yet quite exploded; and which placed all virtue in the imagination, and in feeling. Persons of this school were too much occupied with remote and unattainable schemes of benevolence, to attend to the daily wants of those around them. Schemes of universal philanthropy were an excuse for the want of individual justice; and they were so absorbed in the metaphysical contemplation of the soul's purity, as to forget that they had duties to perform to their fellow creatures and themselves.

Parents should be careful, how they suffer the benevolent affections, which God has bestowed upon their offspring, as motives of virtuous action, to be needlessly excited. We even disapprove the visiting of hospitals and prisons, merely as spectators of the sufferings that man is heir to. When young persons do visit the sick or guilty, they should always be made to take with them some consolation for the diseased mind or body; nor should they be suffered to read fictitious tales of misery, without being in the constant habit of affording relief to the distressed.

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To the Editor of the Gospel Advocate,

A MEMBER of our church, having been formally requested, by letter, to subscribe to a religious paper, established and chiefly supported by members of another denomination of Christians, and now edited by a minister of the same denomination, he sent the following reply, with some few alterations, to the friend from whom the request came. The Gospel Advocate has hereby permission to publish the letter in whole, in part, or with such alterations, as he may deem proper.

It has been a complaint, from high

authority, that Episcopalians do not sufficiently imitate other Christians, in decidedly preferring their own faith and worship, and giving to them their undivided support. P. C.

Charleston, (S. C.) January 15, 1822.

MY DEAR SIR,—This first leisure morning, since the receipt of your letter of the tenth instant, I have devoted to its consideration; and you will permit me to observe, that it has excited in my mind an unusual degree of solicitude. It is impossible not to approve the motives by which your request has been dictated; but in correspondence with that frankness which ought to subsist among Christians, I would beg leave to ask, whether the proposed measure is practicable. Is it possible for any editor to conduct a religious paper, without introducing into it his own views of Christian institutions, not formally, but indirectly, allusively, and perhaps unconsciously?

It might be determined, for example, that the present editor is a Calvinist, from the internal evidence afforded by the first number. In the obituary notice of Mr. \*\*\*\*\* he speaks of "efficacious grace," "assurance of acceptance," "vital religion," and, in the prospectus, "of evangelical religion;" terms which, whatever might have been their original import, are now generally used in a sectarian sense. If it be said, that the above quotations are from a selection, it is replied, that sentiments may be propagated as effectually by selections, and, perhaps, more so, than by original communications. A perfectly neutral paper could have no allusion to the divinity of the Saviour, and the existence of the Holy Ghost; for both these doctrines are denied by some who admit the authority of the scriptures. Indeed, of what doctrine can it be said, that it is universally received? But, admitting the practicability of conducting a paper on what are called general principles, what would be the result? And here I



avail myself of the remarks of bishop Marsh on another occasion. "The attempt to generalize Christianity, in order to embrace a variety of creeds, will ultimately lead to the exclusion of all creeds; it will have a similar effect with Spinoza's doctrine of pan-theism; it will produce the very opposite to that, which the name itself imports. And as pan-theism, though nominally the reverse, is, in reality, but another term for atheism, so Christianity, when generalized, is no Christianity at all. The very essentials of Christianity must be omitted, before we can obtain a form so general, as not to militate against any of the numerous systems, which, in various ages, have been denominated Christianity. Some particular system, therefore, must be adopted," &c.

That there is a common ground to certain sects, will not be denied. But it should be known what sects are to be united, before we can know what the common ground is. Thus the baptist may unite with the presbyterian, on the common ground of Calvinism; and the methodist with both, on that of "instantaneous conversion" and "assurance of acceptance." It may be here observed, that the religious intelligence, in the paper, has generally related to incidents, by which these two doctrines were illustrated and enforced. If the Episcopal church is invited to join the coalition, she ought to be told what the ground of union is, and she ought to have a voice in the board of editors. But these coalitions seldom terminate favourably. Their effect, in other countries, as well as in our own country, ought to be a warning. And here I would particularly refer you to the third number, volume xiv. of the *Christian Observer*, (1815,) in which it appears that the attempt to unite different denominations, in a society for the conversion of the Jews, completely failed. The inconveniences, experienced in the progress of the undertaking, were such as to induce the

dissenters to withdraw, and leave the matter wholly to the established church. The union of Christians is, indeed, a desirable object. It was the most happy lot of the early Christians, that "they were of one mind," and a perfect "unity of spirit, in the bond of peace," will probably be the most interesting event connected with the millenium. But "how can two walk together except they be agreed?" Concurrence of sentiment will produce unity of action. But to attempt the latter, where the former does not exist, will be unavailing. It will probably widen the breach. But to be more practical, I would observe, that I am now a subscriber to four religious periodical publications, and that, if I found it convenient to add a fifth, I should prefer some paper, in which I should reasonably hope to find much in favour of, and nothing contrary to, (even in allusion,) those views of Christian truth which I have been accustomed to consider correct. Of course, should any friends choose to consult me, I should recommend the *Gospel Advocate*, the *Christian Journal*, the *Churchman's Magazine*, the *Episcopal Magazine*, or the *Christian Observer*, (republished in New York and Boston,) which are edited by Episcopalians, and designed to defend and propagate the religion of our Saviour, as it is understood by our venerable church, and which cannot be continued, to the manifest promotion of truth and godliness, if Episcopalians transfer their support to other works, or even if the great body of them divide their patronage between these and similar works, devoted to the interests of other denominations of Christians. And here I would ask, whether the above named works are patronised by those who expect Episcopalians to patronise their works. As it respects this city, the fact may be easily ascertained by inquiring of the agent.

With respect to the Episcopal church, in the southern states, having a paper conducted on their principles, or by a

member of their church, (which I consider the same thing,) it does not appear to me impracticable, if a united effort were made; and, at any rate, that desirable event must be postponed, if the patronage on which it must live is diverted into another channel. The paper you recommend will, I doubt not, support Christianity, in opposition to infidelity; but it will, at the same time, maintain Calvinism in opposition to those views which are entertained by our church respecting divine grace; and it will, also, forward the prosperity of the most powerful church in our country, which holds, what Episcopalians cannot assent unto, that there is a parity in the ministry, and that forms of prayer are not to be preferred in publick worship. Episcopalians are endeavouring to persuade men to adopt the rational and sublime liturgy, which it is their privilege to possess, and which is at once the guardian of faith, and the incentive to devotion. They maintain that Episcopacy is not only highly expedient, as a guard to the sacred office, from the intrusion of weakness and corruption, as creating a responsible and energetick government, but that it is recommended by the model of the Hebrew church, and of the primitive Christian church, and thus far, to take the lowest ground, a divine institution. How, then, can they consistently promote a system, at the foundation of whose discipline is a parity in the ministry, and from whose worship extempore prayer is inseparable. As to faith, I will only advert to the consequences resulting from the declaration in our catechism; "God the Son redeemed all mankind;" and that in the presbyterian catechism; "The only Redeemer of God's elect is the Lord Jesus Christ." I might here insist on what I conceive to be an important, though a minor consideration; that our church has a claim on our preference, in consequence of the provision made for the reading, in order, the holy scriptures—a measure peculiarly use-

ful in the southern states, a large proportion of whose population cannot read, and have little other opportunity of knowing the word of God, except that which may be afforded to them in church.

But to return. The paper you recommend is edited by a presbyterian. Its patrons are, by a large majority, of that church. The agents, through the country, it is believed, are, with scarce an exception, presbyterians, and the managing committee of seven will, we do not doubt, on inquiry, be found to be so also, at least a majority of them.

In getting up this paper the presbyterians are right. (I do not say they are right in inviting the patronage of Episcopalians by *partial* statements.) Their zeal and liberality do them honour. May they be imitated by the members of our church, in behalf of that church. Why should we help them? They are numerous and able. They say, expressly, they do not need additional patronage for the paper: they say, what "it has received gives encouragement to offer it enlarged;" and a correspondent writes: "The encouragement given has been such as to encourage its conductors to edit that useful paper, in future, in an enlarged size." In the confidence of their strength, the presbyterians call their seminary in Tennessee, "the southern and western theological seminary," and their church, "the southern church." In the small state of Tennessee alone, they report already, as students for their ministry, between twenty and thirty young men. The Episcopal church is comparatively a small and feeble flock. It has need of all the resources to which it has a claim. Let her sons and daughters read bishop Chase's address to the bishops, and say, if they can conscientiously contribute to the advancement of another church, while their own in the wilderness is ready to perish. Even in our own state, if we had funds, how many missionaries could be usefully employed. In this city, two domestick

missionaries are needed. What good might be effected, by a paper issued here, and circulated through the states, in which the church should be explained and vindicated, and her views, as to the ministry, faith and worship, confirmed by learned research, discriminating reasoning, and reference to those events daily occurring, which escape the notice of the unreflecting.

I have read, with some attention, the paper you forwarded, and, in the same candour which I think is my duty, feel constrained to say, that it appears to me, in the first number, to have aberrated from that article of its creed, in which it professes to know no sect. I refer to the reference made to eminent ministers, in which no place is found for any other churchman than Whitfield, (if he may be considered such,) to the editorial sketch of efforts in India, in which nothing is said of Buchanan, of Martyn, of bishop Middleton; and to the selection of Mr. Ward's letter, in which "the bishop's college," a most prominent event in the Christian history of India, is introduced, after a long account of the labours of other sects, with this remark, "nor must we forget the Episcopal college," and passed over with evident rapidity.

In narrating "the great religious events and operations of the age," which is one of the objects of this paper, it is to be expected, I should say, it is almost unavoidable, that a prominence will be given to those, in which the associates in faith with the editor are principally concerned.

"To make men members of the kingdom of heaven, not of a particular church." Does this mean, that where the gospel is known men are safe without uniting with the church? Is it possible to be a member of the church, without belonging to any particular church? Is it prudent to preach this doctrine, that men may be good Christians, and yet not members of a particular church? Either I do not understand this, or it is an unsound

sentiment. There appears to me confusion and indistinctness in the remarks respecting those who love "their sect better than their Saviour;" who "confine their efforts, and refuse to search with others;" who wish to collect into "their particular apartment of the great fold." Does the writer mean, that attachment to a sect is inconsistent with love for the Saviour, who is considered the founder of the sect; that every Christian should be willing to propagate Roman catholicism, Swedenborgianism, and unitarianism, and should be indifferent whether men hold the truth, according to his views of it, or not? If this be not the meaning, has not the writer *censured himself*, in the passages above cited? Has he not a decided preference for his own system? Does he wish what he would call heresy, and not orthodoxy, to prevail? Does he not wish that men should embrace religion as he understands it? A negative would imply either insincerity or lukewarmness. Liberality does not demand an indifference to truth. It does not require a belief that our brethren are not in error. It implies, that we should allow them to think for themselves, and not treat them unkindly, because they differ in opinion from us. It does not imply, that we should not endeavour to correct their errors, much less, that we should encourage them in them, and assist them in defending, and propagating them. Within a few years, this term has been used in a sense, which either I do not understand, or it implies an indifference to truth. I feel constrained to add, that I fear it has sometimes been the cover of an opposite spirit. Modern liberality is a new sect, which has its bigots, and is no less bitter than other sects.

In your letter you very justly remark, that our church is better guarded than other churches. What constitutes our guard? Evidently our institutions and our formularies. And what will be the effect of teaching our people,

that these institutions are not necessary, and that these formularies may be safely dispensed with. To go a little into detail. We think the sacred office guarded, by vesting the power of ordination in the bishops only. We publish a work, and encourage our people to read it weekly, in which this principle is ever to be kept out of view. We think that public worship is guarded from bad passions, erroneous doctrines, and important omissions, by a form. We publish a work in which extempore prayer is approved, to say the least, and not a syllable is ever to be uttered in favour of that mode which we invariably adopt. We hold, that articles, creeds, and the commemoration of the great events and distinguishing characters of the gospel (as in our fasts and festivals) are not only impressive means of instruction, but valuable as guards of "the faith once delivered to the saints:" and we publish a work in which we carefully avoid saying a word in favour of these matters, and indeed convey the idea that we consider them as liable to this objection, that they may interrupt the harmony of Christendom.

You perceive, then, my dear sir, that the guards of our church would be really weakened, if not surrendered, by the union to which we are invited. We hold it as a scriptural doctrine, that our blessed Lord "tasted death for every man:" and we unite in a work in which this doctrine of general redemption (which you recollect is perfectly distinct from universal salvation) must be kept out of view, for it is controverted by a majority of the supporters of the paper, who hold that Christ died for the *elect* only.

You have remarked, that, by this publication, might be diffused "a knowledge of the interests of the Episcopal church." The interests of the Episcopal church are developed in "Hooker's Ecclesiastical Polity," in "Wheatly on the Common Prayer," and in "Whitby on the five points:" I would add,

in the narrative which Buchanan gives, in his Christian researches, of the faith and discipline of the Syrian church. Would it be consistent with "the plan of the paper," to admit extracts from either of these works?

I find in your letter, and also in the report, the expression "main doctrines of the bible," and an intimation that there are several sects who agree respecting these. Admitting this, that, for example, there are three or four sects who would be willing to receive the "apostles' creed," as containing these main doctrines, you will perceive, that, so soon as an attempt was made to unfold this creed, these sects would separate. The Calvinist would understand, "Our Lord," in one sense; the Arminian in another. The unitarian would consider "the Holy Ghost" another name for the Father. The catholic, by the holy church, would understand his own church, &c. &c. The expression "main doctrines" then, is too indefinite. It must be settled before an harmonious union could be made; and this brings me back to a remark already made, that the common ground on which Episcopalians can meet other sects, ought to be distinctly known, for the sake of peace, and, I add, for the sake of truth, before they could, with propriety, unite in any religious publication. We can unite with all in circulating the bible. In no other common work can we unite *with all*. It is a melancholy, but an undoubted truth. We can unite with *some* on one point, and with others on another point. We must take mankind as we find them. Let each Christian cherish what he believes to be true. Let him not compromise his principles on any account whatever. At the same time, let him love "all who profess and call themselves Christians." Let him pray for them. Entangling alliances will promote neither peace nor truth.

In conclusion, it may be remarked, that I should not have been thus particular to a stranger, but I claim the

privilege of a friend ; and I do earnestly request you to move warily in the course you propose to enter ; to beware that you are not alienated from those religious principles in which you were educated, and which will bear the severest scrutiny, and that you do not divide, with another church, the zeal, the uncommon perseverance, (which our countrymen have been generally supposed to lack,) the capability, at once an endowment and an acquisition, and the liberality, for which your own church has great need, and to which she must acknowledge herself already largely indebted.

With assurances of much respect and sincere regard, I remain, &c.

P. C.

For the Gospel Advocate.

PRAYER FOR SPRING, TRANSLATED FROM  
ERASMUS.

O LORD JESUS, almighty renewer of all things—who, for our sakes, hath founded this fair world, and hath studied the firmament with its many lights for use by day, and by night for help—thou orderest with varying seasons the earth, that thou hast willed to be the kind fosterer of all animated nature, and even of mankind ; and now that thou art risen from the grave all things revive, and confirm to us the hope of a resurrection promised by thee : the meadows before desolate smile with the new grass ; the pastures are decorated with the varied hues of blooming flowers ; the fields grow green with herbs ; the buried seed shoots forth from the furrow ; the trees, just now lifeless, unfolding their fresh leaves, wax lusty, and, decked with gay blossoms, give promise of fruit ; the sun himself augments the loveliness of his beams ; and the face of universal nature, as if new-born, bespeaks to our wandering eyes thy bounteous kindness, with which, expelled paradise for transgression, thou mitigatest our merited exile with so

numerous solaces. Grant that we, who, once born again in thee by baptism, have put off the old man, being made new creatures, may never relapse ; but by the benign influence of thy Spirit may flourish in perpetual purity, and daily be more and more adorned with fresh bloomings of the virtues, perfecting to fruit worthy the gospel proclaimed by thee, who, with the Father and Holy Spirit, reignest for ever. Amen.

To the Editor of the Gospel Advocate.

IN the ordering of priests, the bishop is authorized to say, “ whose sins thou dost forgive, they are forgiven ; and whose sins thou dost retain, they are retained.” From this, it has been argued by the adversaries of the church, that its ministers assume the power of absolutely forgiving sins, and thus usurp the prerogative of the Almighty. Now, as it is true that, in a general sense, none but God can forgive sins, it is strange that the objectors do not, or will not, see that this power was not given by the Saviour even to his chosen apostles ; for they were but men, and could, therefore, no more remit and retain sins, in the common sense of the phrase, than their successors. The authority, whatever it was, may then be exercised at the present day as well as in any former age. And that it regards only exclusion from the privileges of church fellowship, and restoration to communion, must, I think, be evident to all who will examine the subject without prejudice. The above form has been frequently used by dissenting ministers, in their charges at ordinations ; and the principle which it implies is fully insisted upon in the presbyterian platforms. The following rational exposition is from the commentary of Henry, a dissenting divine of some distinction.

“ Two ways the apostles and ministers of Christ remit and retain sins, and both as having authority. 1. By a

sound doctrine. They are commissioned to tell the world, that salvation is to be had upon gospel terms, and no others, and they shall find God will say *amen* to it—so shall their doom be. 2. By a *strict discipline*, applying the general rule of the gospel to particular persons. Whom you admit into communion with you, according to the rules of the gospel, God will admit into communion with himself; and whom you cast out of communion, as impenitent and obstinate in scandalous and infectious sins, shall be bound over to the righteous judgment of God."

As this is the explanation of a congregationalist, it is hoped no more will be said of the arrogant claims of bishops and Episcopal clergymen; and that what is deemed right, on the part of dissenters, will not be considered unscriptural or "blasphemous," when practised by churchmen. S.

#### REVIEW

##### OF WATSON'S OBSERVATIONS ON SOUTHEY'S LIFE OF WESLEY.

(Continued from page 129.)

BUT if, as the writer of these "Observations" maintains, the doctrines of the methodists are the doctrines of the church of England, why have they separated from her communion? Surely it was no evidence of the blessed influences of that Holy Spirit of love and peace, thus to rend the body of Christ, to establish an unauthorized ministry, to separate from their brethren in the daily worship of God, and the celebration of the dying love of our Redeemer. We rejoiced at the appearance of Mr. Southey's life of Wesley, because we thought that so candid and dispassionate a work would be instrumental, under Providence, in bringing back the methodists in England to the church. And we hoped that this would ultimately have an influence on the methodist societies in this country. These hopes are not destroyed by the opposition of

the volume before us. It is very difficult, indeed, when a schism has once taken place, to repair the breach. Prejudices have been created, which it is hard to destroy; passions have been inflamed, which will not speedily cool; habits have been formed, a change from which appears to be innovation, even when that change is only a recurrence to ancient and primitive order. But the very opposition to Mr. Southey's book is some evidence of its influence; and as all enthusiastick sects finally spend their violence, and subside into a calm, it will be a natural inquiry hereafter, what they have gained by the separation. This inquiry, indeed, appears already to have been begun; and we proceed with pleasure to lay before our readers some extracts from Mr. Watson's book, which will show that the society are not unconscious of the evils which they have brought upon themselves.

"To judge of Mr. Wesley's conduct, we must consider the state of the church of England, and of the nation, when his publick life commenced. *That church was not in its present state of light, and zealous activity. It had not then a ministry so well instructed, nor an equal number of faithful and truly evangelical clergy*; and any standard, taken from the present state of the church, or of the country, to determine the merits of the conduct of a clergyman who should now commence a career as clerically irregular as that of Mr. Wesley, would be obviously erroneous, if applied to him." pp. 137, 138.

"That a great and most gratifying alteration has taken place within a few years, both in the doctrine and lives of the national clergy, is certain; and by none is this circumstance more gladly hailed than by the methodists. The statement of the facts mentioned above was necessary to explain the reasons which led to a departure from Mr. Wesley's original plan;\* but it is not made in a spirit of hostility to the church of England, in so many respects to be venerated, and for whose growing prosperity and perpetuity, the wishes of none can be more sincere

\* Mr. Wesley's original plan was to continue in the communion of the church of England, and only make his societies subsidiary to the increase of piety among her members.

than my own. I would not forget that she is 'the mother of us all,' and I can never contemplate, without the deepest admiration, her noble army of confessors and martyrs, and the illustrious train of her divines, whose writings have been and continue to be the light of Christendom." Note to p. 150.

"The second period, to which reference may be made, in order to judge how far, or at what time, Mr. Wesley *'foresaw'* that he was promoting separation, is, when he admitted the co-operation of lay-preachers. The case is here stronger in favour of Mr. Southey's position; but it does not appear that even Mr. Wesley anticipated separation as the necessary consequence. In the early stages of his career, he was content to leave the good done by his ministry to the care of the clergyman of the parish in which the persons who received it resided. Mr. Southey has given the reason why he formed societies, and appointed persons to instruct them 'in the ways of God.' 'If his converts were left to themselves, they speedily relapsed into their former habits.' This was true in many cases." "The clergy, in general, made no such provision for the religiously disposed people of their parishes; and hence, asks Mr. Wesley, 'what was to be done in a case of so extreme necessity? No clergyman would assist at all. The expedient that remained was to find some one among themselves, who was upright in heart, and of sound judgment in the things of God, and to desire him to meet the rest as often as he could, in order to confirm them as he was able in the ways of God, either by reading to them, or by prayer, or by exhortation.'" "It would, indeed, have been more satisfactory, if a pious clergyman had put himself at the head of these meetings, afforded the people his counsel, and restrained any irregularities or errors which might arise; and had clergymen, so qualified and disposed, been found, the church would have reaped the full benefit, and no separation, in any form, would have ensued. Unhappily they did not exist; and Mr. Wesley submitted to the irregularity, to avoid the greater evil of suffering those who had been brought under religious influence to fall away for want of care and instruction. That superintendence which the clergy were not disposed to give, he supplied, as much as possible, by his occasional visits; and it was more extensively afforded after the employment of lay preachers, by their more frequent and regular visits under his direction. In these measures there was no intention of a separation from the church: this Mr. Southey allows; nor was it, even at that time, *foreseen* as a consequence. A necessary consequence it certainly was not.

Mr. Southey thinks that the apparatus of methodism, when more fully organised than at the period now referred to, might have been attached to the church with advantage; and that its ecclesiastical constitution is defective, in not having some institution answering to the preaching orders of the church of Rome. Into this question I shall not enter; but Mr. Wesley certainly had a similar view; nor was he without hope, that these simple institutions for promoting piety, which he had commenced, might have been recognised. He hoped that the spirit of religion, produced already to so great an extent, might still further influence the members of the church and its clergy, and dispose them to view his societies with more cordiality. *He took care, therefore, and all his principles and feelings favoured the caution, that no obstacles should be placed in the way of the closest connexion of his societies with the establishment,—none of their services were held in the hours of her publick service; the methodists formed in many parishes the great body of her communicants; thousands of them died in her communion; and the lay preachers were not permitted to administer either of the sacraments to the people among whom they laboured.*" pp. 145—148.

"The fact is, that though methodism now stands in a different relation to the establishment, than in the days of Mr. Wesley, dissent has never been formally professed by the body, and for obvious reasons. The first is, that a separation of a part of the society from the church, has not arisen from the principles assumed by the professed dissenters, and usually made so prominent by them in their discussions on the subject of establishments; the second, that a considerable number of our members actually continue in the communion of the church of England to this day; and the third, that to leave that communion is not, in any sense, a condition of membership with us. All the services of the church, and her sacraments, may be observed by any person in our societies who chooses it, and they are actually observed by numbers." p. 149.

"The old principles" (viz. adherence to the communion of the church) "were held as fast as higher duties would allow; and to this day, the administration of the sacrament, in any chapel, is not to be assumed as a matter of course, but must be obtained by petition to the conference, who are to hear the case, and judge of the circumstances. Many, indeed, of the people, and some of the preachers, opposed these concessions; but the plan which was adopted to meet a case of conscientious scruple, and yet to avoid encouraging a departure from the primitive plan.

leaving every individual to act, in this respect, as he was persuaded in his own mind, and receive the sacrament at church, or at meeting, has at length by both parties been cordially acquiesced in, as warranted equally by principle and by prudence. Assuredly the church would have gained nothing by a different measure, for the dissenters would have been compelled to join the professed dissenters. Such is the nature of our present separation from the church, for dissent it is not, except in the minds of some individuals. Had the church been provided, generally, with an evangelical and a holy ministry, that separation would not have taken place, for the controversy between the church and the dissenters was little known, and still less regarded by the majority of the methodist societies at that time, and the case is not greatly altered to the present day. The clergy had lost their hold upon the people generally, through neglect; and that revival of the spirit of truth and holiness, which we are now so happy to witness among them, came too late to prevent the results I have just stated." pp. 153, 154.

"The struggle of different views was temporary, the plan of pacification, as to the sacraments, and service in church hours, adopted by the conference, being generally and cordially acquiesced in. In forming this plan, distinguished as it is by great prudence and temper, the conference appears, in one or two points, to have erred. A part of the societies assumed from that time the form and substantive character of a regular religious society. Two things were therefore manifestly wanting, the first, a regular plan of catechising, which, as long as methodism was no more than an appendage to the national establishment, was presumed to be performed by the clergyman, as a preparation for confirmation. This has constantly been enjoined upon the heads of families; but it ought to have been connected with the publick discipline of that part of the body which, in fact, had separated. The second was an enlargement of the order of Sunday worship. *That the Sunday forenoon, especially, should be marked by the most solemn and lengthened acts of divine service, equally accords with the practice of all regular churches, with the respect due to the day, and with every hallowed feeling of the mind, at that time most free from bodily weariness, and prepared by its vigour to enter most efficiently into the sacred services of the house of God.* When the service, practised by the methodists on the Sunday morning before church time, and which, for that reason, was necessarily a very brief one, came to be the regular Sunday forenoon service of the body, it was greatly defective.

This was the light in which Mr. Wesley viewed it. 'Some may say, our own service is publick worship. Yes, in a *sense*; but not such as supersedes the church service. We never designed it should. It presupposes publick prayer, like the sermons at the university. If it were designed to be instead of the church service, it would be essentially defective, for it seldom has the four grand parts of publick prayer, *deprecation, petition, intercession, and thanksgiving.*' The plan of pacification secured the reading of the scriptures, by making it a condition of opening any chapel in church time, that the lessons for the day should be read. It recommended, too, and that 'strongly,' in preference to the mere reading of the lessons, the use of the liturgy. But the fault lay, in not making the latter the sole and peremptory rule, a measure which then would have been gladly accepted, as a condition of opening the chapels, and by this time it would have become the established custom of the body. In many chapels our morning service is conducted in this manner, and in all our foreign stations. It has been more recently introduced into others at home; and the publick opinion among us, in favour of the use of the liturgy, is so much increasing, that the probability is, that, in a few years, it will become the general mode of our forenoon service in all the large chapels. That improvement is indeed greatly to be desired; for the liturgy secures the reading of a large portion of the scriptures; it secures also what Mr. Wesley has properly called 'the four grand parts of publick worship;' *it makes the service of God's house appear more like our true business on the Lord's day; and beside the aid it affords to the most devout and spiritual, a great body of evangelical truth is, by constant use, laid up in the minds of children and ignorant people, who, when at length they begin to pray under a religious concern, are already furnished with suitable, sanctifying, solemn, and impressive petitions. Persons well acquainted with the liturgy are certainly in a state of important preparation for the labours of the preacher; and their piety often takes a richer and more sober character from that circumstance.* A settled ministry may supply this kind of preparation by more of personal instruction, than a changing system like ours will allow; and to us, therefore, every means of embodying truth in the minds of those who attend our ministry, is more than ordinarily necessary. It is rather singular, and it shows the inconsistencies into which the human mind often falls, that in places where the use of the liturgy in our chapels has been opposed, the opposition has chiefly arisen from persons most friendly to the establishment. This has



not indeed been uniformly the case, for in other places the objectors have been so *sagacious* as to discover, that the forms of devotion, in which methodism was nursed, are *innovations*; and they are become *spiritual* in so high a degree above the founder of methodism himself, that what he, through life, continually observed and enforced, appears to them but a barren formality." Note, pp. 155—157.

It is admitted, then, that in the present state of the church of England, an irregularity, like that of Mr. Wesley, would be improper, and a strong desire is expressed for the prosperity and perpetuity of their venerated mother. The appointment of lay preachers is excused only on the plea of necessity; a plea which would hardly be resorted to, if there were not a consciousness of being wrong. The only reason assigned for a departure from Mr. Wesley's original plan of remaining in communion with the church, is, that the clergy were not evangelical and holy; a reason, therefore, which, according to the previous admission, does not exist at present. The principle of dissent has never been assumed as a badge of the society, nor are its members ever required to separate. It is admitted, too, that the conference have erred in not requiring the use of the liturgy, and not establishing a system of parochial instruction; the very important concession is made, that the want of the liturgy renders public worship defective and less profitable; and the no less important fact is stated, of an increasing esteem for the liturgy among the society at large.

If all these admissions are sincere, and we have no disposition to doubt their sincerity, we ask why they will not lead to the practical result of a return to the bosom of that "mother of them all" whom they so much venerate. The increased piety and zeal of their venerable parent shows, that she was not so radically corrupt, that her children were justified in deserting her. The mere circumstance of lay preaching, though an irregularity, need not

have separated them. It was indeed an act which tended to schism, and as such ought never to have been introduced. But the overt act of schism was the assumption of the right to administer the sacraments; and this no plea of necessity can excuse. The idea of necessity led Uzzah to stretch forth his hand to preserve the ark of God from falling; yet he was stricken dead. "The best intention," says the pious bishop Hall, "cannot excuse, much less warrant us, in unlawful actions. Where we do aught in faith, it pleaseth our good God to wink at and pity our weaknesses; but if we dare to present God with the well-meant services of our own making, we run into the indignation of God." The plea that the clergy of the church were unholy in life, and unsound in doctrine, is not sufficient. The ark of God ought to have been carried on the shoulders of the Levites, but their negligence did not excuse the presumption of Uzzah. If the plea were true, the efficacy of the sacraments does not depend upon the holiness of the administrator, but on the holiness of the recipient.

The principle of dissent never having been assumed, there is no obstacle to the return of the methodists, which does not arise from motives which they would be as unwilling to acknowledge, as we should be to impute to them. The conviction that they have erred, in laying aside the use of the liturgy, should hasten their return; and though Mr. Watson thinks, that the time in which such a recognition of methodism, as that which Mr. Southey advocates, a recognition which would make it auxiliary to the church, has long since passed away, and that now it is neither possible nor desirable; we must be permitted to express a very different opinion. Whatever may be the obstacles in England, on the part of the establishment, they cannot exist here. The methodists have only to adopt our liturgy, to receive confirmation from

the bishops, to have recourse to our churches for the sacraments, and, if they wish to have separate congregations, to present proper persons to receive holy orders. With regard to minor points, there would undoubtedly be a spirit of mildness and gentleness in our ecclesiastical councils which, if met on their side by a correspondent temper, might so far heal the distractions of party, and close up one of the rents. at least, in the seamless garment of Christ.

J.

For the Gospel Advocate.

EXTRACT FROM THE MESSIAH.

*Translated from the original German of Klopstock.*

(Continued from p. 129.)

Eloa, trembling, ceas'd, and look'd above  
To where the all-holy\* stood. Jehovah bent  
Upon the messenger of Christ his glance,  
And, as God look'd, the seraph sprang to-  
wards him,  
And heard from out his mouth the dark com-  
mand  
For Urim destin'd and the train that guard  
Defenceless earth. They treated of th' effect  
And wonders of Messiah's dying blood  
Meanwhile th' unembodied band arose  
From off their thrones of azure. At the view,  
Gabriel too follow'd, and th' altar sought,  
Earth's altar call'd. But sudden struck his  
ear  
The fall of tears, that mournful begg'd for  
man,  
And sobs that pierc'd the cloudless vault;  
but most,  
The voice of him, from whom the race sprang  
forth  
Of wretched mortals, did that angel hear;  
And Adam sobb'd and thought upon the fall  
Of new eternities. The altar this  
Of which on Patmos' rugged strand beheld  
That fount of the new and bloody pact,†  
The copy all-eternal, heaven-bright,‡  
And here did souls of fearful martyrs mourn,  
Praying th' Eternal to retard the day  
Of wrath avenging. As the seraph came

\* Tabernacle.

† St. John. ‡ Our Saviour's death.

§ Alluding to the visions of the before-mentioned saint on the isle of Patmos.

Near that blest altar of th' earth, approach'd  
With longing glance tow'rds him, veil'd  
around

In bright celestial joys, the sire of men;  
Beauteous, majestick, as the form of God,  
When first he framed pure and like himself  
Eden's inhabitants; and smiles bedeck'd,  
Radiant and fraught with love, blest Adam's  
front,\*

As the God-featur'd spirit spoke aloud:  
Hail seraph messenger of peace and God.  
O! as thy mission's voice sublime tun'd o'er  
me,

How swell'd my heart with ecstasies. Alas!  
Could I but view the Saviour of my race,  
Messias all compassionate, as now  
I see thee bless'd 'mong spirits, e'en like thee  
Glowing with pity to redeem mankind!  
O seraph! tell me where now wand'reth  
Earth's Mediator? Tell me, that with awe,  
At humble distance, I may seek his steps.  
Thou too, O earth, on whom each thought  
is fix'd

That from Messias' bosom e'er arose,  
May the first sinner dare to look upon thee,  
With eyes that tears of joy are spangling  
o'er

'Twas on thy fostering breast I life receiv'd,  
O land of God's creation! How would'st thou,  
Thy valleys blasted by the curse pronounc'd  
Midst storms and thunders, brighter seem to  
me

With him that now incorporate must feel  
Pangs I so long have left; than when thy  
plains,  
Shap'd after those of heaven, bloom'd ever  
bright!

O Paradise e'er lost, he said and sigh'd!  
Gabriel rejoin'd: O first of human kind,  
Thou whom th' Almighty hand well pleased  
form'd,

Grieve not: Messias soon shall know thy  
wish

And, should he will it, thou shalt view on  
earth

God's magnitude, the world's redeeming  
power.

He said: and now each angel had forsook  
The suns of heaven, and o'er the world dis-  
pers'd

On wings of lightning-swiftness. Gabriel, too,  
Left the first born, and sought earth's dark-  
some orb

\* It may be here objected, that Adam should make so sudden a transition from grief to joy. But it must be recollected, that, as he had been mourning for mankind, the presence of the angel inspired him with new hopes, and invested him with all his original charms.

158 Poetry.—Hymn for Epiphany....*Rel. Intel.*—*Mass. Mis. Soc.* [May,

Just as the fitting stars had hail'd the morn.  
Loud in the circling air he heard the names  
That angel-voices gave to earth. They sung,  
Hail earth! thou eye-mark of immortals,  
queen

Of circling worlds, where God's omnipotence  
Loves in Messiah's deeds to dwell anew!

Hail to thee! Gabriel heard, and sped his  
wing

O'er clouds ethereal, and approach'd the  
earth

Slumber had ceas'd; but still the cool of  
night

Reign'd through earth's valleys, and their  
mists of dark

Seem'd loath to rise from off the mountain tops.  
There Gabriel sought with anxious eye

around

The Son; and deep within a valley's breast,

That like a haven midst th' aspiring tops

Of Olive's mountain stood, he found in sleep,

And, 'gainst a rock reclining, him of God.

Gabriel look'd on, admiring how serene,

How pure the sleep of heaven: he scann'd

those charms

Mortality receiv'd from holiness;

And dwelt upon the look of peace, the smile,

So full of grace for man, that beam'd upon

him.

Benignity and mildness stood express'd

On the Messiah's face, and tears would stray,

Unwittingly, at times, in gentle course;

As if to tell the pity that employed

His ev'ry thought, and mark the Saviour.

Yet still the veil of slumber half conceal'd

The godlike form from Gabriel: even so

The wandering spirit looks upon the earth

That a soft eve of spring but half makes

known,

While Vesperus hastens, o'er the sky, his

course

Mark'd by the eye-inquiring of the sage

From forth some blooming bower. Thus

look'd on

'Gabriel; and thus the lovely silence broke.

(To be continued.)

To the Editor of the Gospel Advocate.

FIVE stanzas of the following beautiful hymn for Epiphany were originally published in the Christian Observer: the fifth, sixth, and seventh, were afterwards added by a young lady of this country.

HYMN FOR EPIPHANY.

Brightest and best of the sons of the morning,  
Dawn on our darkness, and lend us thine aid,  
Star of the east, the horizon adorning,  
Guide where our infant Redeemer is laid.

Cold on his cradle the dew drops are shining,  
Low lies his head with the beasts of the stall,  
Angels around him in slumber reclining—  
Maker, and Monarch, and Saviour of all.

Say, shall we yield him, in costly devotion,  
Odours of incense as offerings divine,  
Gems from the mountains, or pearls from the  
ocean,

Myrrh from the forest, or gold from the mine?

Vainly we offer each ample oblation,  
Vainly with gold would his favour secure;  
Richer by far is the heart's adoration,  
Dearer to God are the prayers of the poor.

Prostrate we'll worship with grateful emotion,  
Humble hosannas in ecstasy raise;  
Incense shall circle the flame of devotion,  
Our bosoms the altar, the offering, praise.

Seraphs, in glory and beauty refulgent,  
Learn, while around him, submissive, ye bend,  
Learn, that to shepherd as seraph indulgent,  
One is our Counsellor, Guardian, Friend.

Seraphs, we ask not your glittering station,  
High though your office, and large your reward.

Ours is the hope of eternal salvation,  
Ours is the Saviour, while yours is the God.

Brightest and best of the sons of the morning,  
Dawn on our darkness, and lend us thine aid,  
Star of the east, the horizon adorning,  
Guide where our infant Redeemer is laid.

## RELIGIOUS INTELLIGENCE.

The annual meeting of the Massachusetts Episcopal Missionary Society was held at the vestry room of St. Paul's church in Boston, on Easter Tuesday, and, by adjournment, the following day. The following officers were elected.

Right Reverend Bishop Griswold, ex-officio, President.

Rev. Asa Eaton,  
Rev. S. F. Jarvis, D. D. } Vice Presidents.  
Stephen Codman, Esq. }  
John T. Winthrop, Esq. Secretary.  
E. Hale, Jun. M. D. Corresponding Sec'y.  
Benjamin Howard, Treasurer.  
Trustees—the above mentioned officers, and  
John Sowdon, J. C. Warren, M. D.  
Francis Wilby, J. C. Merrill, Esq.

The committee, appointed to collect subscriptions, reported, that the sum of five hundred and twenty-seven dollars was already subscribed, to be paid annually, and two hundred and seven dollars, in donations to the society; and that further subscriptions will be obtained.

It was mentioned in the Gospel Advocate, in last month, that a confirmation was held in Boston, on the twenty-fourth of March. It may be interesting to the friends of the Episcopal church to be informed, that twenty-three persons were also confirmed, by the right reverend bishop Griswold, on the preceding day, the twenty-third, at the Episcopal church in Dedham.

#### South Carolina.

The church in this diocese consists of the bishop, twenty-one presbyters, and seven deacons; and thirty-five organized congregations. The annual convention met on the thirteenth of February last, and continued by adjournment until the sixteenth. There were eighteen of the clergy present, and thirty-nine of the laity, the representatives of twenty-one parishes. The parochial reports received were from twenty-two congregations as follows:

In 20 congregations	283 baptisms.
In 17 do.	83 marriages.
In 15 do.	164 burials.
In 15 do.	1577 communicants.
In 3 do.	251 Sunday scholars.

The three churches in the city of Charleston appear to be eminently flourishing. These alone have 1193 communicants, of which number St. Michael's, of which the bishop is rector, has 473; and St. Philip's, under the rectorship of the reverend Dr. Gadsden, 530. We rejoice to see, that, of the latter, 190, and of the former, 120, are coloured persons. It is refreshing to the philanthropic mind to know that the unhappy, exiled race of Africa have their condition meliorated by the participation of Christian privileges.

During the greater part of the last year the bishop has been greatly afflicted with bodily indisposition. At no time, however, was he entirely disabled from discharging such acts of his Episcopal functions as he was called on to perform. In consequence of the infirmity with which it pleased God to visit him, he was obliged to be absent part of the summer from his diocese. He was enabled, however, during this journey, to visit several congregations in the northwestern extremity of the state, which have been rowly formed by the means of the society for the advance-

ment of Christianity in South Carolina. In the districts of Pendleton and Greenville, the bishop found the society's missionary, the reverend Mr. Dickinson, faithfully performing the laborious duties of his station. At Pendleton measures have been taken towards the erection of a church, and a Sunday school has been instituted.

The happy influence of this society, in strengthening the things which remain and are ready to die, is strikingly exemplified in St. Mark's parish, Clarendon. Under the faithful and useful ministry of the reverend J. W. Chanler, who has been partly supported as a missionary, that parish, within the last year and a half, has become reinstated in the enjoyment of divine worship. The parish church was destroyed during the revolutionary war; and it was not till the last summer, that a new church, built near its site by the liberality of a few individuals, was consecrated to the service of the Almighty. On this occasion Mr. Chanler was promoted to the order of priests. By his exertions a new congregation has been formed in the village of Manchester, about fourteen miles from the church last named; wardens and vestrymen have been elected; and Mr. Chanler has been regularly invited to hold service among them as their minister.

Further instances are recorded, by the bishop, of the same nature. "Under a resolution," says he, "of the board of trustees of the society for the advancement of Christianity in South Carolina, placing sundry sums at my discretionary disposal for missionary purposes, the reverend Mr. Mitchell, a deacon of this diocese, was appointed by me, in the spring of the last year, to officiate, for a few weeks, in the vacant churches of St. James's parish, Santec. *This has resulted in Mr. Mitchell's being invited by the vestry of that parish, to become its minister.* Under the same provision of the trustees of the same excellent society, the reverend Mr. Vanpelt, of Pennsylvania, was, in November last, appointed to a very short mission in St. Luke's parish, and the places adjacent. *This mission has given place to an appointment of Mr. Vanpelt, by the vestry of St. Luke's, to officiate there until the summer.* It is desirable that some more permanent engagement should be entered into, between himself and the members of our church, in that part of the diocese." So sensible, indeed, were the convention of the great blessing of this society to the church, that the following resolution was unanimously passed: "On motion of the reverend Mr. Tachud, Resolved, unanimously, as the sense of this convention, that we highly approve of the

manner in which the concerns of the 'Protestant Episcopal society for the advancement of Christianity in South Carolina,' have been conducted; that we regard it as a useful instrument, under the divine blessing, of re-organizing and re-establishing the decayed churches in this diocese, and recommend it to Episcopalians, as a society worthy of their highest confidence, and most liberal patronage." The bishop has administered confirmation in four parishes, but the number of persons confirmed is not mentioned. One ordination only has been held by the bishop; Mr. Thomas H. Taylor, mentioned last year as a candidate for orders, having been ordained deacon in Philadelphia, by letters dismissory. Five persons have been admitted as candidates for holy orders, and the whole number at present, belonging to the diocese, is seven. Three churches have, in the course of the year, become vacant.

We gave, last year, the bishop's sentiments on the important subject of Sunday schools, in our number for September. It is again urged by him on the attention of his clergy, in the following manner: "I will detain you from the business of the convention, no longer than until I have again expressed to my brethren of the clergy my earnest desire, that, wherever it is not found, as the result of much endeavour, utterly impracticable, Sunday schools should be instituted by them, having for their object, chiefly, the Christian instruction of the poor, and the lowly in condition, (whatever be their colour,) and their children. Schools of this description, under the conduct of able, pious superintendants, assisted by many young members of the congregations, continue to flourish at St. Philip's, St. Paul's, and St. Michael's churches, in this city. That at Columbia is in a condition which reflects great honour on the present rector of the church there, as well as on his predecessor, who instituted it, and the pious and benevolent members of the congregation, who have so zealously co-operated with them both. The rector of St. John's, Berkley, cheerfully perseveres in the course of catechetical instruction on Sundays, of which report was made to you at the two last conventions. Efforts, I am aware, have been made in other places, and are still progressive, of which I am not, at present, in possession of the particulars."

The number of scholars in the Sunday school of St. Philip's is not stated in the parochial report of the present year. It was opened, as we stated in our last abstract, in May, 1820, with twenty-nine scholars, and had increased, in February, 1821, to nearly

two hundred children. The rector observes, that it is "in a state of progressive improvement," and "there has been introduced into it, within the year, among the more advanced pupils, the study of Porteus's Evidences of Christianity." In St. Paul's the school has increased a little within the last year, and is now in a prosperous and improving condition. The number of pupils is sixty-five, and the vestry have appropriated pews for the accommodation of such of them as are not otherwise provided for.

The Sunday school in St. Michael's church, established in November, 1819, is in a flourishing condition. "There are sixteen teachers, and seventy-two children, mostly belonging to the congregation. Through the kindness of the vestry, pews have been provided for the children of the poor, and many now enjoy the advantages of public worship. Several classes of these interesting subjects of Christian benevolence have been formed; and some of them have been placed in the public secular schools. There are, likewise, about thirty children of colour, instructed under the immediate eye of the ministers of the church."

In Trinity church, Columbia, the school consists of one hundred and fourteen children, fifty-four of whom were added during the last year.

The rector of St. John's, Berkley, made the following interesting report on the instruction of the people of colour. "I cannot forbear stating a fact, which, to every unprejudiced mind, must tend to recommend this labour of love. Among those whom I have instructed, and afterwards baptized, are two men, who, from their frequent intoxication, (nay, habitual drunkenness,) had become almost useless to their owners, but who, since they have joined the church, have completely reformed, and are valuable to their masters. One has been a communicant upwards of three years, and, within that period, has never been known to be intoxicated once, though intrusted with a responsible office on the plantation, where he would not fail to be observed, yet where opportunities for indulgence would not be wanting; he therefore has given sufficient proof of his reformation. The other became a member of the church, through baptism, last May; and, although he has not undergone the same length of trial, yet he lately gave a strong manifestation of the sincerity of his profession, by manfully resisting an inveterate habit, when opportunity threw temptation in his way; he has likewise regained the good-will and approbation of his master. I have selected these instances, in

particular, as affording good evidence of the efficacy of religious instruction to this description of people; habitual drunkenness being of all vices the most difficult to be cured."

The subject of the general theological seminary, on which the bishop dwells with that earnestness which becomes the character of one who is ever solicitous for the best interests of the church, has led to the following excellent remarks upon the habit of indiscriminate charity which prevails too much among the members of our church; a habit arising from the most benevolent and liberal motives, but which is not just, because it is not met by other denominations with a correspondent spirit. And even if it were so met, even if there were a perfect reciprocity, the general result would be the same. But there is not and cannot be such a reciprocity. Other denominations have no doubts as to the validity of our ministry, nor do they consider the unity of the Christian church in the same light that we do, as involving a necessity of union in the sacraments and other external ordinances. But our readers, we are sensible, will think we are detaining them too long from the more valuable remarks of the bishop. "It is true," he observes, "that the calls on the beneficence of the members of our church, in every part of the union, are numerous and frequent; but are they all of a character, which gives them a reasonable claim to the compliance which they in general so indiscriminately meet with? My brethren, this interrogatory is suggested by that seemingly inconsiderate habit of giving, which, too little attentive to the nature of claims preferred, gives alike to all, and thus too little to that, which, on consideration, might be felt, most consistently, to demand our concern. Let me earnestly entreat, that I may not be thought to imagine myself possessed of any authority here, to dictate or direct the disposal of your religious munificence. Let me, however, be permitted to speak, at the same time, the deep sense I entertain of the duty which appertains to me in this place, to suggest and advise whatever may seem to me needful for the welfare and honour of the church, whose interests are made, by the peculiar nature of my ministry, my most anxious care. It is under this impression of duty, that, in the spirit of affection and respect, I would beseech my brethren, to lay seriously to heart the necessities of *their own church*; and, by a reasonable discrimination and reserve in favour of them, endeavour to place this church on a footing of some comparative advantage with others, rendered by the constant liberality and persevering zeal of *their* members, eminently prosperous. It is the

glory of the Lord, in the diffusion of sound Christianity, with all its salutary influences upon the spiritual, moral, and even temporal state and character of men, that we are mainly to consult, in our munificence, with respect to religious purposes and institutions; and it surely is incumbent on us to exercise it, under the control of some well digested persuasion of our own minds, as to what is useful, good, and true."

The committee, to whom this part of the bishop's address was referred, recommended, that each minister, with the concurrence of the vestries of his own, or of any vacant congregation in which he might officiate, should preach a sermon, within the ensuing year, on the subject, which should be followed by a collection for the benefit of the seminary; that the members of the convention, individually, should welcome and aid the agent of the trustees of the seminary, in making collections; and that the bishop be requested to prepare an address, to be printed with the journal, circulated separately, and read, in the several churches, on the Sunday preceding the discourse abovementioned. This report was unanimously adopted, and the bishop's address to the members of the church in South Carolina, accompanies the journal. We forbear to make extracts from it, in the hope that we shall find room, in a future number, to publish it entire. The appeal which it makes to the zeal and liberality of the laity will, we trust, interest the friends of the church, equally, in every part of the union; and if there be any considerations chiefly applicable to South Carolina, as the southern extremity, it will not be difficult to perceive, that they should be read with similar views and feelings by us, who are on the opposite point of the same circle.

Much of the time of the convention was occupied in devising ways and means of providing a more effectual support for the bishop. Two funds have been begun, one called the bishop's common fund, the other the bishop's permanent fund; the one to provide for his immediate and continued support, the other to accumulate untouched, till it becomes a perpetual and sufficient source of revenue. During the past year, a small but gradual increase has taken place in the permanent fund, and the contributions to the common fund have advanced to nearly one thousand dollars. The convention recommend to the several congregations to increase the permanent fund,

"By a per centage on the state tax of each individual; by a per centage on the income of each respective church; by a moderate tax on each pew; by a small,

but specifick sum, to be paid by each individual; by any other preferable mode; towards the support of the bishop's fund."

They further recommend, that a sermon be preached annually, in every church, and a collection made for the immediate support of the bishop, until the permanent fund be adequate to the purpose; and they enjoin it as a duty on the standing committee, to request, in their name, the assistance of the society for the advancement of Christianity. As soon as an annual support of fifteen hundred dollars can be raised as a compensation to the church, over which the bishop presides as rector, for the extra expenses to which it is subject by his absence in the episcopal visitations, all sums subscribed, together with the interest, are to be appropriated, exclusively, to the increase of the permanent fund.

The delegates to the next general convention are, the reverend Dr. Gadsden, and the reverend Messrs. Hanczell, Tschudy, and Lance, of the clergy; and colonel Lewis Morris, and William Heywood, and Robert J. Turnbull, esquires, and the honourable Benjamin Huger, of the laity.

The standing committee, for the ensuing year, are the reverend Christopher E. Gadsden, D. D. the reverend Paul T. Gervais, the reverend Frederick Dalcho, M. D. the reverend Allston Gibbes, the reverend Christian Hanczell, David Alexander, Joseph Johnson, M. D. Keating Simons, John Dawson, major Samuel Wragg.

On comparison of the journal of the present year with that of the last, it appears that the church in South Carolina is gradually increasing. In St. Paul's church, Charleston, the number of communicants, reported in 1821, was seventy; in 1822, it is one hundred and ninety. In the country parishes, the increase is small, but continual. The bishop has given the following statement of the general condition of the diocese, at the close of his address. "My brethren, in bringing this address to a close, I cannot but ask you to join me in the indulgence of grateful emotion towards him 'who is head over all things to his church,' in that, notwithstanding some discouragement from circumstances too obvious to require to be mentioned, the condition of the Protestant Episcopal church, in this portion of it, is evidently, on the whole, still progressively improving. Although, as has been reported to you, some important stations of our ministry are at present unoccupied, and although we are in want of ministers for some scenes of missionary service, which the society for the advancement of Christianity is desirous to provide with it, yet the number of places now stately supplied by us with the offices

and ordinances of the Lord's house, in this state, is greater than at any one period since it was originally settled by Christian people. It is a circumstance, too, well calculated to affect me, as an elder brother, with emotions not easily expressed, that, while, in most instances, our churches are supplied with ministers stately serving them, there is no instance, within my knowledge, in which the duties of their ministry are not performed with faithfulness. I see, indeed, my brethren of the clergy, who, I trust, are, by this time, well enough secured, by their acquaintance with me, against any suspicion of my using, either to them, or concerning them, any words of flattery, occupied, in many instances, amidst much danger, inseparable, in some seasons, from the peculiar character of our climate; I see them, in these circumstances, as well as often amidst much privation as to the comforts and accommodations of life, with cheerful patience and assiduity, endeavouring to fulfil their sacred obligations; anxious, mainly, that their people should 'take no hurt or hindrance by reason of their negligence.' Can I, then, forbear affectionately to urge upon my brethren of the laity, the claim which their ministers so reasonably, nay, which they religiously have, (for it is in the Lord's word that it is founded,) to be encouraged and strengthened in their work, by the confidence and kindness of those to whom they minister, their acquiescence in their pastoral counsel, and that due provision for the comfortable subsistence of themselves and their families, without which, their case, temporarily considered, is almost of all men's the most miserable."

After prayers by the bishop, followed by the episcopal benediction, the convention adjourned.

#### North American Indians.

Extracts from Mr. Hodgson's journal of his tour among the Indians, continued from p. 136.

"And, indeed, their situation is an enviable one. In a happy exemption from most of the cares and many of the temptations of common life—conversant with the most delightful and elevated objects of contemplation—stimulated to perpetual activity, by an imperious sense of duty—and conscious of disinterested sacrifices in the noblest cause—can we wonder if they manifest a degree of cheerfulness and tranquillity, seldom exhibited even by eminent Christians, who are more in the world? I was particularly struck with their apparent humility, with the kindness of their manner toward one another, and the little attentions which they seemed solicitous to reciprocate.

"They spoke very lightly of their privations, and of the trials which the world supposes to be their greatest; sensible, as they said, that these are often experienced, in at least as great a degree, by the soldier, the sailor, or even the merchant. Yet, in this country, these trials are by no means trifling. Lying out, for two or three months, in the woods, with their little babes—in tents which cannot resist the rain, here falling in torrents such as I never saw in England—within sound of the nightly howling of wolves, and occasionally visited by panthers, which have approached almost to the door—the ladies must be allowed to require some courage; while, during many seasons of the year, the gentlemen cannot go twenty miles from home (and they are sometimes obliged to go thirty or forty for provisions) without swimming their horses over four or five creeks. Yet, as all these inconveniences are suffered by others with cheerfulness, from worldly motives, they would wish them to be suppressed in the missionary reports, if they were not calculated to deter many from engaging as missionaries, under the idea that it is an easy retired life.

"Their real trials, they stated to consist in their own imperfections; and in those mental maladies, which the retirement of a desert cannot cure.

"In the course of our walks, Mr. Williams pointed out to me a simple tomb, in which he had deposited the remains of a younger brother; who lost his way in the desert when coming out to join them, and whose long exposure to rain and fasting laid the seeds of a fatal disease. It was almost in sight of one of those Indian mounds, which I have often met with in the woods, and of which the oldest Indians can give no account. They resemble the cairns in Scotland; and one of the missionaries mentioned having seen a skeleton dug out of one of them.

"Three young ladies were staying at the settlement, and assisting in its establishment, until the husbands of two of them should return from the Arkansas, where they are exploring the country, to fix on an eligible situation for a mission to those Cherokees, who have been induced to sell their lands in Georgia to the government of the United States, and to seek a subsistence in the wilder forests beyond the Mississippi.

"I was highly gratified by my visit to El-Eot—this garden in a moral wilderness; and was pleased with the opportunity of seeing a missionary settlement in its infant state, before the wounds of recent separation from kindred and friends had ceased to bleed, and habit had rendered the missionaries familiar with the peculiarities of their novel situation.

"The sight of the children also, many of them still in Indian costume, was most interesting. I could not help imagining, that before me might be some Alfred of this western world, the future founder of institutions which were to enlighten and civilize his country—some Choctaw Swartz or Elliot, destined to disseminate the blessings of Christianity, from the Mississippi to the Pacific, from the Gulph of Mexico to the Frozen Sea. I contrasted them in their social, their moral, and their religious condition, with the straggling hunters and their painted faces, who occasionally stared through the windows; or, with the half-naked savages, whom we had seen in the forests a few nights before, dancing round their midnight fires, with their tomahawks and scalping knives, rending the air with their fierce war-whoop, or making the woods thrill with their savage yell. But they form a yet stronger contrast with the poor Indians, whom we had seen on the frontier—corrupted, degraded, and debased by their intercourse with English, Irish, or American traders.

"It was not without emotion that I parted, in all human probability for ever in this world, from my kind and interesting friends, and prepared to return to the tumultuous scenes of a busy world; from which—if life be spared—my thoughts will often stray to the sacred solitudes of Yaloo Busha, as to a source of the most grateful and refreshing recollections. I was almost the first person from a distance, who had visited this remote settlement; and was charged with several letters to the friends of the missionaries. I believe they had pleasure in thinking that I should probably in a few weeks see those, the endearments of whose society they had renounced for this world: it seemed to bring them nearer the scenes to which they had recently bid a last adieu. I felt a strange emotion in being thus made the link of communication between these self-devoted followers of our blessed Lord, and the world which they had for ever quitted; and, when I saw with what affection they cherished the recollection of many, whose faces they expected to see no more in this life, I turned with peculiar pleasure to our Saviour's animating assurance—*There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or lands, for my sake and the gospel's, but he shall receive a hundred-fold now in this time, and in the world to come life everlasting.*"

"After parting with the reverend Mr. Kingsbury on the banks of the Yaloo Busha, we proceeded through the woods, along an Indian path, till evening, when we reached the dwelling of a half-breed Choctaw, whose



wife was a Chickasaw, and whose hut was on the frontier of the two nations. We found him sitting before the door, watching the gambols of fifty or sixty of his horses, which were frolicking before him; and of more than 200 very fine cattle, which at sunset were coming up as usual, of their own accord, from different parts of the surrounding forest, where they have a boundless and luxuriant range. The whole scene reminded me strongly of pastoral and patriarchal times. He had chosen this situation, he said, for its retirement (in some directions he had no neighbours for fifty or a hundred miles,) and because it afforded him excellent pasturage and water for his cattle: he added, that occupation would give him and his family a title to it as long as they chose. He had a few slaves to cultivate as much land as was necessary, and occasionally killed as many deer in as many hours. Near the house were some bones of the buffalo; but that animal has not been seen in this part of the country for many years. He gave us a hospitable reception; and spread a bearskin for each of us in his only room, which we occupied for two nights, the following day being Sunday.

"As our host spoke English very well, and was very intelligent, our quiet meals gave me an opportunity of obtaining some information from him relative to the Indians.

"His wife, a pleasing young woman, ate with us, but would not or could not speak English; and I often smiled to find myself sitting over a cup of coffee between a Chickasaw and Choctaw.

"He told me that great changes had taken place among the Indians, even in his time—that in many tribes, when he was young, the children, as soon as they rose, were made to plunge in the water, and swim in the coldest weather; and were then collected on the bank of the river, to learn the manners and customs of their ancestors, and hear the old men recite the traditions of their forefathers. They were assembled again, at sunset, for the same purpose; and were taught to regard as a sacred duty, the transmission to their posterity of the lessons thus acquired. *And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* He said, that this custom is now abandoned by all the tribes with which he is acquainted, except, to use his own words, 'where there is, here and there, an old ancient fellow, who upholds the old way'—that many have talked of resuming their old customs, which the whites have gradually undermined; but are unable, from the loss of their traditions—that he supposes that

these might be recovered, from distant tribes over the Mississippi; but that the Choctaws are acting more wisely, in seeking civilization."

"My half-breed Choctaw also informed me, that there were tribes or families among the Indians, somewhat similar to the Scottish clans; such as, the panther family, the bird family, the racoon family, the wolf family: he belonged to the racoon family, but his children to the family of his wife; families being perpetuated in the female line—an institution originating, perhaps, in polygamy. By marriage, the husband is considered as, in some degree, adopted into the family of his wife; and the wife's brothers are regarded as, in some respects, entitled to more influence over the children than their own father. The suitor always consults them (sending the usual propitiating offering of a blanket) when he wishes to marry their niece; and if they approve, the father consents as a matter of course. I have since had this confirmed by information from many different sources.

"Those of the same family or clan are not allowed to intermarry; although no relationship, however remote, can be traced between them; and although the ancestors of the two parties may have been living, for centuries, in different and distant nations: a marriage between a brother and sister would not excite a stronger sensation, or be more loudly condemned. Indeed, wherever any of the family or clan meet, they recognise one another as brothers and sisters; and use one another's houses, though personally strangers, without reserve.

"With respect to the religious belief of the Choctaws, he said that it is a prevailing opinion among them, that there is a Great Spirit, who made the earth, and placed them on it, and who preserves them in their hunting journeys, and gives them their 'luck in life;' that, however, they do not often think of him—that they believe that all who die, go to the spirit country: but that some suppose it is divided into two nations; the one abounding in fine woods, and deer, and buffaloes; the other destitute of both—that these imagine, that when the spirit of bad men leaves the body, it proceeds on the same road as that of good men, till the road forks, when it takes the way to the bad country, supposing it to be the other—that many expect a great day, when the world will be burnt and made over again, far pleasanter than it is now, when the spirits will return from the spirit country and settle again upon it; and that near the place where they were buried, will be their future home. He here pointed to a sermon book which he received from his

white father (for he can read,) and said the following sentence conveyed the opinion of many Indians—'Whosoever the body is laid till the resurrection, thither, as to a dwelling-house, death brings us home,'—or, as an Indian would express himself, 'the great fire brings us home.'

"Cherokee Indians.

"As I had previously learnt that my journey would not be extended by visiting the missionary settlement among the Cherokees, I determined to take Brainerd in my way; and proceeded through Alabama and East Tennessee, to the northeast corner of the state of Georgia, where it is situated."

"At the foot of the Cumberland mountains we slept in a solitary hut, where we found a neat old woman, of 70 or 80 years of age, very busily engaged in spinning. A young clergyman, who had been visiting Brainerd, was also driven in by heavy rain; and his offers to conduct family worship were thankfully accepted by our hostess and her son.

"We reached Brainerd early on the 1st of June, [1820] and remained till the following morning. The manner of proceeding was so similar to that at Elliot, that it is unnecessary to describe it. Indeed, this institution was originally formed by some of the missionaries, who afterward went on to establish the settlement at Elliot.

"The number of Cherokee children amounted to about eighty; and, in addition to these, were two little Osage Indians, who had been rescued from captivity by benevolent interference. One of them was a little girl, whose owner, at the time she was found, was carrying the scalps of her father and mother. He was induced to part with her for about 30*l.* generously advanced for her ransom by a lady at New Orleans. Her simple tale of sufferings was a long and melancholy one, and the little boy's constitution was nearly broken by ill usage.

"I was informed here, that many of the Indians evinced, at first, an indisposition to labour in the field, especially as the females were entirely exempted from the task: but they soon acquiesced; and exhibited, on this occasion, the docility and good-humour, of which their teachers (perhaps with excusable partiality) represent them as possessing a more than common share. One of the chiefs offered to find a slave who should work all day, if the missionaries would excuse his son from agricultural labour between school-hours; but he was easily convinced of his mistake, and apologized for his ill-judged request.

"I was much gratified by hearing the children sing their Cherokee hymns: and many ancient prophecies came forcibly to my re-

collection, when joining, in this Indian country, with Americans, Indians, and Africans, in singing the following verse of one of our hymns—

"Let every nation, every tribe,  
"On this terrestrial ball,  
"To him full majesty ascribe,  
"And crown him Lord of all.

"Some negroes attended family prayer; and many come from a considerable distance to public worship, on Sunday. I was told, indeed, that there were instances of their walking twenty miles over the mountains, and returning the same day.

"What animation would an occasional glance at Elliot or Brainerd infuse into our missionary committees! and how cheering to many a pious collector of one shilling per week, would be the sight of her Indian sisters, rescued from their degraded condition, and instructed in the school of Christ! What, though we are but the hewers of wood or drawers of water for our more honoured and enterprising brethren, our humble labours, feeble and desultory as they are, and ever attended by imperfections by which their efficiency is much impaired, are still a link in the chain of human agency, by which God is pleased to accomplish his purposes of mercy to a fallen world.

"With respect to the degree in which the efforts of the missionaries have already been successful, in reference to the spiritual interests of their heathen brethren, they do not expect the harvest, when only beginning to break up the soil. They are aware, also, that, in a subject in which their hopes and fears are so sensibly alive, they are in danger of being misled by very equivocal symptoms; and even where they believe that they discern the fairest promise, they shrink from the idea of blazing forth to the world, as decisive evidence of conversion, every favourable indication of a change of heart. Still, however, even in this respect, and at this early stage of their exertions, they have the gratification of believing that their labour has not been in vain.

"Soon after leaving Brainerd, I crossed the river Tennessee, which here forms the boundary of the Cherokee nation.

"*Reflections on the State and Prospects of the Indians.*

"I now bade a last adieu to Indian territory; and, as I pursued my solitary ride through the woods, I insensibly fell into a train of melancholy reflections on the eventful history of this injured race.

"Sovereigns, from time immemorial, of the

interminable forests which overshadow this vast continent, they have gradually been driven, by the white usurpers of their soil, within the limits of their present precarious possessions. One after another of their favourite rivers has been reluctantly abandoned, until the range of the hunter is bounded by lines prescribed by his invader, and the independence of the warrior is no more. Even their present territory is partitioned out in reversion; and intersected with the prospective boundaries of surrounding states, which appear in the maps, as if Indian title were actually extinguished, and these ancient warriors were already driven from the land of their fathers.

"Of the innumerable tribes, which, a few centuries since, roamed, fearless and independent, in their native forests, how many have been swept into oblivion, and are with the generations before the flood! Of others, not a trace remains but in tradition, or in the person of some solitary wanderer, the last of his tribe, who hovers like a ghost among the sepulchres of his fathers—a spark still faintly glimmering in the ashes of an extinguished race.

"From this gloomy review of the past history of these injured tribes, it was refreshing to turn to their future prospects; and to contemplate those missionary labours, which, under the blessing of God, are arresting the progress of that silent waste, by which they were fading rapidly from the map of nations. Partial success, indeed, had followed the occasional efforts of the American government for the civilization of the Indians, but it was reserved for the perseverance of disinterested Christian love, to prove, to the world at large, the practicability of an undertaking which had often been abandoned in despair.

"Moral obstacles, which had bid defiance to worldly policy or interested enterprise, are yielding to a simple confidence in the promises of God, and a faithful compliance with the divine commands—*Go ye into all the world, and preach the gospel to every creature*. Christians, of different denominations, are sending labourers to the task; and it is animating, indeed, to contemplate the United States—in the name, as it were, and as the representative of the various nations who have participated in the wrongs inflicted on this injured race—preparing to offer the noblest compensation in their power, and to diffuse the gospel throughout the Aborigines of this western world.

"And, surely, if any arguments were necessary in support of missions, in addition to those derived from the force of the divine commands, and the suggestions of diffusive charity, we should find them in the history of the early intercourse of Christian Europe with Asia, Africa, and America. Or if, viewing

the wide range and growing energies of British missions, a deep sense of our defective efforts should at any time be insufficient to repress every feeling of self-complacency, we have but to recollect how large a portion of the past labours of our missionaries has been consumed, in eradicating the vicious habits which we have introduced into some heathen nations, or in dispelling the prejudices which our inconsistent conduct has diffused through others."

#### FAMILY PRAYER BOOK.

It is with great pleasure that we lay before our readers the following prospectus of "the Family Prayer Book," which the bishop of Connecticut intends to publish, if the design should meet with that patronage which it doubtless will deserve, and which, we trust, it will obtain. The prospectus itself, together with the subsequent approbation and encouragement of the design by the other bishops, renders any further remarks superfluous. We wish only to express our own conviction of its utility, and warmly to recommend the work to the notice of our readers. We understand that a person will shortly visit this part of New England, for the purpose of obtaining subscriptions.

The Family Prayer Book: or the Book of Common Prayer, &c. accompanied by a General Commentary, historical, explanatory, doctrinal, and practical. Compiled from the most approved liturgical works, with alterations and additions accommodated to the liturgy of the Protestant Episcopal Church in the United States. By Thomas C. Brownell, Bishop of the diocese of Connecticut.

#### Prospectus.

The church of England has been eminently distinguished in the Christian world, by the labours of her scholars and divines, for the advancement of sacred learning, and the promotion of piety. No work, with the exception of the bible, has profited so richly by these labours, as her Book of Common Prayer. The history of its several offices has been successfully defended and established, and the whole has been commended to the judgment by the most ample illustration, and enforced upon the conscience and the heart, by the most earnest practical appeals. But the works of these writers, on the liturgy, are diffused through a great number of volumes. Some of them have become, in a measure, obsolete in their style; and some of the most valuable of them are hardly to be obtained, even in England; while no complete work on the liturgy has yet been published in this country. The result has been, that those who wished to profit by such works could only gratify their inclinations at great ex-

pense, and with much difficulty; while a very large portion of the members of our church remain but imperfectly instructed in the full import of those services which constitute the formulary of her worship, and the administration of her sacraments.

A judicious compilation from the works of the best English writers on the liturgy, so comprehensive as to contain all that would be most interesting and useful, and yet at so moderate a price that it might be brought into general use, would be a valuable acquisition to the church. It will be the object of the editor to endeavour to supply this *desideratum*, in the best manner that his judgment and his leisure will permit.

The title of his contemplated work (in the preparation of which he has made considerable progress) is placed at the head of this prospectus. In the prosecution of such a work, originality of composition would be less valued than a judicious selection from the writings of others. It is his intention to present the commentary on the morning and evening prayers of the church, in his own language, and somewhat at large; condensing what has been said by many writers into single articles, attached to each particular part of the service. As this portion of the work will probably be most frequently read in a devotional way, such an arrangement would seem to be useful, to preserve the connexion, and to prevent those interruptions which must otherwise occur, in passing from the observations of one writer to those of another. In most other parts of the work, and always, when any doctrinal point is involved, the name of the authors will be annexed to the remarks: and on all controverted questions, those writers will be appealed to, who have been most distinguished for their judgment, learning, and piety, and whose opinions have received the most unanimous sanction of the church. Those comments, for which the editor may feel himself responsible, either as their author, or as having collected them from various sources with alterations, will be designated by the initials of his name subjoined to them.

It will be a leading object in the proposed work, to notice all the alterations of the English liturgy, which have been made by the compilers of our American book; and to state, as far as practicable, the considerations on which they were founded. In the performance of this task, the venerable presiding bishop has kindly promised his assistance. It is well known, that this excellent prelate took a principal part in the re-organization of our church, at the close of the revolution. No other man living is so well qualified to explain the views by which our first general conventions were actuated, in their revision of the liturgy. From his promised aid, as

well as from information he has already communicated to the publick in his valuable *Memoirs of the Church*, of which a free use will be made, it is hoped that this subject will receive a satisfactory elucidation; and that, on this account, the present work will acquire an interest to which it could not otherwise aspire.

In the use of the English commentatōrs, it is intended to make alterations and additions, accommodated to the state of the American branches of the church; and on some subjects, illustrations will be sought, in the writings of American bishops, and other clergy.

The several parts of the liturgy will afford a wide range for comment and reflection. The history of their respective derivations, the ideas they were severally designed to convey or to excite, the doctrines of faith and practice which they inculcate or recognise; all these topics will, as occasion may offer, occupy the attention of the compiler; but it will be his main design to give the whole work a practical character, for the purpose of recommending it to the use of families, and as a help to their domestick devotions. He is persuaded that many, who habitually use the book of common prayer, have a very imperfect apprehension of the full import of its several offices, and catch but a faint inspiration from that spirit of piety which animates them.

If, by collecting together the lights which have been shed upon it, he can become a guide to its clearer comprehension, and a more pious use of it, his labours will not have been in vain. THOMAS C. BROWNELL.

New Haven, April 4, 1822.

The views of the bishops of our church, in relation to the publication of this work, may be collected from the following letters and extracts.

Philadelphia, Dec. 29, 1821.

Rt. Rev. and Dear Sir,

I have just now received your letter of the twenty sixth instant, informing me, that you contemplate the preparing and the publishing of a book of common prayer, with a commentary on the different services, accommodated to the alterations of the English liturgy by our American church. The last circumstance is especially desirable, there being as yet nothing of the kind. And your connecting the commentary with the text, will very much further the purpose of introducing the former into families, and of promoting a more general information of the grounds of our institutions. Wishing you success in your undertaking, I remain your affectionate brother, WM. WHITE.

I do cordially concur in the foregoing sentiments of the presiding bishop.

JOHN HENRY HOBART.

Though we have several commentaries on our prayer book, and explanations of the liturgy, I am decidedly of opinion, that no one of them is exactly what is wanted in families, and for common use. A work of this kind, so judiciously compiled as to comprise what is most essential and interesting in the history and exposition of the book of common prayer, with the addition of a much larger proportion than we usually have of practical remarks, calculated to promote the right use of it, would be a valuable acquisition to our theological libraries; and I rejoice to learn, that you think of devoting some part of your time to such a work. I am, respectfully, your friend and brother,

ALEX. V. GRISWOLD.

Bristol, Jan. 4, 1822.

Richmond, Virginia, Jan. 19, 1822.

Rt. Rev. and Dear Sir,

I have received your communication upon the subject of the liturgy, and shall be happy in affording you every encouragement in the accomplishment and circulation of your intended work.

Never was there a system of devotional exercises constructed with so much piety, or so well calculated to meet the views of an intelligent worshipper. It is my fervent prayer, that the same spirit which animated those who arranged the service of the church, may accompany your efforts in the explanation of its beauties, and the recommendation of its observance.

With sentiments of unfeigned regard, believe me, right reverend and dear sir, your affectionate friend and brother,

RICHARD CHANNING MOORE.

Baltimore, Jan. 3, 1822.

Rt. Rev. and Dear Sir,

I am very much pleased to learn, that you have determined to carry into effect the design you were pleased to intimate to me, at the last convention, with regard to the commentary on the book of common prayer. It will be a most valuable acquisition to the Episcopal families in the United States. The "family bible," and this commentary, will constitute a very complete domestick library.

With sincere regard and affection, I am your brother in Christ,

JAS. KEMP.

New Brunswick, Jan. 8, 1822.

Rt. Rev. and Dear Sir,

The compilation of a commentary on the common prayer book of our church, which you express a design to undertake, will doubtless be a very useful and laudable work. For, though many excellent commentaries already exist, they are in the hands of but few persons; partly from the circumstance, that they are not adapted to the book of common prayer of the American church, as altered from that of the church of England; and partly from the scarcity of copies.

Besides; but few people can conveniently bear the expense of purchasing a number of works on the same subject. A careful and judicious compilation from the most esteemed among them, adapted to the common prayer book of the American church, would therefore put it in the power of many persons, especially clergyman with small salaries, to furnish themselves with whatever is most useful of such necessary information. Your design, therefore, meets with my approbation, and I heartily wish you success in the performance of it.

With very great regard and affection, I am, right reverend and dear sir, your friend and brother,

JOHN CROES.

Charleston, Jan. 20, 1822.

Rt. Rev. and Dear Sir,

The work which you are contemplating is certainly a desideratum; and may be made the vehicle, throughout our church in these states, of a kind of information which is too little found among its members. The old standard works on the common prayer are not to be had by people in general; and the more recent popular works, of which I esteem Shepherd's (unhappily left unfinished) the most, having not been reprinted in this country, are very little known. Persuaded that practical Christianity can in no way be better promoted, than by causing the book of common prayer to be rightly understood and used, I look upon your design with very great satisfaction, and trust it will be blest to a result both honourable and useful to the church.

I am, dear sir, with very great regard, your friend and brother,

N. BOWEN.

## TO CORRESPONDENTS.

Several communications, besides those already noticed, have been received, and will be inserted as our limits will permit. The remarks of a Parish Minister will be given in our next. They would have had an earlier insertion, but the review, which embraces in part the same subject, was already in type when this communication was received.

THE

# GOSPEL ADVOCATE.

"Knowing that I am set for the defence of the Gospel." Phil. i. 17.

No. 18.]

JUNE, 1822.

[No. 6. Vol. II.]

## THEOLOGICAL.

To the Editor of the Gospel Advocate.

ON AN INCORRECT READING OF 1 TIM.  
iv. 16.

I HAVE lately been reading with much satisfaction, and I hope instruction, "a commentary on the passages of the new testament, relative to the gospel ministry, designed for candidates for holy orders," which was published in several numbers of the "Episcopal Magazine."

The usefulness of this commentary is not confined alone to the candidates for orders; but those already ordained, and the lay members of our church, are equally interested in the admirable elucidation of these important texts of scripture. The number for October, 1821, particularly arrested my attention. It contains a commentary on 1 Tim. iv. 16, where the words *καὶ τὴ διδασκαλίαν*, are rendered "and to thy doctrine." The bible which I am accustomed to use, is an Oxford edition, and gives "*the* doctrine," as the meaning of the original. On consulting every copy within my reach, I found *thy* in the greater number; but the authorized editions, published at the universities in England have *the*. This appears to be the true rendering of the passage; for although *διδασκαλία* signifies teaching generally, yet it likewise means doctrine, *the substance* of teaching. It appears that St. Paul intended an explicit reference

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to "the faith which was once delivered unto the saints."\* Timothy, though consecrated to the highest office in the Christian church, was to have no doctrine of his own. He was to preach that which he had learned of St. Paul. "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."† The great doctrine of Christ's atonement, in its original purity, was to be the constant theme of his discourse. This doctrine he was to teach, and to cause others to teach it also.

The celebrated bishop Horsley, in one of his admirable charges, has some interesting remarks on this subject. Reprobating the corrupt reading of *thy*, instead of *the*, he shows the importance of the apostle's meaning, and lays down the duty which *τὴ διδασκαλία* embraces. His remarks are so judicious, and so important to every preacher of the gospel, that I shall, I trust, be excused for quoting them at length, before I proceed to what was principally my object in making this communication.

"Our meditations have insensibly, I think," says the bishop of Rochester, "made a transition from the topick of 'take heed unto thyself,' to the topick of 'take heed unto the doctrine.' The terms of this admonition are very remarkable—'Take heed unto *the* doctrine,' not 'unto *thy* doctrine;' al-

\* Jude 3.

† 2 Tim. ii. 2.

though, by a typographical error, we read 'thy' in many copies of our English bible. 'Take heed unto the (not *thy*) doctrine;' as if the apostle studiously avoided a form of expression which might seem to imply that even St. Timothy had any doctrine to deliver of his own. He is enjoined to take heed to *the doctrine*, i. e. to the doctrine delivered by the inspired apostles, and by the authority of the church committed to St. Timothy. And this, my brethren, must be your rule: you have no authority to preach any new-fangled opinions of your own, or to adopt those of any uninspired self-commissioned teachers; you must stick close to *the doctrine*, to the form of sound words originally delivered to the saints; you are to lay open the wonderful scheme of man's redemption; you are to lay it open in its entirety; you are to set it forth faithfully and exactly, as it is exhibited in the holy scriptures, and upon the authority of the scriptures, in their plain, natural, unsophisticated meaning, in the offices, the thirty-nine articles, and the homilies of the church of England. This doctrine will always find its way to the hearts of those that shall be saved, and bear down all opposition internal or external of the carnal man. But if, instead of thus preaching Christ, you are content to preach only Socrates or Seneca,—if, instead of the everlasting gospel of the living God, you preach some extract only of your own, accommodated, by a bold retrenchment of mysteries, to the blindness and the pride of human reason, depend upon it, animated enthusiasm will be an overmatch for dry frigid ethicks; superstition will be an overmatch for all such mutilated gospels; and crafty atheism, taking advantage of the extravagance of the first, the insipidity of the second, the enormities of the third, and of the rash concessions of half-believers, will make an easy conquest of them all. In delivering the great mysterious truths of the gospel,—and I repeat it, the whole gospel, with all its mysteries, must be

preached in all congregations,—I would advise you to use in general not an argumentative but a plain didactic style: 'Teach with authority, not as the scribes:' upon the momentous doctrines of man's corruption—of Christ's atonement—the gratuitous acceptance of man's imperfect works in regard to Christ's merits—of the justification of man—of good works, always adhering strictly, as I have before said, to the scriptures, the thirty-nine articles, and the homilies.\*"

The importance of the above advice, and particularly to the younger part of the clergy, I hope will be an excuse for introducing it into, what appears to be its appropriate place, the Gospel Advocate. It was elicited by the subject under the bishop's remarks, and equally applies to the object of this communication.

Bishop Horsley annexed to his charge the following interesting note: "The oldest edition, [of the bible] among those which I have inspected, in which this erratum appears, [*thy doctrine*, for *the doctrine*] is the magnificent folio of Buck and Daniel, printed at Cambridge, in the year 1638. The text is correctly given, 'the,' not 'thy,' in the black letter folio of 1611, in the Roman letter quarto of 1612, and in the black letter folio of 1617; all from the excellent press of Robert Barker. The first of these three is the *editio princeps* of the English bible now in use; and the second was the first impression in quarto. From the year 1638 to the middle of the past century, editors seem to have fluctuated between the true and corrupt reading, without giving themselves the trouble to consult either the original Greek, or the first editions of king James's English text; and the error prevailed, as appears from the annexed collation, which shows the reading, the year, the printer's name, size, and place, of many editions in that interval.

"THE.

"1648. Daniel. 12mo. Cambridge.

\*Horsley's Charges, p. 164. Dundee, 1813.

1658. Field. 24mo. London.

1756. Thomas Baskett. 4to. Oxford.

"THY.

"1638. Buck & Daniel. folio. Cambridge.

1657. Field. 8vo. Cambridge.

1660. Field. folio. Cambridge.

1660. Hill & Field. 8vo. London.

1663. Field. 4to. Cambridge.

1666. Field. 4to. Cambridge.

1679. The Theatre. 4to. Oxford.

1701. ————— folio. London.

1722. ————— folio. Edinburgh.

1762. Bentham. 4to. Cambridge.

1767. Mark Baskett. 12mo. London.

"Since the year 1756, the true reading seems to have maintained its ground in the Oxford and the best of the London bibles. Whether Thomas Baskett, in 1756, was the restorer of the text, I cannot tell, not having examined the whole series. from 1638 downwards: But after 1756, I find the text correctly given in all the Oxford bibles that I have examined, (except a small octavo of Wright & Gill in 1776) particularly in the folio of Wright & Gill in 1770, the folio of the Clarendon press in 1781, the quarto of Wright & Gill in 1777, a duodecimo of the Clarendon press in 1782, an octavo of the Clarendon press in 1788. I find the text correct also in the London folio of Eyre & Strahan in 1772, and in the octavo of the same printers without date of the year."

Imitating the example of bishop Horsley, I have examined all the editions within my reach, and now give the result.

"THE"—FOLIO.

1716. John Baskett, Oxford.

1808. Clarendon Press. Oxford.

1821. John Smith. Cambridge.

"THE"—QUARTO.

1783. Clarendon press. Oxford.

1816. Collins & Co. New York. Stereotype.

"THE"—OCTAVO.

1785. Clarendon press. Oxford.

1809. Robert Scholey. London.

1815. White, Cochrane & Co. 3 vols. Imp.

1816. Clarendon press. Oxford.

1816. E. F. Backus, Albany. Stereotype.

"THE"—DUODECIMO, ET INFRA.

1803. Clarendon press. Oxford. Pocket edition.

1806. Matthew Carey. Philadelphia. 12mo.

1812. Bible Society. Philadelphia. Stereotype. 12mo.

1816. W. Mercein. New York.

1821. Auxiliary New York Bible and Common Prayer Book Society. Stereotype. 12mo.

1806. W. W. Woodward. Philadelphia. Pocket edition.

1816. George Eyre and Andrew Strahan. London. Pocket edition.

1819. Sir D. Hunter, Blair, and J. Bruce. Edinburgh. Pocket edition.

"THY"—QUARTO.

1723. John Baskett. Oxford.

1807. Collins, Perkins & Co. New York.

"THY"—OCTAVO.

1812. Whiting & Watson, New York. Testament.

1815. Duychinck, Collins & Co. and others. New York.

1815. Meriam & Co. Brookfield.

"THY"—DUODECIMO ET INFRA.

1669. Assigns of John Bill, and Christopher Barker. Savoy. London. 12mo.

1809. Hudson & Goodwin, Hartford, Con. 12mo.

1816. Hudson & Co. Hartford, Con. 12mo.

1816. E. Merriam & Co. Brookfield. Testament. 12mo.

1816. Lincoln & Edmands. Boston. 12mo.

1818. West & Richardson. Boston. 12mo. Stereotype.

1812. John Hagerty. Baltimore. Diamond edition.

1813. S. Etheridge, Jun. Charlestown, Mass. 32mo. Testament.



1818. R. P. & C. Williams. Boston. 18mo. Stereotype.

1818. Collins & Hannay. New York. Pocket edition. Stereotype.

On examining the commentators and paraphrasts, I find that D'Oyley & Mant's Family Bible, published at the Clarendon press, Oxford, in 1817, in 4 vols. 4to. has "THE."

The following have "THY:"

Clarke's Commentary on the Bible, 4to. now republishing in New York, in numbers.

Doddridge's Family Expositor. London. 1804. 6 vols. 8vo.

McKnight on the Epistles. London. 1806. 6 vols. 8vo.

McKnight on the Epistles. London. 1816. 4 vols. 8vo.

Whitby on the New Testament. London. 1809. 2 vols. 4to.

Hammond on the New Testament. London. 1702. folio.

Burkitt on the New Testament. London. 1739. folio.

Brown's Bible. London. 1816. 2 vols. 4to.

In the following editions, καὶ τὴν διδασκαλίαν, is translated "and unto learning:"

1578. Christopher Barker. London. black letter, folio.

1610. Robert Barker. London. black letter. 4to.

It appears from the above statement, that of twenty American editions, which I have examined, thirteen have, incorrectly, "thy" for "the." As it is an object of primary importance to have the editions of this all important book as free from error as possible, I would earnestly recommend to the clergy, in their daily study of the sacred volume, to note such errors as they may occasionally meet with, and to publish their observations in the Gospel Advocate. This would lead to their future correction, and be the means of producing, ultimately, an accurate edition of the

authorized version of the scriptures. We are indebted, under God, to the care bestowed by the Jews upon their copies, for the purity of the old testament scriptures. Errors must necessarily be found, where there were so many transcribers. But their general accuracy, and particularly in those passages relating to faith and doctrine, the nature, character, and offices, &c. of our blessed Lord, demand our warmest gratitude. Let, then, the Christian minister be equally diligent with the ancient Jews. Let him endeavour, by every means in his power, to preserve the accuracy of the authorized version; that the blunders of careless printers be not substituted for divine revelation. F. D.

#### SERMON.—No. XV.

##### THE SIGNS OF THE TIMES.

LUKE XXI. 29, 30, 31. *Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see those things come to pass, know ye that the kingdom of God is nigh at hand.*

It was no small advantage to our Lord's stated followers, that they enjoyed certain seasons of retirement with him, when they could ask him more particularly respecting any parts of his public discourses, which they did not so fully understand. They often availed themselves of this privilege, and obtained satisfactory information on some important points, which would otherwise have remained doubtful.—As they were one day at the temple with their Master, some were expressing their admiration of that splendid building, "how it was adorned with goodly stones and gifts." He told them that the days were coming, in which it should be wholly destroyed. The disciples then asked

him, "when shall these things be, and what shall be the sign of their coming." To this question he gave them a very full answer; not indeed specifying the exact time, but declaring what remarkable appearances should precede the destruction of Jerusalem, and also some of the signs that should be displayed in the last age of the world.—He then illustrates his discourse by a parable taken from the season of the year, it being then the time of the passover, in the spring season, when the festival of Easter is celebrated in the Christian church. Looking abroad, probably, upon the vegetation that was coming forward before their eyes, he says, "behold the fig-tree and all the trees; when they now shoot forth, ye see and know of your ownselves, that summer is now nigh at hand. So likewise ye, when ye see those things come to pass, know ye that the kingdom of God is nigh at hand."

As the face of nature among us now presents a scene, somewhat similar to that alluded to in the text, we ought to make the same good use of it, and be reminded of the same solemn considerations. We ought to be reminded of the serious and awful events that lie before us, and must soon come upon us.

I. In the first place, we ought to notice the signs, which God gives us, to foreshow events that may be expected to take place.—There is scarcely any thing needful for us to know, but what may be discovered by certain signs, before it actually exists, or at any rate before it is fully accomplished. We may notice this,

1. In the works of nature.

Our Lord very justly observes, that the seasons of the year do not come upon us unawares, but manifest their approach by certain previous signs.—When they put forth their foliage, ye know that summer is nigh. It is true, indeed, that among us, in our advanced state of philosophical and literary improvement, we have other means of calculating the course of the seasons.

The progress of months and days we consider to be a more exact criterion to determine the nearness of an approaching season. But among the common people in Israel it was not so. They kept but little account of the succession of time, but rather calculated the state of the seasons by the appearance of vegetation. When the cold of winter has passed away, the trees and herbage put forth their leaves in proportion to the advance of summer heat. "Yea, the stork in the heavens," says the prophet, "knoweth her appointed times; and the turtle, and the crane observe the time of their coming." And it is of great importance to us all, in all our pursuits, whether of agriculture or commerce, to notice the face of the sky, and the state and temperature of the air. In the opening season of the year, when the ground is relieved from frost, and the chills of winter have subsided,—when the earth is covered with verdure, and the buds and blossoms expand to the approaching sun, then the soil is broken up, and the seed is cast in, to profit by the summer's heat as it passes by. Again, when the sun recedes to southern climes—when the fruits ripen and pass away, and the leaves fade and fall to the earth, we see plain indications of approaching winter, and are induced to prepare for its coming. Such preparation is evidently necessary: and those who neglect it will soon find themselves destitute of the comforts and conveniences of life.

2. We may notice also, that in the works of Providence almost every important event is introduced by some antecedent circumstances. The immediate dispensations referred to in the text were the destruction of Jerusalem, and the subsequent enlargement of the Redeemer's kingdom. These events were to be preceded by the appearance of impostors, claiming the character of the Messiah; "false Christs and false prophets should arise, and should deceive many." Bitter perse-

cutions also were to be raised against the church, and lamentable apostacies were to follow; “ye shall be brought before kings and rulers, and some of you shall be scourged and put to death; and because iniquity abounds, the love of many shall wax cold.” There should be wars and rumours of wars on earth, and tremendous signs in heaven. And particularly, “the abomination of desolation should stand where it ought not;” that is, the idolatrous image upon the Roman standard should be set up on holy ground, and Jerusalem should be compassed about by besieging armies. It was of great importance to the Christians of that day to notice these signs of the times. They could thus have their minds prepared for the approaching events of divine Providence, so as to meet the calamity with more composure, and bear it with more patience. And it appears from a history of subsequent transactions, that these predictions of our Lord were of great service to his disciples. For when the country was invaded, and Jerusalem besieged, a few years after, they remembered their Lord’s saying, and took advantage of an occasion when the siege was a little neglected, and fled from the city and saved their lives. He had forewarned them to depart, when they should see these signs; they obeyed his word and were saved; while the rest of the nation, crowded into Jerusalem to attend one of their great festivals, perished in the most miserable manner. The signs of other times are not so clearly marked; but there are some particular characteristics, which generally precede considerable events. As sickness of body is a presage of death, so extreme corruption of manners is a token of approaching destruction. If a man has become grossly abandoned, we may expect he will meet an untimely fate; if a nation is given up to vice, then national ruin is not far distant. Even in the natural course of affairs, every thing verges regularly to its result. Child-

hood, and youth, and manhood, and old age, naturally follow one another, and death closes the scene. This regular course of things we can observe in the dispensations of Providence; and our Lord has taught us that we should be equally careful to “discern the signs of the times.”

3. We may further notice, that in the works of grace, every considerable event is preceded by some leading circumstances. The conversion of a soul, whenever it takes place, will be found to have followed some important indications. When we discover the mind of any one to be restless and uneasy with its situation, realizing the vanity of the world, and discontented with earthly enjoyments, we may take some courage as to the event. When we behold, further, an humble and teachable disposition, an eagerness for searching the scriptures and getting divine instruction, we may conclude with much confidence, that the work will yet be effected. And when we finally observe a love for divine worship, a diligence in duties, a renunciation of the world, and other similar marks, we may believe that the man has passed from death unto life, even though he has obtained no peace and satisfaction to his own mind. It is suitable that we should notice these symptoms, in order that we may the better understand what course to take with the troubled mind; and it is desirable that the person himself should notice them, in order that he may gain some comfort, when he would be otherwise sinking to despair. Our Lord himself formed an opinion of one of the scribes in this way. Finding that he answered discreetly respecting the two great commandments, love to God and love to man, he said unto him, “Thou art not far from the kingdom of God.” If we follow the same method, in judging of the state of the soul, we may be useful to ourselves and to our fellow-creatures.

But though we are always liable to

mistake, when we have not God for our guide, yet we may observe in the

II. Second place, that whatever he has signified to us in his word shall in due time be accomplished. The destruction of the Jews, and deliverance of the Christians from among them, were emblematical of the judgments to be executed, and the salvation to be vouchsafed, in the last day. Indeed the circumstances of the two events are here so interwoven together in our Lord's discourse, that it is not easy to separate them. As the expressions relating to Jerusalem do not so particularly concern us, we may well fix our attention upon those more interesting ones; which relate to the final judgment of the last day.

1. The destruction of God's enemies, or rather their banishment from his favour and his mercy, is frequently and plainly foretold in the scripture. It is sufficiently declared in the old testament, but more clearly and strongly in the new. And the judgments which are now executed in the world, instead of being a substitute, are only a pre-*age*, of a future retribution. The calamities inflicted here are signs of the divine displeasure. And unless they are instrumental, through grace, in humbling the soul, and bringing it to repentance, they will be multiplied and made perpetual in the eternal world. The wrath of the Almighty will be poured out without mixture into the cup of his indignation; and the wicked shall drink it to the very dregs. Whether people believe it, and think of it, or not, the awful judgment will surely come. The Jews imagined, that because they professed a religion that came from heaven, though their hearts were not conformed to it, they should never suffer the threatened calamities. They seem to have supposed, that an outward profession, and a few outward observances, would answer their purpose, though their whole souls were given up to evil dispositions. But their vain expectations were disappointed.

Continuing in their sinful ways, till they had filled up the measure of their iniquities, divine "wrath came upon them to the uttermost," and cut them off from the earth, and from every hope of mercy. And thus shall it be with all the ungodly. In vain are all their hopes while they continue in their sins. In vain is all their dependence upon external privileges. They must repent—be born again—be renewed in the spirit of their minds, or there is no interest in a Saviour, and no salvation. The declaration of the Almighty will be fulfilled in its season; sooner "shall heaven and earth pass away, than one jot or one tittle of the law shall fail."

2. The deliverance and salvation of the faithful is also plainly declared. It is asserted as frequently as the destruction of the wicked. Though indeed their sins are great unto the heavens, and may justly condemn them for ever, though they may appear to be shut up and imprisoned under the bondage of sin, yet shall they be delivered, and brought triumphantly to glory. As the Christians were enclosed in Jerusalem by the besieging army, so that there appeared no way of escape, and yet the siege was given up for a while, and they were suffered to depart; so shall some way be found for the deliverance of all those who live godly in Christ Jesus. They may be persecuted by the world, or buffeted by satan, or borne down by their evil affections; but, if they continue faithful, they shall be preserved through all these trials, and receive the crown at God's right hand.

1. This subject may be rendered profitable for our own improvement and instruction in righteousness. What, my hearers, are the signs that appear in us, and what do they indicate? Is the fig-tree budding and promising fruit, and are all the trees putting forth leaves? Has our winter of cold indifference passed away, and are we reviving under the influence of the sun of righteousness? or do we continue

destitute of blossoms and foliage, and daily assuming a more lifeless and barren appearance? Though our graces may be small, yet are they increasing? Are they growing in beauty and fruitfulness; spreading and expanding on every side, abounding in love to God and charity to men? Or are we mere cumberers of the ground, that bring forth no fruit to God? I wish these inquiries could be suitably answered; but O my hearers, the very inquiries themselves recall to my mind some of the most painful considerations. They remind me, how many of us are cold and lifeless, like the dead of winter, as to all spiritual things; and how some have appeared for a time to revive, like the opening spring, and have again sunk back into spiritual death. For these things the Lord will visit them; the spring of life will soon wear away; the frosts of age will come upon them; death will close the scene, and consign them to their final doom.

2. This subject may also be rendered profitable for our consolation.—We are not to despise the day of small things. We are not to be discouraged because there is but little of holiness in us. Let us be thankful, if there is any thing good found in our hearts.—The full warmth of summer comes not all at once; it approaches gradually; first the bud, then the expanded leaf, the blossom, and then the fruit. And if there appear to be any symptoms of vegetation, we may wait with patience for the early and latter rain. If the good work be begun in us, we may hope that it will be found completed at the day of Christ. When I see any promising appearances, I am always disposed to take courage. And though in many cases I am disappointed, yet some comforts remain; in some pleasing instances we behold not only blossoms, but fruit; we behold the Christian life advancing to real maturity, and the soul confirmed in substantial holiness. In such cases we may

rejoice; under the severest of our troubles we will rejoice, that the Lord's name is not forgotten, and that his cause is still making some progress in this sinful world. And all those, who are thus advancing in the Christian graces, may increase their joy in the Lord. From what they now experience of his goodness, they may be comforted with the assurance, that he will yet multiply his mercies upon them, and that if they continue faithful, they "shall revive as the corn, and grow as the vine," and their souls shall be "as a field which the Lord hath blest." Let them be cheered, as well as instructed, at the present animating season. And let us all, my hearers, for days and years to come, let us all see to it with the utmost care, that we bring forth fruit unto God, that it may never be said of us, "The harvest is past, the summer is ended, and we are not saved."

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To the Editor of the Gospel Advocate:

It has been questioned whether any benefit has been derived to mankind from religion debased with error, and whether pure deism is not better than Christianity when mixed with a wild fanatical zeal, or a degrading and bigoted superstition. But however alloyed the pure metal may be by the admixture of base materials, still if a portion of gold remain, it will give a value to the whole mass. These reflections were excited by reading in the Christian Observer for November last, some observations on the account of the last days of James II, which has been recently published, and comparing it with the view of James's character as sketched in the same number in the review of the life of archbishop Sancroft. The bigotry, intolerance, and tyranny of James, are familiar to every reader. In his prosperity he was deficient in almost every virtue which

can adorn the monarch, or dignify the man. He was a bad man, and a bad king, and used his zeal for religion only as a mean of extending his tyranny. The latter years of his life are less known; and it is delightful to find Christianity, even when debased with all the errors of popery, shedding its benign influence upon such a bigoted mind as that of James. We subjoin the following quotation from the article in the *Christian Observer* above referred to.

"Being one day on a visit to a religious community, soon after the defeat at La Hogue, the *supérieure* ventured to condole with him upon that event; and to express to him the extreme sorrow of herself and pious sisters, that the prayers they had unceasingly offered up for his success had not been answered. The king made no answer to her remarks; and the *supérieure*, supposing he did not hear her, repeated her observations in a more elevated tone. The king then said, very calmly and gravely, 'My mother, I heard you very well the first time; I made you no answer because I was unwilling to contradict you; but now you oblige me to tell you that I am not of your mind. You seem to fancy, that what you asked of God was better than what he has done: now whatever God does is well done; and I may add, there is nothing well done but what he does.'

"King James formed very precise rules for his conduct, which he committed to writing, with a view to regular self-examination. He employed the morning hours in private devotions, and in the public ordinances of religion.—He then applied himself to the discharge of his various relative and social obligations, in which he endeavoured to improve even the most indifferent things to the purposes of Christian edification. Part of every afternoon was passed in private devotion; and the evening was spent in reading instructive books, and in intercourse with his family and friends.

"In all his devotional exercises the grace which he most anxiously implored and sought to cherish, was humility. He regarded it as the basis of the spiritual life, without which there could be no advancement. 'I am persuaded,' he was accustomed to say, 'that without humility none can be saved, and without humiliation it is hard to be humble. Now, as it is not easy for kings to abase themselves, God often takes care himself to abase them when he has an especial design to save them.' In the same spirit he forbade those around him to address to him the language of flattery, of which he declared his abhorrence: and to improve this feeling, he set apart one day in the month for special spiritual retirement, from which he was accustomed to return to his little world with a more tranquil air, and a more exact attention to every duty.

"But his zeal," observes the biographer, "was not confined to his own improvement. His neighbours likewise always occupied a part of his attention. With this view he formed judicious rules for his household, which he commanded his principal officers to see observed. At his levee, whether public or private, he never failed to give good advice, where he saw occasion; and the way in which he expressed his sentiments, whether to condemn vice or to encourage virtue, left an internal conviction in the breast of the hearer, that he felt whatever he had said, and that he was animated by a desire to render them service, not to obtrude his opinion. In fact, such was the innocency of his retired life, that his confessor, after having resided with him nine years, says,—'I may safely affirm that in the most reformed state of Christianity, and among the most virtuous and pious souls, it is very rare to find more unspotted intentions, a more exact vigilance, and a greater delicacy and tenderness of conscience with respect to the least faults or smallest imperfections, than was exhibited

in my royal master.' 'And God almighty,' adds the good father, 'rewarded him even in this life ; as, unfortunate as he seemed in the eye of the world, he esteemed himself more happy than the most prosperous prince. After this manner he would often express himself ; and his calmness of mind, in the midst of the most melancholy crosses, with his serenity of countenance, on which appeared the brightest and most Christian joy, was an evident proof of the sincerity of his words. This calm arose from an entire disengagement from earthly things, and a high esteem and value for those that are eternal. The king used often to read with delight a pious book which treated of the difference between time and eternity. A certain nobleman in his court once complained of some anxieties which deprived him of the power of composing himself to sleep ; 'I will give you,' said the king, 'a very good remedy for that ;' and presented him with his little favourite book, adding, 'There, my lord ; read that book attentively, and I will engage you will sleep well after the study :' intimating, that nothing would deprive him of rest if he could learn to loose himself from the world and its anxieties. Another principle of the inward peace he experienced, was the firm hope he reposed in God. Though sorrowful for his sins, still he sunk not in despair, nor did he set an undue value upon the penances he had done, and was doing ; persuaded that God alone accepted the will. 'God is just,' he would say, 'and regards all : he understands our most secret thoughts : he knows I have a sincere sorrow for my sins, and that I would henceforth be willing to suffer all sorts of pains rather than offend him ; that I am not only content to have lost all for him, but would sacrifice all the kingdoms of the world if I had them, for his sake.' He made it a subject of his daily petition to heaven, that he might be removed from all fear or occasion of offending

God ; and it was a maxim deeply imprinted on his mind, that Christians ought to desire death. Upon this subject he had frequent conversations with the queen, who was distressed at the vehement desire he expressed for death ; and she was wont to tell him, that it evidenced a higher degree of perfection to resign up ourselves to Providence, and that it was for none but great saints (she thought) to desire death. The king replied, 'and I for my part, believe, that if a sinner, newly converted, were surprised by death, before he had done all that penance he purposed afterwards to do, he would, for all that, find mercy with God for his good intentions. I am a very great sinner myself, and yet cannot but desire death with all my heart.' The queen reminded him, that his life might be useful to many catholics : but he replied, 'it was want of faith to think that the life of any man was necessary.' The queen then weeping said, 'Is it possible that you should regard us as nothing—me and our dear children ? What will become of us when you are once gone ?' He replied, 'God almighty will take care of you and your children ; for what am I but a frail man, who can do nothing at all without him, he has no need of me to execute his designs.' He was entreated not to express so passionate a desire of dying before the queen : he answered 'I do it on purpose ; because it is what will infallibly come to pass, and she ought to accustom herself to think of it.' "

"It cannot be necessary to point out the singular mixture of right feeling with wrong views which pervades this passage. The very humility which the king so anxiously cultivated, and which, I doubt not, amidst all the errors of his creed, he really felt, and also the sacrifices he might have it in his power to make, seem strangely to be spoken of as the ground of his challenging, as it were, the justice of the Almighty, instead of being humbly re-

garded as evidences of his having become the subject of the Divine mercy and grace. Nay, it seems to be to the perfection of his penance that his salvation is ascribed, rather than to the mediation of Christ, and to the agency of the Holy Spirit. Still let us whose creed is more correctly constructed, and who can see and reprehend the errors of James's faith, take care that with his inferior light, he does not rise up in judgment against us in the great day of account.

"The closing scene of this monarch's life is thus described :—

"On the 4th of March, 1701, he was seized with a fainting fit, while at chapel : recovering, however, very soon from it, he seemed perfectly well again in a few hours ; but the following week he was seized with a paralytick affection as he was dressing : it so much affected one side as to render it difficult for him to walk. The waters of Bourbon were prescribed ; and he went thither about three weeks after the attack. He seemed to recover his strength by the change, and was enabled to take gentle exercise, although he had a slight spitting of blood ; but, on the 2d of September, he was again seized with a fainting while at chapel. He was conveyed to his chamber, where he again fainted. He, however, recovered from this frightful attack in a few hours, and seemed as usual the next day ; but on Sunday was seized with a far severer fit, and vomited a large quantity of blood, and the danger of his situation became evident. Of this he needed not to be told ; and as he had long been familiarizing himself to death, its near approach caused him no terror. As soon as the violence of the bleeding subsided, he desired his confessor to send for the blessed sacrament, and requested he would observe that he received all the sacraments of the church. In the mean while he sent for his children. When the prince of Wales saw the state he was in, he burst into tears, and clung round his

dying father, who, as well as his weakness allowed, tenderly embraced and soothed him. Blessing him earnestly, he exhorted him, above all things, to remain firm to his religion and the service of God, whatsoever might be the consequences. He entreated him to behave with respect and submission to the queen, as the best of mothers ; and ever to be grateful to the king of France, to whom he was under the deepest obligations. It being suggested that his earnestness might be injurious to him, and that the prince had better withdraw ; 'Leave me, my son,' he said, tenderly—'Let me give him my blessing once more.' Which having done, the prince returned, with great regret, to his apartment. The little princess was then brought to his bedside. 'Adieu, my dear child,' he said, caressing her : 'serve your Creator in the days of your youth, and consider virtue as the greatest ornament of your sex. Follow closely the steps of that pattern of it, your mother, who has no less than myself been overwhelmed with calumnies ; but time, the mother of truth, I hope, will at last make her virtues shine as bright as the sun.' The princess showed, by abundance of her innocent tears, how sensibly she was affected by the languishing situation of her royal father. He then exhorted every one about him to practise virtue, and protestants to embrace the catholic faith. During this time, the prior curate of saint Germain arrived, bearing the most holy sacrament ; and, as he advanced, the king in a holy transport cried out, 'See then, O my God, the happy hour is come !' The prior asked him as usual, whether he believed Jesus Christ to be really and substantially in the holy host : to which the king answered, 'Yes, I believe it ; I believe it with all my heart.' He pronounced these words with an accent so ardent, and a faith so lively, that the persons were moved to tears who witnessed his action and heard the words. He



then communicated, and passed some time in silent contemplation of God.—When he had concluded his thanksgiving, he desired to have the extreme unction administered to him; it was accordingly done; and while he received it, his whole soul seemed absorbed in the rite. He then solemnly pardoned all his enemies, publicly naming them. Meanwhile the affliction of the queen was most distressing: she sunk down by the side of the bed, in extreme anguish. This seemed greatly to affect the dying monarch: he entreated her to resign herself to God, and with the most tender expressions sought to comfort her.—Having thus fulfilled his essential duties, the king gave directions respecting his funeral, ordering it to be in every respect like that of a private gentleman; his body to be interred in the parish church of St. Germain's, and his only epitaph, 'Here lies king James.' Thus passed Sunday, the third day of his illness. Towards evening he appeared much revived, and had a better night; every symptom being favourable, except the fever, which, though not violent, was continual. No murmur of impatience escaped his lips; but his deportment was invariably gentle, calm, and resigned. Thus he continued till the eighth day, when the decrease of his fever gave increased hopes; but on the ninth he fell into a stupor, his fever increased rapidly, his countenance changed, and it was believed he was about to expire. The queen attended him dissolved in tears. 'Do not afflict yourself,' he said; 'I am going to be happy.' 'It is not you,' she replied, while she pressed his hand to her quivering lips; 'it is not you that I bewail: it is myself.' Seeing her near swooning from fatigue and grief, he entreated her to withdraw; and as soon as she had quitted the apartment, they began the recommendation of his soul to God. In this state

he continued during the night, apparently at times occupied in holy thoughts, and always roused by prayer. In the morning he again received the blessed sacrament, with the most exemplary piety and devotion, and renewed his former declaration of forgiveness; naming again, very audibly, 'the prince and princess of Orange, the princess Anne, and the emperor, and said he wished them to be acquainted that he forgavethem.' The doctors had all along given him the quinquina, which, though the thing in the world he had the greatest aversion to, he never refused. It was neither fear of death nor hopes of recovery that made him so compliant; but he thought it more perfect to obey, and that the patient suffering of those remedies might benefit his soul though of no advantage to his body. The following day he continued in the same lethargick state, and seemed to take little notice of any thing, except when prayers were read, which he was always attentive to, and by the motion of his lips seemed to pray continually himself."

"The next day he grew much weaker, was seized with continual convulsions or shaking of the hands, and the day following, being Friday, the 16th of September, about three in the afternoon, aged sixty-eight years, rendered his pious soul into the hands of his Redeemer, the day of the week and hour wherein our Saviour died, and on which he always practised a particular devotion to obtain a happy death, and his prayer was heard; for as he manifested the most exemplary resignation, patience, and piety, during his illness, so when he could no longer speak, it was apparent from his gestures, looks, and even his silence itself, that his mind was fixed upon God; and, having his senses to the last moment, he seemed, by the motion of his lips, to pray, till the soul escaped from the bondage of the body."

To the Editor of the Gospel Advocate.

**PLAIN REMARKS BY A PARISH MINISTER,  
ON THE OFFICIAL REPLY OF THE  
METHODISTS TO SOUTHEY'S LIFE OF  
WESLEY.**

THERE has recently appeared in England a reply to Mr. Southey, by a methodist; and its republication in this country, and sale at their book-store, would warrant the opinion that it is a book of authority with that sect of Christians of which Wesley was the founder. This work contains little additional information respecting Mr. Wesley, and it differs of course with Mr. Southey on all points touching his character, and the tendency of his system. On the doctrine of perfection, it merely observes, that the founder of methodism had been misunderstood by many; and on his other distinctive doctrine, "the assurance of personal forgiveness," it offers a statement which is chiefly remarkable for confounding hope with assurance.\* If by "assurance" Wesley meant only a strong expectation, few would object to his tenet; but the belief that he meant "certain knowledge" and thus contradicted several scriptural declarations, is the ground of the objection which has been made to his peculiar views on this subject.

It is gratifying to observe the features of his theology thus reduced, (as they evidently are in the present work) and from the anxiety manifested to disprove what Mr. Southey calls extravagancies in practice, there is reason to hope that methodism is about to become no longer a misnomer. But let it not be thought that the writer would pollute the pages of the Gospel Advocate by uncharitableness. He will gladly bear testimony to the zeal of the followers of Wesley, and to the comparative soundness of their theology; but he knows that the best informed among them have endeavoured, and

\* Luther says, "I believe in the forgiveness of my own sins." This our author quotes, as if "I believe" was "I am sure."

in some instances not ineffectually, to recommend a worship consistent with the recollection that the Lord is the lover of order, and that he has said, "Be still, and know that I am God."

To the Christian world, the inquiry as to the motives of Wesley is but of secondary importance. If impartial posterity should decide that with his devotedness to the gospel, there was mingled some personal ambition, it will only confirm past experience, which teaches the imperfection of all human virtue. "In my best action, (says a most pious man) I have always found some alloy;" and it may be added, he who has not detected it ought to question his humility. As to the enthusiasm of Mr. Wesley, the decision of that depends upon another question of much importance in theology, viz: "Whether the ordinary influences of the Holy Ghost are infallibly distinguishable from the natural operations of the mind." Archbishop Secker maintains that the presence of the Holy Ghost in the heart of any individual is discoverable by comparing his inclinations with the scriptural standard. Thus, of a good inclination, he may conclude, it was excited by the Holy Spirit, for by nature "the heart is desperately wicked." "Out of the heart proceed" that is naturally, "evil thoughts." There is another method by which a man might ascertain the presence with him of the Holy Ghost: it is his being able to work a miracle, as the apostles were. Now Mr. Wesley undoubtedly maintained what may be called the other side of the question. He thought that the suggestions of the Holy Spirit (without any reference to the general principle "every good and perfect gift cometh from above," without any comparison between them and the truths laid down in the scriptures) could be instantaneously distinguished from the operations of the mind, so that a man might say, At this moment the Holy Spirit was present with me: at that moment

he was absent. This thought was excited by the Holy Ghost. To this action, perhaps some action of an indifferent nature, that is, not involving any religious or moral motive, I was impelled by the power of the Holy Ghost. If he be right, if the operations of the Holy Ghost are thus infallibly distinguishable, then there is no reason to doubt that he was as capable as any other person of distinguishing them, that he did follow the divine suggestions and not his own imagination, and of course must be acquitted of the charge of enthusiasm. Zeal, to whatever height it be raised, does not constitute an enthusiast, St. Paul being judge, for he says: "It is good to be zealously affected in a good thing." The zeal which is not according to knowledge, directed not by revelation but by the fancy, is the essential characteristic of the enthusiast. It may be said that according to this view, Mr. W. was the subject of a special revelation, and that he was an inspired man. The present writer will not affirm that Mr. Wesley took this high ground, but it would seem that these positions result as a natural consequence from the admission that the influences of the Holy Ghost are distinguishable in the manner maintained by him and by many others. And if so, it is a consideration not to be overlooked in the inquiry as to the scriptural foundation of that opinion.

It is remarkable that as in the present work, so in some of the later writings of Wesley himself, and in those of his chief supporters, methodist theology, properly so called, has been in a great measure explained away. Those distinctive tenets respecting perfection and assurance, it would seem, could not bear the crucible of controversy. May we not reasonably hope then that they will no longer be enforced either from the pulpit or the press, at least without such neutralizing explanations as may be considered to be recommended by the present official publication. Perhaps it may not be irrelevant to

mention, in this place, that it is the apostle John on whose authority the doctrine of perfection is asserted, who has said, "If we say we have no sin, we deceive ourselves, and the truth is not in us," and that it is St. Paul to whom is attributed more particularly the doctrine of the assurance of personal forgiveness, who exhorts not merely mankind in general, but the disciples at Philippi, "to work out their salvation with fear and trembling." No churchman can be readily persuaded to embrace either of these tenets, if he has entered into the spirit of either of the "confessions," and it is remarkable, as if anticipating this objection, the work before us takes occasion to observe that "the services of the church" were designed not for the use of true Christians only, but of mixed congregations, and therefore abound in acts of confession and the expressions of fear and spiritual grief. But the whole force of this remark is done away by the fact, that the communion office, which was designed certainly not for a mixed congregation, contains expressions not less humiliating, and inconsistent with the assurance of forgiveness and the state of perfection, supposed to belong to the believer, than any other portion of the liturgy.\*

The discipline established by Wesley, furnishes to Christians in general both warning and instruction. It is believed the strictures which it has excited will lead to some modification by

\* There seems an inconsistency in believing the doctrine of "the assurance of personal forgiveness," and yet denying the doctrine of the assurance of eternal salvation as held by the Calvinist. If the Holy Spirit assures one man that he is forgiven, why may not he assure another that he will be saved. You reply a man may fall away, and therefore the Spirit must speak conditionally. You then test the reality of the Spirit's speaking in this case by the scriptures; and why not test the reality of his speaking in every other case by the same standard, which is admitting that the operations of the Spirit are not *per se* distinguishable from the operations of the mind.

which it will lose some of its faults, and probably some of its spirit also.

The successful propagation of methodism and the comparative harmony in its conferences, illustrate the importance of retaining the spiritual power in the hands of the clergy, and this arrangement shows at least the sentiment of Wesley on the subject after he had had full experience of the advantages of lay preaching and indeed of the contrary system in several of its branches. Wesley rested the authority of his ministers on the presbyterian foundation, in truth he had no other, unless he had resorted to the congregational system, although it appears that he anxiously sought consecration from a Greek bishop, doubtless with the view of perpetuating his sect in a regular way. But that which is chiefly remarkable is, that though compelled to originate his society on the presbyterian model, he immediately gave to it an Episcopal form of government, as if convinced of the expediency thereof without entering into the higher consideration of its divine authority.

To what extent methodism has promoted the cause of true religion, is a question which probably cannot be decided. The present age is not sufficiently impartial, and posterity must necessarily view it mingled with all those effects which have been brought about by an over-ruling Providence. Who will be competent to determine whether the good consequences which may arise are to be ascribed to this institution as the cause; or as the occasion which Providence has turned to the accomplishment of his beneficent purposes. Besides, who can know what would have been the state of things had this institution never existed.

To the members of the Protestant Episcopal Church, the history of methodism is full of instruction. If they follow the light which by this medium has been afforded, it will soon cease to be a question whether this child has

benefited her mother. It is said by the friends of Mr. Wesley that when he appeared the church of England was in a deplorable condition: that the clergy in general did not preach the doctrines of their own church and of the reformation, that there were many who did not adorn their profession in their lives, and, in short, that disgusted with the excesses of puritanism, they were gradually approaching to the excesses of libertinism. Reformation in the church was then the design originally of Wesley. The church in heaven is a glorious church, not having spot, or wrinkle, or any such thing, but in her militant state, exposed to the infection of a wicked world, she constantly needs, for her preservation from corruption and her progress in holiness, the zeal of her ministers and the prayers of her friends. Who then can disapprove the design of Wesley, whether the alleged peculiarity of his time be admitted or not? But in pursuit of his good purpose, did he use proper means? Did he not violate his ordination vows, occasion confusion in many parishes, and enter, as the apostle expresses it, into "another man's line?" See 2 Cor. x. 16. Did he not invade the rule which forbids the doing of evil that good may come? If he thought that his brethren in the ministry did not sufficiently feel their office, ought he not to have kindly expostulated with them, and endeavoured to persuade them to co-operate with him in the great undertaking on which he had entered. If he thought that there was a prevailing apathy on the subject of religion, could he not have awakened the publick in some way not inconsistent with his obligations to the church, and with those principles of order and subordination, essential not merely to her prosperity, but to her peace and existence. What a blessing might such a man have been, had he only adhered to those solid maxims of conduct which reason and religion alike inculcate.—

He was the minister of a church whose faith and polity he approved, but he conceived that the spirit of its institutions was not sufficiently regarded.—The proper course then was to address those in authority, as St. John did the seven angels of the seven churches, and in a regular way exert himself to effect the desired reformation. But it may be asked, are abuses not to be exposed? The reply is, abuses are not to be corrected by any method calculated to produce other abuses. It is not to be admitted that a reformation in the church is impracticable without violating those regulations which are of divine authority. If that reformation be necessary, doubtless divine Providence, as in the case of the English church separating from the Roman, will bring it about in a way consistent with the principles which he has himself prescribed. The press was open to Wesley, and so were many pulpits; indeed at first no pulpit was denied to him. These means he might have improved to their full extent. Even if he had confined his labours to some parish, the light of a zealous example would have gradually diffused itself over the whole kingdom. In this case he might not have been the founder of a sect, but he would have promoted, in no small degree, his original, and it may be added, most worthy object. The course he adopted was to minister within the precincts allotted to other ministers, and to institute societies in which laymen were to exercise some of the offices belonging to the sacred ministry, and there followed as consequences, the excitement of prejudices against him and his cause; much opposition where there might have been co-operation; the confounding of all distinction between the layman and the clergyman in discharging the functions of the priesthood; and finally the establishment of a separate church—the rending anew of the body of Christ. Wesley undoubtedly did not anticipate these effects. But he

found followers, (as other innovators have,) who carried his principles farther than he wished. This is natural. When the mind is taken from its anchor and set afloat, it is impossible to know in what direction and to what limit it will be carried. Let not this precedent speak in vain to churchmen. The means of grace are of divine appointment. Let us use them faithfully. They are sufficient. There would be no occasion to institute any new means of grace, even if we had authority to do so.

The offices in the church are of divine institution. Let us pray that they may be filled by suitable characters. But let us not add to their number or change them as if they were not sufficient for all the purposes which the divine wisdom contemplated. The church is a society. In it the advantages of social religious improvement and worship may be attained, without creating any other association for accomplishing the same objects. The tendency of these modern associations is to produce an undervaluing of the association divinely constituted first in the time of the patriarchs, then among the Hebrews, and lastly on the foundation of the apostles and prophets, Jesus Christ being the head. Their tendency also is to break down the distinction between the clergy and the laity, and such is the admission of the work before us. "Long before Mr. W's death, a great number of the societies were anxious to have the sacrament from the hands of their own preachers," and it will be recollected these preachers were laymen, who had not even the semblance of ordination. Mr. W's great authority restrained them. "But after his death it was out of the power of the conference to prevent the administration of the sacrament to the people by their own preachers."

We have been told by high authority in an American church, that prayer meetings, as generally conducted, usually lead to an undervaluing of the li-

turn, (as if it were not sufficiently spiritual,) and thus gradually excite aversion to this form of sound words and eventually to the church itself.— This opinion is confirmed by the present work, for it informs us that although the liturgy was greatly valued by Wesley, and is so by some of his disciples, there are others “who have been so sagacious as to discover that the forms of devotion in which methodism was nursed are innovations;— and they are become spiritual in so high a degree above the founder of methodism himself, that what he through life continually observed and enforced, appears to them but a barren formality.” It is gratifying to find that the work before us, in correspondence with the sentiments often expressed by Wesley, gives its decided approbation to our liturgy. “The plan of pacification (I quote from the book) recommended, and that strongly, the use of the liturgy. But the fault lay in not making the latter *the sole and peremptory rule*, a measure which then would have been gladly accepted, as a condition of opening the chapels, and by this time it would have become the established custom of the body. The publick opinion among us\* in favour of the use of the liturgy is so much increasing, that the probability is, that in a few years it will become the general mode of our forenoon service in all the large chapels. That *improvement* is indeed greatly to be desired; for the liturgy secures the reading of a large portion of the scriptures; it secures also what Mr. Wesley has properly called the four grand parts of publick worship, (namely, deprecation, petition, intercession and thanksgiving;) it makes the service of God’s house appear more like our true business on the Lord’s

day; and beside the aid it affords to the most devout and spiritual, a great body of evangelical truth is by constant use laid up in the minds of children and ignorant people, who, when at length they begin to pray under a religious concern, are already furnished with suitable, sanctifying, solemn, and impressive petitions. Persons well acquainted with the liturgy are certainly in a state of important preparation for the labours of the preacher; and their piety often takes a richer and more sober character from that circumstance.”

This is well said, and we cannot avoid expressing a wish that all the members of our church would appreciate as highly their privilege in possessing their instructive and animating liturgy, and that the disciples of Wesley in our country would concur in opinion with their friends in England, that the use of this liturgy is “an improvement” in publick worship, “greatly to be desired.”

In the present book it is explicitly declared that there would have been no occasion for methodism had the condition of the church of England been what it now is. From this concession some might be led to question the expediency and indeed the lawfulness of continuing this institution, and especially when it exists no longer as an appendage to the church, but in separation from it. Every churchman, however, must respect the candour and good feeling which dictated the following remarks: “To judge of Mr. Wesley’s conduct, we must consider the state of the church of England and of the nation, when his publick life commenced. That church was not in its present state of light and of zealous activity. It had not *then* a ministry so well instructed, nor an equal number of faithful and truly evangelical clergy; and any standard taken from the present state of the church or of the country to determine the merits of the conduct of a clergyman

\* This is a statement which we could not have expected, considering the sentiments or the customs of the methodists on this side of the Atlantick.

who should now commence a career as *clerically irregular*\* as that of Mr. W. would be obviously erroneous, if applied to him." We will not dwell on the obvious remark that if clerical irregularity be improper, it is not to be justified by circumstances, unless we resort to the false maxim that the end sanctifies the means; or admit what Mr. W. and many of his followers often intimate, and perhaps unconsciously, that he was specially directed by heaven to pursue that course which he adopted, and which we here see in this official book is called "irregular." But to return to our author, "that a great and most gratifying alteration has taken place within a few years both in the doctrine and lives of the national clergy is certain."

May our author and his friends act up to the spirit of the following declaration. Alluding to our church, he says, "I would not forget that she is the mother of us all, and I can never contemplate, without the deepest admiration, her noble army of confessors and martyrs, and the illustrious train of her divines, whose writings have been and continue to be the light of Christendom." This is affecting and magnanimous.

It is very remarkable, and it ought to be known by his admirers, that Mr. Wesley disapproved of extempore preaching, strictly so called. In his sermon he says concerning enthusiasts, "Such are they, who designedly speak in the publick assembly without any premeditation. I say designedly, because there may be such circumstances as, at sometimes, make it unavoidable. But whoever despises that great mean of speaking profitably is so far an enthusiast."

To conclude: the controversy excited by Mr. Southey's work will probably do good among the methodists by leading them to a review of

their tenets and customs, and affording them an opportunity of hearing the sentiments of other Christians. It will have the effect of confirming, if it does not finally settle, some important principles both of faith and discipline, and it will naturally enforce the lesson of inspiration: "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." It can scarcely fail that by this controversy some truths will be elicited, and some errors in opinion and practice corrected.

It may not be irrelevant to remark, that to readers in general Mr. Southey's life of Wesley cannot be otherwise than interesting. It is history. It is the biography of an individual rendered illustrious by his talents, his virtues and his achievements. It is philosophy, for it traces conduct to its motives, and effects to their causes, however remote, and we may add it has both in sentiment and style many of the fascinations of poetry. But it is particularly valuable to the religious world, for it corroborates those views, which the scriptures afford, of the character of that strange being, man; of the nature of the Christian church; and of an overruling Providence, whose constant operation "orders the unruly wills and affections of sinful men," causes the returning light, and extracts good from every event.

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To the Editor of the Gospel Advocate.

THE descent of our blessed Saviour into hell is a truth so important; and so clearly revealed, that the reformers of the church have inserted it among the articles of our religion, and we are taught to repeat it from our infancy in the apostles' creed. One would suppose it, therefore, to be generally understood. But as, on the contrary, many persons attach to it no distinct meaning, or what is worse, one that is false, it may be useful to explain the

\*This is a remarkable concession.

meaning of the term as it is used in the scriptures, and by our church.

St. Peter says, "Thou shalt not leave my soul in hell."\* This text the apostle cites from the Psalms of David, originally written in Hebrew, in which language the word שְׁאוֹל *sheol*, rendered in our English version *hell*, but denoting the region allotted to the residence of departed spirits, is derived from the verb שָׁא *sha-al* *quæsiuit, postulavit*, which signifies in one sense of the term *to demand or crave as a loan*. It therefore implies, says Dr. Magee, that what is sought for, is *to be rendered back*. In this view of the case it is not simply *to be understood as the region of departed spirits*, but as the region which is *to form their temporary residence, and from which they are at some future time to be released*.† It was the opinion of the Jews, that the soul of man, on leaving his body, passed into a vast subterraneous region, as a common receptacle, but with different mansions, according to the different qualities of its inhabitants. This assertion, says the learned Vitringa, is confirmed by various parts of scripture, and particularly by the history of the witch of Endor; inasmuch as, let the illusion in that transaction be what it might, it goes to establish the fact of the opinion then commonly received.

The Hebrew word שְׁאוֹל, cannot with justice to the sense of the scriptures be translated *grave*. Take, for instance, the expressions of Job, "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as heaven; what canst thou do? Deeper than hell (שְׁאוֹל, *sheol*), what canst thou know?" Now if *sheol*, or *hell*, in this place be nothing more than a grave, the expression of Job would convey no distinct meaning. He would be made to say, you can no more discern the Almighty to perfection, than you can ascertain the height of heaven, or the depth of a grave. Hell is used in con-

trast with heaven to convey an idea of immensity and of boundless depth. How absurd would it have been for Job, when he might have used the extent of the earth and the ocean, which at that time were not only unknown, but were supposed to be unknowable, to have used as one of the immeasurables the depth of a sepulchre, which seldom exceeds ten or twelve feet, and which being the work of man was perfectly known.\* Other reasons, which convince us that the Hebrew word *sheol* translated hell, seldom means a grave, is that another word, employed to signify a grave in the Hebrew language, is never translated by the word *hades, hell*, but by some other word, taken in the limited sense of a sepulchre; and that moreover the word *sheol* is never connected with a verb signifying to bury. We know that it cannot always signify the place of torment, because Jonah used the same word, when he called the belly of the fish, the belly of hell. We feel a certainty then from the origin of the word *sheol*, from its application in various passages of the old testament, and from the prevailing sentiments respecting it among the Jews, that it signifies the invisible region of the souls of the dead.

Let us now see the meaning, which the Greek translators of the old testament and the authors of the new testament affixed to the word *sheol*. The former almost invariably translate it *adēs, hades*, and St. Peter gives the same version of it. That version we shall upon examination find to have the same meaning as the Hebrew word from which it is translated. *Adēs, hades*, is a Greek word, signifying invisible, and is defined to be the invisible place or state of separate souls, between death and judgment. For proof of this, we shall cite a passage from the Apocalypse, "I looked and behold a pale horse: and his name that sat on him was death, and hell followed with him

\* Acts ii. 27.

† Magee on Atonement, p. 348. Note.

\*Campbell on the Gospels, Vol. I. Dissert. vi. sec. 7.



—death and hell delivered up the dead which were in them—death and hell were cast into the lake of fire. This is the second death.” Here we have the commencement and duration of *hades*. It succeeds death, and is destroyed with it at the day of judgment. Death, that is the separation of the soul from the body, shall be followed by *hades*, the state of the soul after death and before judgment: after judgment death and hell shall be no more. To the wicked these shall be succeeded by a more terrible death, the death of *gehenna*, or the torments of hell in the common acceptation of that term.\* *Hades* cannot be translated grave or death, since it follows death; and it cannot be translated hell in the common use of that word, for the whole passage would be nonsense. Hell would be represented as being cast into hell. *Hades* must therefore be the state of the soul between death and judgment.

We seem to have satisfactory proof from the parable of the rich man and Lazarus, that *hades* means the place of departed spirits. “The beggar died and was buried, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried, and in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom.” Here we find that *hell* is something wholly distinct from the *grave*; that it is a place of thought, activity and feeling. We find too that the virtuous inhabit this region, as well as the vicious; for Lazarus, though in Abraham’s bosom, was not so remote from the rich man in torments, but that they were able to converse. We find too that the virtuous are separated from each other in the same region, and experience very different degrees of happiness. The good are received into Abraham’s bosom; a phrase taken from the ancient custom of reclining at meals, when the most honourable and beloved leaned upon the bosom of the master of the

feast. This figurative expression shows the happy condition of the poor man. The wicked are sent into that part of hell called *tartarus*, and are doomed to suffer remorse, anxiety and despair.

The distress of the rich man in this parable may seem to countenance the opinion, that *hades* means the torments of the damned. This is the only passage however, in which *hades* suggests such a construction. But the ablest critics think, it cannot bear that sense. They argue that the parable was accommodated to the vulgar notions of the Jews and pagans, who considered *hades* as divided into two parts, that one part was called paradise or *elysium*, for the residence of the virtuous; and the other, *tartarus*, where criminals were to be kept till the day of judgment; and it is most reasonable to infer that the rich man was not cast into hell, but consigned to the society of wicked spirits, and condemned to suffer torment in anticipating his sentence at the day of judgment.

We might adduce many instances to prove that *hades* which is translated hell means the invisible region of departed spirits. The word occurs only eleven times in the new testament; and except in one or two instances, where it is used figuratively, it has decidedly the meaning which we have affixed to it.

This opinion is confirmed by the best Greek writers, by the Jews, and the early fathers of the church. The Greeks always considered *hades* a place into which the souls of men were conveyed, distinct and separate from the one in which we live; and this is evinced by their different opinions, some placing it in the earth, some under it, some in one unknown situation, and some in another.\* They observed so notorious a distinction between the grave and *hades*, that they believed many persons admitted to the former, had not been admitted to the latter.—Homer tells us that the soul of Elpenor

\*Campbell on Gospels, Vol. I. Dissert. vi.

\*Pearson on the Creed. Article 5.

could gain no admittance to *hades*, while his body remained unburied, (*Odys.* xi. 51) and that the shade of Patroclus lingered upon the banks of Acheron till Achilles had paid to his remains the rites of sepulture. (*Iliad.* xxiii. v. 72) Plutarch in his commentary upon a line of Homer, which mentions the descent of a soul into hell, says, "It went into an obscure and invisible place."

The same opinion prevailed among the Jews and the early fathers. Josephus says, that the soul of Samuel was evoked from *hades*, which he in another place represents as beyond the sea. St. Ambrose informs us that the pagans stole their notion of the state of departed souls from the Jews, and from the books of the old testament; and wishes that they had not mingled other superfluous and unprofitable conceits with them, but had been content with that single opinion, that souls, delivered from their bodies, go to *hades* or hell, that is a place *not seen*. Andrew, archbishop of Cesarea, who wrote in Greek, also makes a distinction between death and *hades*. The former he defines to be the separation of soul and body, the latter a place unseen, unknown, and invisible to us, which receives our souls when we die.

But it will naturally be inquired if the original Hebrew word *sheol* and the Greek version *hades* mean the receptacle of departed spirits, why are they translated by the word *hell*, which conveys to most readers a very different and a very awful sense? But the fact is, that the word *hell* in its original and true meaning signified nothing more than the unseen and covered place. It is derived from the old Saxon verb *hīl*, to hide, or from the participle *helled*, hidden or covered. But the word is so often used in common conversation, and in our English translation of the new testament, for the place of torment, that its genuine meaning is almost forgotten. The unlearned seldom bear of *hell*, but

their thoughts are carried to that dismal place, where the fallen angels are kept in everlasting chains.\* Such a place the bible tells us exists, and that it will burn forever; but it is mentioned by the name of *gehenna*, and is not called *hades*. Some eminent translators of the holy scriptures think that the word *hell* had better be limited to the sense of the place of torment, and that some other term should be given to the place of departed spirits, into which our Saviour descended. Bishop Lowth, Dr. Campbell, and several other able translators of the bible have used the Greek word *hades*, and made it an English word.

Having proved that the words *sheol* and *hades* and *hell* mean the residence or the mansion of departed spirits, it remains to prove, for the defence of our creed, that our blessed Saviour actually descended into hell. "As Christ died for us," says our third article, "and was buried, so also is it to be believed, that he went down into hell."

The first passage we shall adduce in support of this doctrine is one that has already been cited from the Acts: "Thou shalt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption." St. Peter shows that this verse is wholly inapplicable to the monarch David, who used it, since he had been long dead, and buried, and had seen corruption; and as his sepulchre was publicly known. He then states that David, being a prophet, foreseeing the Lord always before his face, foresaw and predicted his resurrection in those remarkable words, that *his* soul should not be left in hell, neither should *his* flesh see corruption. If the soul of Christ, says bishop Pearson, were not left in hell at his resurrection, then his soul was in hell before his resurrection, but it was not there before his death, therefore upon or after his death, and before

\* Bishop Horsely's Sermon on Christ's descent into hell.

his resurrection, the soul of Christ descended into hell.

Some may say that leaving the soul in hell, and suffering the flesh to see corruption, mean the same thing, and are only different modes of expressing the continuance of a body in the grave. But this we cannot grant. We can see no reason, no advantage in such tautology; we cannot be assured that hell means nothing more than grave, and the expression "leaving the soul in the grave" would be untrue and therefore improper.—David seems to have been very cautious in distinguishing the different places of our Saviour's soul and body after death. St. Peter, when applying the prediction to the Messiah, speaks of the release of his soul from hell, and of his body from the grave, with marked precision and distinction. Dr. Campbell says that the writer in using two expressions, the one regarding the soul, the other regarding the body, would undoubtedly adapt his language to the received opinion concerning each; and, if so, *hades* was as truly in this account the soul's destiny after death, as corruption was the body's. St. Austin asserts that St. Peter understood this text, which he has cited from the Psalms, according to the explanation that has been given, and adds, that on account of such testimony, none but an infidel can deny, that Christ descended into hell. Luther, in his commentary on the same verse, calls every exposition of it, in which the descent of Christ into hell is denied, frivolous and impious trifling. The expressions of the psalmist respecting our Lord's resurrection are indeed remarkably striking. David seems not satisfied with simply telling us that the *body* of Christ shall be raised from the dead; for we should then have been ignorant whether the *soul* of Christ had gone at his death, and from what quarter it should come to re-animate his body; but the prophet adds that hell, the place of the

departed spirits of all who die, shall release the soul of Christ, never again to receive it, and shall permit it to revisit his body. His *soul* shall not be left in hell; his *flesh* shall not see corruption.

In the ninth verse of the fourth chapter of St. Paul's epistle to the Ephesians we also find a proof of Christ's descent into hell. "Now that he ascended, what is it but that he also descended first into the lower parts of the earth." We do not say that the lower parts of the earth always signify *hades*, for we have instances to the contrary in the old testament. But we *do* say, that in the Greek language such a phrase is a circumlocution for *hades*, that it generally conveys this idea among the Greeks; and that the Ephesians would give it the same construction. It is so perfectly equivalent to the word hell, says bishop Horsley, that we find it used instead of that word in some of the Greek copies of the creed. We know it to have been the opinion of Jews and Grecians that hell was some place under the earth, and we find the phrase "under the earth" used as synonymous with hell by Josephus and the best Greek writers. St. Jerome says that the lower parts of the earth are taken for the *hades* into which our Saviour descended. Since the lower parts of the earth are generally used in the sense of the place of departed spirits, among Jews and Greeks, and since the Ephesians must have so understood it, there is strong reason for arguing from this text that Christ descended into hell.

A very satisfactory proof that our Saviour went down into hell is derived from his promise to the penitent thief upon the cross. Verily to-day shalt thou be with me in paradise. Now no Christian can doubt, but that our Lord fulfilled his promise; that he actually descended into paradise on the day of his crucifixion, and took with him the soul of the converted malefactor. The only question that arises then is, what is meant by *paradise*?

It must have been some place, where Christ and the thief were to be together after their dissolution. It could not have been the grave, for the thief knew that his body would be buried, and would be at rest, and that the same destiny would also await his impenitent fellow sufferer. The mere promise of a burial could have afforded him no new information, and very little comfort. Nor could our Saviour by the word paradise have meant heaven; for after he was risen from the dead he declared, that he had not then ascended to heaven. Nor can we suppose that by the word paradise, he meant hell in the common acceptance of the term; unless we would admit the extravagant assertion of Calvin, that our blessed Lord actually went down to the place of torment, and there sustained the pains of a reprobate soul in punishment; which is a suggestion too horrible to be admitted.\* The idea of torment was never known on any occasion to be attached to the word paradise; and as our Saviour was a being of infinite compassion, we cannot suppose that he would afflict with menaces of torture, an expiring sinner, who condemned himself for his guilt, and whose dying words declared his belief in the innocence of his crucified Lord.

In ascertaining what our Saviour meant by paradise, we must take it for granted, that he intended to make himself understood by the robber, and that he would therefore use intelligible language. Now the Jew, on hearing the word paradise, would unquestionably understand it, according to the re-

\* We apprehend that our correspondent has in some measure mistaken the sentiments of Calvin. That reformer imagined that the expression of Christ's descent into hell, was to be understood metaphorically, as denoting that he suffered during his crucifixion all the tortures of the damned, not that his soul went to the place of torments during its absence from the body. His opinion, however, was singular, and if ever adopted by any others, has been generally, we believe, given up as indefensible.—ED.

ceived opinion of his nation; who must have had a very distinct idea of it, as it was used even in the days of Solomon and ever afterwards. It was the common word for a garden, though it was more particularly used, as Grotius informs us, for that blissful garden, in which God placed Adam. The word was in fact so associated with every thing delightful as to be employed to express the joys of the virtuous in another life, and was universally considered by the Jews, as the place, into which all pious souls were received, on being separated from the body. Our Saviour and the Jew must have understood the word in this sense. It of course had the same meaning with hades, and the promise of our Lord to the penitent thief is a sufficient proof that they both actually descended into hell.

The most eminent fathers of the church entertained on this subject the same sentiment that we have exhibited, and saw no reason for disbelieving Christ's descent into the region of departed spirits. This appears not only from the testimonies of many writers, but from the doctrine's being used as an argument against Apollinaris, who maintained that Christ had no rational or intellectual soul, but that the word was his soul. The Apollinarians acknowledged Christ's descent into hell, and thence their adversaries proved that Christ must have had a human soul, otherwise neither his body nor the word could have gone down to hades.\* If the hereticks acknowledged Christ's descent into hell, and the catholicks urged it as an argument to prove the real distinction of the soul of Christ from his divinity and his body, such a doctrine must have been generally acknowledged.

The article of our Saviour's descent into hell, according to Bishop Burnet, is simply this: "It imports that Christ was not only dead in a more common acceptance, as it is usual to

\* Bishop Burnet on the 3d article.

say a man is dead, when there appear no signs of life in him; and that he was not in a deep ecstasy or fit, that seemed death, but that he was truly dead; that his soul was neither in his body, nor hovering about it, ascending and descending upon it, as some of the Jews fancied souls did, some time after death; but that his soul was really moved out of his body, and carried to those unseen regions of departed spirits, among whom it continued, till his resurrection."

Many and curious have been the speculations relative to the object of our Saviour's descent into the invisible mansions of the dead. It has been supposed that he went and preached repentance and salvation to the damned, to open the gates of hell and let the prisoners go forth, and to triumph over satan and his kingdom. These notions have all been ably refuted, and the church now considers Christ's descent into hell only as the last act of his humiliation, in which he was required to suffer as man. Since he became our High Priest to redeem and save us it behooved him to be made like unto us in all things, sin only excepted. As he was born, lived, suffered, and died like a human being, it was necessary also that his soul should be separated from his body, and be admitted among the spirits of the departed.

The descent of Christ into hell confirms our belief in the existence of an intermediate state. The soul of Christ immediately on his death left his body and associated with the spirits of those who had died; and so we believe that our souls immediately after death shall quit our bodies and associate in some invisible mansion with disembodied spirits. Christ after death possessed life and activity, so may we hope in our intermediate state to be wakeful and active. Our Saviour said of Abraham, Isaac, and Jacob, that they live unto God; in like manner shall we live between death and judgment. Death shall not be followed by a use-

less inactive slumber, but by scenes and occupations of delight or misery according to our deserts. Such scenes and occupations shall continue till the last trump shall sound; and then shall He, who is the resurrection and the life, who brought his own soul from the region of departed spirits, and uniting it with his lifeless body ascended to the throne of God, evoke our spirits from hades, and our bodies from the grave, shall unite forever, those long separated friends, and if we love him, shall make us partakers of his exaltation and glory.  
B.

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For the Gospel Advocate.

"The ways of heaven are dark and intricate,"

Dark to the imperfect sight of mortal man,  
And intricate to those, whose hearts corrupt,  
Have led them on in error's crooked paths,  
Till rectitude seems devious in their view.  
But in God's works, when view'd by reason's eye,

And clearer in his word, to faith reveal'd,  
In light ineffable we trace his course,  
And every step direct, by wisdom mark'd,  
Tends to one end, his glory, and our good.

What man shall dare the ways of God to scan,

And darkness charge on him, whose word made light,

Or doubt his rectitude, whose wisdom fix'd  
The course of worlds innumerable, and mark'd

Their changeless orbits, in the immense of heaven.

To fathom infinite is not in man;

His finite powers a nearer limit find.

Man, *know thyself*, is wisdom's high command,

Nor impious dare thy Maker to arraign.

By folly's mist obscur'd, man blindly gropes  
In error's endless maze, and madly vain,  
Trusts his own skill, to *make the crooked straight*,

*The rough way smooth*; nor craves superior aid.

Did man but know how limited his powers,  
How prone to err, how willing to transgress  
The laws which God and nature have ordain'd,

To check his wanderings, point the path of truth,

And lead him on in wisdom's pleasant ways,  
To that bless'd goal, where lies his greatest good,

He would not then, by pride and passion  
sway'd,

Treat to the dictates of his blinded mind.

Our Maker, who for all our earthly wants,  
Such rich supply provides, has also made  
Ample provision for the mind of man.

The works of nature, providence, and grace,  
Display his power, his bounty and his love.

The contemplation of these glorious themes,  
Will feed the soul with truth divinely pure,  
And make it grow in wisdom from above,  
Wisdom, the source of virtue, peace and joy.

The knowledge of God's goodness infinite  
Will raise desires of doing good to all.

That love which over all his works extends,  
Will kindle kindred love in mortal breasts,

And love, which wishes good to all, brings  
peace,

That peace, which none can give nor take  
away.

And peace serene prepares the heart for joy,  
Joy unalloy'd with vain deceptive dreams,  
Which haunt the mind with pleasures ne'er  
possess'd.

Who seeks for joy exclusive to himself,  
Pursues a phantom which eludes his grasp.  
Pleasure unsocial is a dream of bliss.

Selfish desires can ne'er be satisfied,  
And constant longing is a state of woe.

The worldly wise man is the Christian's  
fool.

He seeks immortal joys in mortal weal,  
And lays up treasures here, to spend in hea-  
ven ;

Lays up for ending life, an endless fund,  
But for his endless life, nothing provides ;

Makes friends too powerless to change a hair,  
By enmity to him, who all things made ;

Rejects the truth, which heaven itself in-  
spires,

And folly stamps on wisdom's blessed lore.

"The ways of heaven are dark and intri-  
cate."

To none but minds blinded by worldly mists.  
The wise man sees the attributes divine,

In all the events which this frail life betide.  
The storm and sunshine, pestilence and

health,

The scourge of war, and blessed fruits of  
peace,

Are messengers of him, who rules in love.

The heavens declare his glory infinite,

The firmament his handy work displays,

While day to day successive tales unfolds

And night to night shows knowledge of his  
ways,

In every clime, and heard in every tongue.

But in his word, the mystery of love,

Immortal life to sinful men, through heaven's  
Propitious gift, is brought to light.

Let then the faithless Jew stumble at truth,

And boasting Greeks count wisdom's dic-  
tates folly.

The humble Christian will adore that power,  
Who aid affords in every time of need,

And raises mortals to immortal life,

Children of woe to everlasting bliss,

On the mild terms of penitence and faith.

D.

For the Gospel Advocate.

EXTRACT FROM THE MESSIAH.

Translated from the original German of  
Klopstock.

(Continued from p. 252.)

ALL sapient power, whom heaven loves to  
adore

Thou who, tho' weigh'd by sleep, still hear-  
est me,

Faithful have I obey'd with watchful care  
Thy each command ; and lo the sire of men

Hath op'ned to my eyes his purest wish

To see thee near, Redeemer as thou art !

'Tis said : and now will I obey the words

Of heaven's great Creator and repair

From hence to glorify thy name thro' earth ;

Meanwhile ye spirits near be silent all ;

For sure one passing look upon this hour

Must dearer be to ye, than all the course,

The lightning course of ages that ye serve,

With such assiduous cares, the sons of man ;

And ye cold breezes cavern'd up in holes,

Who love to rage around or cease or let

Your still, soft murmurings excite repose ;

Cloud, gently rolling by, drop blessings down

From out thy bosom o'er this place of shade ;

Peace cedars, and ye rustling woods, be still !

Thus died away the voice of watchfulness,

And the pure seraph sped toward the train

Friends of the highest, that mid nature's calm

Guard our weak orb with him. Before the sun

Should gleam transcendent o'er the paths of

heaven,

Must Gabriel to each the hour have nam'd

Of man's redemption and that day of joys,

The sabbath of th' immortal sacrifice !

O thou, that next to that bright spirit\* rul'st

With power so great, salvation's coming hour,

Guardian of her that ev'ry fleeting age,

Sends inexhaustless forth her teeming sons

To be by thee conducted to abodes

Of higher, brighter aspect ; since o'erthrown

'Mongst hills on which the wand'rer dare not

rest,

The mansions of the holy spirit lie ;

Thou guardian of a world once holy, deign

To pardon, O Eloa, what I ope,

By Zion's songstress taught, to mortal eye

\* Gabriel.

Thy dwelling place of might, that lies conceal'd  
 Since Eden's first creation. Should my soul  
 Lost in pure pleasures cleanse each mundane  
 thought  
 By dwelling on such seraphs as thyself,  
 And fancying what the words, that angels  
 hold,  
 O then bright Eloa hear me, whilst I sing  
 Not the poor troubles of th' unquiet world,  
 But raptur'd as the youth of heaven tell  
 How earth was sav'd and God arose from  
 dust,  
 While spirits gath'ring round me silent sit.  
 Within the circle of the polar north,  
 Unknown to mortal eye, there reigns around  
 Still darkness, peaceful as the midnight hour,  
 Clouds roll above ne'er ceasing, like the sea,  
 White-foaming 'neath a rising tempest power,  
 So lay in former time th' Egyptian stream,  
 That stream that flows its fourteen banks  
 between,\*  
 When heaven-born darkness,† call'd by Mo-  
 ses down,  
 Shadow'd the land and hid those pyramids,  
 'Neath which the pride of kings and heroes  
 rest!  
 No eye horizon's limits there hath scann'd  
 Or e'er shall scan amid those plains of night!  
 No voice of mortal e'er hath sounded o'er  
 them,  
 No death, no hallowed resurrection there!  
 But made for thought and meditation deep,  
 The seraphs love them as they wander past,  
 Like planets o'er the cloudy mountain tops  
 And lost in prophet-stillness bend their looks  
 On future spirits issuing from mankind!  
 Amid this darkness tow'reth high the gate  
 That leads towards earth's guardian's  
 abodes;  
 As at the time of winter, when each tree  
 By frost-work is net over, glitters forth.  
 God's holy sabbath following close the day  
 Of murkiness, and storms—the snow-capt  
 mounts  
 Depose their loads, and clouds and night re-  
 tire;  
 So pass'd the seraph o'er those still dark  
 heights,  
 And soon th' immortal foot had reach'd the  
 gate  
 Which like the rush of cherub-wings undid  
 And clos'd upon the seraph. Wand'ring far  
 Amid the earth's recesses Gabriel now  
 View'd those vast seas, which roll their mon-  
 strous waves  
 Slowly the solitary shores along;  
 There too the mighty streams of oceans breed

Rushing with thunder-notes around, like  
 storms  
 Which drive thro' deserts with collecting  
 force!  
 He pass'd—and soon within his view appear'd  
 The sanctuary, and the cloud-built gate  
 Dispers'd like airy glimmer as he went;  
 Beneath his feet the mists roll'd fast away  
 Of sitting darkness—in their stead sprang  
 forth  
 Where'er th' ethereal trod, bright beams of  
 heaven;  
 Thus came he near th' abode of holiness!  
 Just 'neath the vaulted centre of our earth  
 There circulates around an atmosphere;  
 Like heaven's soft gales, where hov'ring in  
 the midst,  
 A softer sun than ours, and deck'd with  
 beams  
 More chaste and milder, reigns around those  
 depths;  
 From thence flows light and warmth thro'out  
 the veins  
 Of thankful earth. With this soft help-mate's  
 aid  
 Our upper luminary decks the spring  
 With flowers of variegated hue, and sheds  
 O'er summer the rich harvest; autumn  
 knows  
 From hence her vine-crown'd mounts. This  
 nether sun  
 Ne'er sets! ne'er rises in its course around,  
 But morns eternal ever blush within;  
 Wondrous, from time to time, God signifies  
 His cloud-trac'd thoughts of might to angels  
 there.  
 E'en thus to thee, O earth, he shows himself  
 Upon the iris colours of the bow,  
 That flitting o'er the heavens, betok'neth e'er  
 The storm is past, and shows the hand of God!  
 There th' arch-seraph pass'd, earth's angels  
 there  
 Quick round him flock'd, angels of war and  
 death  
 Who follow thro' the labyrinths of fate  
 The clew that leads toward the hand that  
 shap'd them;  
 'Tis they who secret rule o'er deeds of might,  
 Deeds of proud triumph that cause kings to  
 swell  
 And boast their own creation; guardians too  
 Of those few virtuous kindred souls were they,  
 That love to follow the deep-thinking sage,  
 As, from the world's poor follies, he retreats  
 Striving to open books of future joys;  
 Oft will they, too, invisible to all  
 Flit round, where Christians feel the present  
 God;  
 There, too, where brothers, hallowed by the  
 blood  
 Of the all sacred band, pour forth their souls  
 In melodies to heaven; when the front

\* The Nile said to have 7 mouths or issues.

† One of the plagues of Egypt brought  
 down by the rod of Moses.

Of the exhausted Christian shows the ap-  
 preach  
 Of man's great vanquisher, betrays his  
 grasp,  
 And pours the cold sweat, signal of his power,  
 And subjugated nature yields the field,  
 'Tis then they speak that spirit train to come :  
 "O friends, the day soon comes to assemble  
 all,  
 Who grieve like you, below, to joys unknown,  
 Fear nought for e'en that mortal dwelling  
 place,  
 That body rending by death's powerful arm  
 Shall with the morning of God's judgment  
 wake  
 To new creation ! come ye citizens,  
 Ye future citizens of heaven, behold  
 Where the all-conqu'ring Christ awaits ye  
 all."  
 There, too, soar'd round the seraph those  
 young souls,  
 That from the budding infant were releas'd  
 Unknown yet to speak. They pour'd the  
 tear  
 Of childish innocence ! Their timid eye  
 Had yet but thrown one hurried glance on  
 earth,  
 Then trembling shut again ; nor dar'd to  
 tread,  
 Uniform'd, that theatre of awe. They fled  
 To their protectors, and the fast'ring hands  
 Of angels held them ; and amidst the sound  
 Of all-enchanting harps those souls were  
 taught  
 How and from whence they sprung ; and how  
 the soul  
 Of man was form'd mighty, by the hand  
 Of his Creator ; loveliest anthems told them  
 How deck'd in youthful brightness glow'd  
 the sun  
 And moon before Jehovah, as they first  
 Sprang from eternity ; the souls of saints,  
 They cried, ne'er ceasing, wait for ye ; the  
 look  
 Of love of your Redeemer waits ye, train  
 Of budding spirits. Thus in sweet con-  
 verse  
 And melodies, they learnt each sapient germ,  
 That fleet as shade, escapes from out the  
 grasp  
 Of panting mortals, dazzled by their blaze.  
 Now had they all those glitt'ring bowers for-  
 sook  
 And mingling with the angels of the earth  
 They look'd confiding. Meanwhile Gabriel  
 told  
 All of Messias, which Jehovah bade ;  
 And as he told, the train of spirits still  
 Heard him with raptur'd looks and ponder'd  
 deep.  
 But now two infant souls, whose tender hearts  
 Had lov'd each other while on earth, em-  
 brac'd,

Benjamin and Iedidda, speaking thus :  
 O Iedidda, tells yon seraph not  
 Of that meek teacher Jesus ? Ah, I know  
 'Twas him, who once embrac'd us with such  
 love  
 And clasp'd us to his throbbing heart, and  
 shed  
 The tear of virtue, I shall ne'er forget ;  
 My infant kisses wiped it off his cheek,  
 His pitying cheek ; and then he cried aloud  
 To our surrounding mothers ;\* Be ye so,  
 E'en as your children, or the realm of God  
 Escapes ye ever ; O 'twas so, replied  
 The other soul of innocence ! and he  
 Is our Redeemer ; 'tis thro' him we live  
 So happy, so ethereal ! come embrace  
 Thy lov'd one Iedidda ! Thus bespoke  
 Each other those new souls of innocence ;  
 Now Gabriel to newer mission rose,  
 And 'neath his feet of immortality  
 Sprang forth anew the light : Thus see  
 Phœbe's inhabitants our days of earth  
 Glimmer, amid their nights, on bosoms soft  
 Of dewy clouds, still wandering o'er the tops  
 Of their bright mountains : So adorn'd rose up  
 Gabriel, and sweetly tuning from their harps  
 Sounded the hymns of angels and of saints  
 Melodious, till he trod the upper air,  
 Like the fleet arrow feather'd for the war  
 And shot from golden bow, that angel sprang ;  
 And past each glimmering planet hast'ning  
 on  
 The sun towards : already hovering stood  
 His bright wing o'er the temple ; Now it  
 sank  
 Where on the pinnacle a crowd of souls,  
 Of saints long gone beheld with fixed eyes  
 The rays that were to wake the slumb'ring  
 day  
 O'er Canaan's valleys ! one among the throng  
 Thoughtful announc'd the father of mankind  
 The son of new born earth, Gabriel and he,  
 And he who guides the sun,† bent eager  
 looks,  
 Midst converse that of man's redemption told  
 On the blest mountain, which the Saviour  
 held.‡

## End of Book I.

This book takes up the space of a whole  
 night from the dusk of twilight till the rising  
 sun.

\* Alluding to that beautiful part of scrip-  
 ture where Jesus is represented as blessing  
 the little infants of the Israelites.

† viz. Uriel.

‡ viz. The Mount of Olives where our  
 Saviour is before mentioned to have slept  
 calm and peacefully.



## RELIGIOUS INTELLIGENCE.

## General Theological Seminary.

The session of the General Theological Seminary of the Protestant Episcopal Church in the United States of America, commenced in the city of New York, on Wednesday the 13th February.

The following address of the trustees exhibits the measure which have been pursued in relation to this important institution, and the considerations which should induce Episcopalians to extend to it their liberal patronage.

## ADDRESS.

*To the Protestant Episcopalians of the United States.*

The trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, present to you the annexed statement of the measures which they have adopted for carrying into effect the great and interesting object committed to their charge.

In the arrangements which they have made for giving efficiency to the design of the general convention in the establishment of this institution, they have deemed it right, in dependence on divine Providence, and the zeal of the friends of our venerable church, to lay at once the foundation of a widely extended system of theological instruction; while it was necessary that they should accommodate their expenditures, as far as practicable, to the means placed at their disposal. To accomplish both these desirable objects, they have availed themselves of the assistance of several professors, whose services will be, for the present, gratuitously rendered; under the expectation, however, that suitable provision will be made for their just remuneration as soon as the state of the funds will warrant.

The appeal is now made to your feelings of attachment to the doctrine, ministry, and worship of the church; to your desire for the promotion of a spirit of enlightened piety among her members; and to your anxiety for the extension of her principles, as intimately connected with the advancement of primitive truth and order, with the well being of the social state, and with the salvation of men. And the trustees cherish the confident hope, that under the influence of these considerations, your contributions will be proportioned to the superior magnitude of the objects of the institution, and will afford the means of an adequate remuneration to the professors, and of pecuniary aid to pious but necessitous students.

Your prompt and vigorous assistance is the more earnestly solicited, because the generous bequest which has so materially influenced the authorities of the church, in the establishment and location of the general seminary in New York, though munificent as an individual benefaction, is not likely to equal in amount the expectations that have been indulged, and with all the other resources in the possession of the trustees, will fall short of the present exigencies of the institution. While they venerate the memory of the departed benefactor of the church, and gratefully appropriate the proceeds of his bounty to its destined uses, the trustees indulge the hope that his generous beneficence will operate as a stimulus to new and spirited exertions. They will not for a moment suppose that this act of pious liberality will be considered by any of the friends of the church, as rendering unnecessary their vigorous efforts in behalf of an institution, the respectability, usefulness, and permanency of which depend on the general and liberal support which it shall receive.

The present constitution of the seminary is calculated to give every diocese a just influence in its affairs, and to secure a correct management of them. This constitution was adopted by the late general convention with singular unanimity. The same harmony has prevailed at the meeting of the board of trustees, where the strongest desire has been manifested by all present to conduct the institution with a reference to the interests of every part of the church. They trust that the feelings which have thus happily influenced the measures by which the seminary has been established, will pervade the great body of Episcopalians. Their increasing numbers, liberality, and zeal, forbid the anticipation that they will suffer an institution to languish which is essentially connected with the respectability, influence, and extension of their church, and with the advancement of the great concerns of religion and the best interests of mankind.

The trustees are happy to state, that a number of pious and well educated young men are ready to prosecute their studies under the several professors, at the opening of the first session.

The trustees confidently hope that the period has now arrived, when our church, mindful of her divine origin and glorious design, will, by a simultaneous effort in her different branches, zealously engage in the important undertaking which her ecclesiastical

authorities have so cordially begun, of preparing for the work of her ministry a succession of faithful labourers, who, being rightly called, shall be also duly qualified, for the momentous trust. Thus will this venerable member of the mystical body of Christ become an instrument, under God, of perpetuating in our land the inestimable blessing of a learned, pious, and faithful ministry.

May the great Head of the church to whose glory we desire that all our labours should be consecrated, give effect, by his Spirit, to the appeal now made: and may you, beloved brethren, reap the rich reward of a beneficence excited in the present consciousness of well doing; in the approbation of your Redeemer at the last day; and in the enduring blessedness of his heavenly kingdom.

Extract from the twelfth Report of the Board of trustees of the Protestant Episcopal Society for the advancement of Christianity in South Carolina.

Collections have been made, during the year, in aid of the funds of the society, in St. Michael's, St. Philip's, and St. Paul's churches in this city; in Trinity church, Columbia, and in Christ church parish.—From the other parishes in the diocese, no communications on this subject have been received by the board.

The funds have also derived some increase from the addition of nine members for life, and three annual subscribers. It is in favour of the former of these modes of contribution, that the contributor is thereby exempted from the inconvenience of an annual application and that the sums so received, being reserved to constitute a permanent fund, of which the interest only is disposable, the good designed to be effected is thereby perpetuated.

There has likewise been received a donation of \$200, in a manner dictated by that unostentatious spirit of charity, which seeks to hide even from itself, if possible, the good it bestows, and, like the dews of Heaven, distils its fertilizing influence in silent, but incessant bounty. This liberal gift is presumed to be from a source, whence other instances of similar benevolence had previously flowed. Another donation of a small sum, being "the avails of a missionary box for one month kept in Mr. Dickson's school," has given evidence of that desire to advance the Redeemer's kingdom, which will not, it is trusted, be without its appropriate reward, when he shall appear who will recompense to every man according to his deeds.

It is in place here to mention, the testimonies of regard to this society, furnished by

the will of the late Dr. Harris, already alluded to, and that of the late Miss De Tollenare, which, though not productive of any present revenue, will eventually yield an accession to their funds. The former, by his last will and testament, bequeathed in trust to the vestry and wardens of St. Philip's church, the reversion of his pew No. 49 in that church, after the termination of certain life estates, charged with the payment to this society of one moiety of the annual rent of the same; and in like manner, to the vestry and wardens of St. Paul's church, Radcliffeborough, the reversion of his pew No. 56, in that church, in trust for the use of the rector or minister of the same, on condition that he shall, once in every year, "deliver a suitable discourse for the purpose of making a collection in aid of the funds" of this society. The latter by her last will and testament, dated in 1815, gave her whole property, real and personal, to the use of her father, during his life, and at his death, bequeathed to this society, and to the orphan house, to be shared equally between them, all the remaining part of her property after the payment of certain legacies, and the delivery of sundry specifick bequests set forth in her will.

This legacy having become vested by the death of Mr. De Tollenare, the board, early in the year, appointed a committee of their body to inquire, and report respecting the same, the result of whose investigation was the opinion, that the society could not legally call on the executor, entrusted with the carrying into effect the will of Miss De Tollenare, for the execution of her generous disposition in their favour, until a reasonable and sufficient time should have elapsed, to enable him to comply with the previous provisions therein contained, and adjust the affairs of the estate. The board in consequence, have not yet been put in possession of the proceeds of this munificent act of individual generosity; they are, however, sufficiently informed of the probable value of the property thus bequeathed to the society, to be sensible how large a tribute of respect and admiration is due from them, to the memory of the pious and excellent lady, by whom so liberal a free-will offering has been appropriated for the extension of the Redeemer's kingdom; and they cannot refuse to indulge the hope, of still further accessions to the society's means of good, founded upon the influence of so laudable and honourable an example.

In closing the report, which they have now made of their transactions during the year past, in relation to the useful and important objects committed by the society to their care, the board will not deprive them-

selves of the satisfaction of laying before the society, the following extracts from their foreign correspondence, furnishing, as they do, an acceptable testimony of the interest taken abroad, in the welfare and prosperity of our church, and the successful prosecution of the great end, contemplated in the institution of this society. The board having, in the early part of the year, instructed the corresponding secretary of the society, to transmit copies of the late bishop Dehon's sermons to the society in England "for promoting Christian knowledge," the "society for the propagation of the gospel in foreign parts," and the "prayer book and homily society," they have lately had the pleasure to receive from the Rev. Geo. Gaskins, D.D. secretary of the first-named society, a letter from which they submit the following extracts :

"I now acknowledge the receipt of your kind and Christian letter, written in behalf of the 'Protestant Episcopal society for the advancement of christianity in South Carolina,' dated the 5th May last, and accompanied by the very valuable sermons of the truly apostolical bishop Dehon, and several minor pieces, connected with the American church in principal and detail. It is a pleasant circumstance, and exhilarating to the Christian feelings of every sound churchman, to perceive that your church has the growing appearance of prosperity; and the establishment of your society will doubtless contribute, under the blessing of God, to its enlargement.

"You do but justice to the 'society for promoting Christian knowledge,' in entertaining the confidence you express, that what you have transmitted, will be received here, in the same spirit which led your society to send the package. Dr. Dalcho's work on the church of South Carolina, is very valuable and interesting; and as your present letter does not acknowledge the receipt of mine respecting it, it is possible that my letter may not have reached you. I will, therefore, re-transcribe the minute of the board, assuring you of the satisfaction with which your former letter had been received, and its contents contemplated.\*—Thanks, too, were returned for the books, with an assurance of our society's earnest wish and prayer to God, that the church of South Carolina might continue to flourish and prosper, to his glory, and the Christian edification of the people, within its compass.

"The board again desire to return thanks, for the present fresh mark of the attention of your society to us; and it will be no unpleas-

ant circumstance for you to hear, and report, that an edition of bishop Dehon's sermons is immediately to be put to the press here, from the copy which you have sent us; not indeed by the society, but on the suggestion of myself, and a pious lay friend of mine, a barrister at law, who formerly was a fellow of All-Souls College, Oxford. We purpose to prefix to the sermons the excellent memoir of bishop Dehon, contained in Dr. Dalcho's historical account, and to affix to them the sermon preached at his funeral, by Dr. Gadsden. If any profit shall arise from this publication in England, it shall be appropriated to 'the Protestant Episcopal society for the advancement of Christianity in South Carolina,' of which, it seems, your good bishop was one of the founders, and its first president."

#### Episcopal Church in Natchez.

At a meeting of the subscribers to a fund for the erection of an Episcopal church, and the permanent support of an Episcopal clergyman in the city of Natchez, held at the court-house in the city of Natchez, on the 26th March, 1822, Bela Metcalfe, Esq. was called to the chair, and John Baynton, Esq. appointed secretary; and the following preamble, rules, and regulations, were adopted :

The friends to the erection and maintenance of an Episcopal church in the city of Natchez, convinced that nothing but common industry and perseverance are necessary to ensure the attainment of their object, but knowing that system and method are essential to the success of every effort, have adopted, and do adopt the following rules and regulations :

1. There shall forthwith be appointed eleven trustees, to be called the trustees of the Protestant Episcopal church, in the city of Natchez, in whom and whose successors shall be vested the real property, which may be hereafter purchased in perpetual trust, for the use of the members of the Episcopal church aforesaid, and that they be authorized to invite a pastor to preside over the congregation, intended to be established.

2. There shall be a committee of five persons forthwith appointed, to be called the building committee, whose duty it shall be to select a site for the erection of the church, and contract for the purchase of the same, and forthwith engage workmen and purchase materials, and proceed to erect a suitable edifice for the purposes aforesaid; and 'shall have full power and authority to make all contracts, and take all measures necessary for the erection of the church; they shall have full power and entire discretion in fixing on the site, and in the purchase thereof, as

\*Neither the original nor the transcript have come to hand.

well as in determining the place of the building, and the cost of the same.

3. That a committee of five persons be appointed to solicit subscriptions, and to endeavour by all means to promote the interest of the church.

4. That a treasurer be forthwith appointed, to whom all moneys collected from the subscribers to the fund be immediately paid over, to be disbursed on the order of the chairman of the building committee.

5. That at the next session of the legislature an act of incorporation of the trustees and members of the Protestant Episcopal church in the city of Natchez, shall be procured, if possible.

6. That the committee elected to solicit subscriptions, be authorized and requested to call on the subscribers for their notes payable in bank, for the amount of their subscriptions, in the instalments as mentioned in the subscription papers, or for the whole amount thereof, payable the 1st January 1823, at the option of the subscriber, and that all the notes be taken payable to the order of the treasurer of the Episcopal church of the city of Natchez.

And the following gentlemen, were unanimously appointed trustees of the church :

Benjamin Farar, John Minor, Jonathan Thompson, James Moore, Richard G. Ellis, Jos. E. Davis, Robert Moore, John T. Griffith, James C. Williams, James K. Cook, Henry Stark.

And the following gentlemen were appointed as a building committee :—

Jos. Thompson, Stephen Duncan, Henry Postlethwaite, Martin Whiting, Wm. B. Griffith.

On the committee for soliciting subscriptions, were appointed :—

James K. Cook, Robert L. Throckmorton, John Baynton, Fred. Stanton, Jno. T. Griffith.

And Stephen Duncan, Esq. was unanimously appointed treasurer of the Episcopal church in the city of Natchez.

*It was further resolved*, That the secretary be empowered to procure a suitable and well bound book, to be kept as a record book, in which the secretary for the time being, and the proper officer when appointed, shall record all the proceedings of the church.

*It was further resolved*, That the secretary notify the several officers and committee-men of their appointments.

*And resolved*, That the proceedings of this meeting be published in both papers in the city of Natchez.

Whereupon the meeting adjourned.

Bela Metcalf, Chairman.

Jno. Baynton, Secretary.

Nine thousand dollars were subscribed on the first morning. On the second, the subscriptions were increased to between eleven and twelve thousand dollars.

#### NORTH AMERICAN INDIANS.

We have given in our two last numbers Mr. Hodgson's account of his visit to the missionary settlements among the Indians. We now make some further extracts from his journal of his tour among the Creeks previous to his arrival at Elliot, which we also copy from the London Missionary Register.

In his journey across Georgia, from Augusta to Mobile, Mr. Hodgson passed through the territory of the Creek Indians, in the central parts of that state. On crossing the river Ockmulgee, he entered the nation, and proceeded forward to the "agency," or residence of the person who acts as agent between the United States and the Indians of Georgia, which lies on the Flint river. Pine forests, of many miles extent, lie in the way, and stretch to the horizon on every side. Of the state of the people, and of the scenery, our readers will find a very interesting description.

Cabins are placed throughout the Creek nation, at distances of about thirty miles, for the convenience of travellers. Of the first of these which he met with, Mr. Hodgson says :

As we approached it, we saw some Indians in their wigwams on the road-side. One was lying asleep before the door, his head covered with a blanket; and when I pointed to him, a woman, who was sitting over him, said, "whiskey sick—whiskey sick."—Some had brought their little parcels of Indian corn from an Indian town about eight miles distant, and were selling it to the people of the inn. The young men were shooting small birds with their bows and arrows; and the little children, who appeared very active, were trying to walk on their hands, as the children in England occasionally do.

The maître d'hôtel of our little cabin was a white man, the partner of an Indian chief; the Creek Indians allowing no white person to settle in their nation, except as their partners as husbands of Indian women, or as, in some way or other, closely connected with themselves. He gave us some coffee, and Indian-corn bread, and bacon; a plain substantial fare, which you seldom fail to obtain throughout the nation, sometimes improved by the addition of sugar and cream and butter, and sometimes varied by the introduction of wild venison or wild turkeys.

As we purposed sleeping in the woods that night, there being no cabin within a convenient distance, we had here to lay in provision for our horses. At four o'clock, we set out—my servant carrying a handkerchief

full of Indian corn; and a large bundle of Indian corn leaves, the substitute for hay in this country, being tied behind me on my horse, half as high as my shoulders.

On the banks of several streams, we saw parties of Indians, who had settled themselves there for a few days, to assist travellers in swimming their horses; but, as the waters had subsided, we did not require their assistance. Their rude dwellings were formed of four upright saplings, and a rough covering of pine bark, which they strip from the trees with a neatness and rapidity which we could not imitate. Before them, the women were sitting, dressing Indian corn or wild venison; the men lying by their side, with intelligent and happy countenances, graceful in their attitudes, and grave and dignified in their address. Some of the parties whom we passed in the glens at sunset, had a very picturesque appearance.

We rode nearly two hours, by moonlight, before we could find water for our horses; at length, observing some fires at a distance in the woods, we struck toward them; but they were surrounded by Indians, to whom we could not make ourselves intelligible.—At last we discerned a stream of water, and near it two or three parties of travellers; who had already lighted their fires, by which they were toasting their bacon, and boiling their coffee. We invited ourselves to join one, consisting of a little Alabama cotton planter and his daughter, whom we had met in the course of the day. He was in a situation of life corresponding, perhaps, with that of our second or third rate farmers; and was bringing his daughter from school at Milledgeville in Georgia, from 300 to 400 miles from hence. They travelled in a little Jersey wagon (or dear-bon, or carry-all, or carry-half, as this humble vehicle is variously designated)—“camping out” every night, and cooking their bacon and coffee three times a day.

Some stragglers from the other parties joined us, for a little chat before bedtime; and were consulting on the propriety of proceeding directly to the end of their journey, or staying for a season, as is very common, to “make a crop” on some of the unappropriated publick lands. When they were gone, our Alabama friends sat reading by the fire, for an hour or two, before they retired to rest; when the little girl ascended the wagon, and her father covered her with a blanket, and spread an umbrella over her, to protect her from the dew. As for ourselves, having secured our horses and given them their supper, and contributed our supply to the stock of wood for the night, we lay down in the blankets which we always put under the saddles to prevent our horses’

backs being galled; taking our saddle-bags for pillows, and placing our pistols by our side.

In the course of the night, a few Indians paid us a visit; walking round us, and examining us very attentively, but without speaking. The novelty of the scene, however, prevented my sleeping much. On my left hand, were my friend the Alabama planter, and his daughter with her coffee-pot and her “Tales of my Landlord,” at her father’s feet. About 100 yards from us, were the emigrants from Georgia and Carolina, with their five or six little fires; alternately decaying till they almost disappeared, and then bursting forth with a vivid flame, which illuminated the intervening space, and flashed on the horses and wagons ranged around: on our right, were the Indian wigwams; and, before us, at a great distance, some acres of pine woods on fire. Yet, notwithstanding the strong light which occasionally emanated from so many sources, and the features of the grotesque which the picture certainly contained, the stillness of the night, the deep blue of the sky above us, and the sombre colouring of the heavy forests in which we were enveloped, imparted to this novel scene a character of solemnity, which preponderated over every other expression.

We set off as soon as it was light; and, passing several creeks, arrived at the extremity of a ridge, from which we looked down into a savannah, in which is situated the Indian town of Coisto, on the Chatahouchy. It appeared to consist of about 100 houses, many of them elevated on poles from two to six feet high, and built of unhewn logs, with roofs of bark, and little patches of Indian corn before the doors. The women were hard at work digging the ground, pounding Indian corn, or carrying heavy loads of water from the river: the men were either setting out to the woods with their guns, or lying idle before the doors; and the children were amusing themselves in little groups. The whole scene reminded me strongly of some of the African towns, described by Mango Park. In the centre of the town, we passed a large building, with a conical roof, supported by a circular wall about three feet high: close to it was a quadrangular space, inclosed by four open buildings, with rows of benches rising above one another: the whole was appropriated, we were informed, to the great council of the town, who meet, under shelter or in the open air, according to the weather. Near the spot was a high pole, like our May-poles, with a bird at the top, round which the Indians celebrate their green-corn dance.

(To be continued.)

THE  
**GOSPEL ADVOCATE.**

"Knowing that I am set for the defence of the Gospel." *Phil. i. 17.*

No. 19.]

JULY, 1822.

[No. 7. Vol. II.]

**THEOLOGICAL.**

ON THE CONTOVERTED TEXT, 1 JOHN  
v. 7.

**T**HE controversy respecting the celebrated passage of the three heavenly witnesses has of late revived in England with a degree of vigour, which, after the labours of Porson, Marsh, and Griesbach, we hardly supposed it capable. It seemed as if the learned had either abandoned the text as indefensible, or considered it at the least as doubtful; and until other manuscripts should be discovered and collated, or some additional proofs obtained with regard to the minor points of discussion, we had thought that the literary combatants would have retired exhausted from the field of warfare.—But our expectations have not been realized. The laboured work of Mr. Nolan, on the integrity of the Greek Vulgate, published in 1815; the palinode of Dr. Hales, the chronologist, in his work on the trinity, which came to a second edition in 1818; the late vindication by bishop Burgess, of which our readers have seen an account in the 52d number of the Quarterly Review; the republication of old treatises on the same subject, which we understand he has been preparing for the press, and has by this time probably published;\* all show that the controversy is far

from being terminated. We shall not at present enter into it, and shall wait patiently to see if any new light can be thrown on the subject. Hitherto, we are obliged to confess, we have seen nothing to shake our conviction, that the verse is spurious. On the contrary, that conviction has been rendered firmer by the forcible reasoning contained in the sixth part of the theological lectures of Dr. Marsh, the bishop of Peterborough, which we have lately received through the kind attention of the same friep to whom we have just expressed our obligations in the margin. The bishop has, we think, exposed more strongly than we ever recollect to have seen, the suspicious character of the only Greek

mation, in a letter dated March 6, 1822. "There is very little new in biblical literature. Bishop Burgess has just announced that he has in the press, 1 Marci Presbyteri Celedensis Explanatio Fidei ad Cyrillum, now first separately published, with an English translation, notes, and various readings. 2. Dr. Mills' annotation on 1 John, v. 7, with additions from his prolegomena, and from Wetstein, Bengel, and Sabatier; together with additional observations, by Dr. Bentley, Selden, Christopher Matthias Pfaff, and Christian Frederick Schmidt. 3. Observations on the government of the African church, by Dr. Maurice, Mr. Bingham, and bishop Stillingfleet; with remarks on the testimony of the African bishops, at the 33d council of Carthage, (held A. D. 434,) to the authenticity of 1 John, v. 7, made by Calamy and Berriman, and Charles Butler, Esq."

\* A learned and attentive correspondent in London has given us the following information.  
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witness which the advocates of this text have of late attempted to produce—the Dublin manuscript.

He has also placed in a clearer point of view, the source from which the interpolation has proceeded. He has laid down an important rule in criticism with respect to the value to be attached to internal evidence, when it is at variance with external. And above all, he has shown the danger of sacrificing, for the sake of this one verse, the important principle on which alone the general integrity of the new testament can, with perfect success, be maintained. The bishop makes a just distinction between the *complete perfection* of the text, as containing in all cases precisely the same words as were written by the authors, and the *integrity* of the text, with regard to the facts originally recorded and the doctrines originally delivered. If the latter are the same in the existing copies, we have all the integrity which is wanted to make the new testament the basis of our faith and morals. "Though the criticism therefore of the Greek testament is," he observes, "on various accounts, a matter of high importance, and has accordingly been treated as a primary branch of theology, we must not suffer the imperfections, to which all human exertions are exposed, to influence our reasoning upon subjects, to which those imperfections do not apply. That integrity, which is necessary to establish credibility, does not depend on a variation of words, if there is no variation in the sense. It will be sufficient, therefore, if we can prove, that the new testament has descended to us, upon the whole, in the same state, in which it was originally written; and that we may justly confide in every thing which relates to facts and to doctrines."

He then proceeds to state, in proof of such an integrity, that a general corruption of the sacred text was rendered impracticable, 1. by the di-

visions and disputes which arose in the Christian church, and which made each party watchful to preserve the integrity of those writings to which all appealed; 2. by the rapid increase of the number of copies; 3. by the separate existence of the original autographs, and the dispersion of the copies made from them through Palestine, Egypt, Asia Minor, Greece, and Italy; 4. by the ancient versions dispersed throughout the Roman empire; and 5. by the quotations contained in the voluminous writings of the Greek fathers. "The mutual and general check, therefore, which was afforded by the joint operation of manuscripts, fathers, and versions, must have preserved to us the new testament in the same state, upon the whole, which was given to it by the writers themselves."

The bishop then proceeds as follows:

"But there is another argument, in favour of the position that the manuscripts of the Greek testament have descended to us without any material alteration, either in facts or in doctrines. The Greek manuscripts, which we now possess, were received, not through any channel which came from the ancient hereticks, but from the orthodox members of the ancient Greek church. And this church maintained the doctrine of the trinity, of the incarnation, of the atonement, and other leading articles of the Christian faith, in common with the church to which we ourselves belong. And though the Greek church could not guard against those accidental mistakes, which unavoidably arise from a multiplication of written copies, we have sufficient reason to believe, that the ancient Greek church abstained, with the most scrupulous and conscientious exactness, from every wilful corruption of the sacred text.—We cannot have a stronger proof of this assertion, than the conduct of the ancient Greek church, in regard to the seventh verse in the fifth chapter of St.

John's first epistle. That verse, which is wanting in the most ancient manuscripts even of the Latin version, and was no more known to Augustin, than it was to Chrysostom, was gradually introduced into the Latin Vulgate by the church of Rome. But it was never admitted by the ancient Greek church. Not a single Greek manuscript was ever known to contain the passage, till after the invention of printing: and that solitary manuscript, which does contain it, was certainly not written in Greece.\* Now the conduct of the ancient Greek church, in regard to that memorable passage, shows its conscientious regard for the purity of the sacred text. And hence we may safely conclude, that the manuscripts of the new testament, which we have received from that church, have descended to us untainted by wilful corruptions, either in matters of fact, or in matters of doctrine.

"I am aware indeed, that this argument, and not only this argument, but every argument for the integrity of the new testament, which has been used in this lecture, must fall at once to the ground, if it be true, that the passage in question proceeded from the pen of St. John. If that passage existed in Greek manuscripts anterior to those which have descended to the present age, and was expunged by adversaries of the doctrine which it contains, the extinction of the passage must have been universal. It must have affected

the manuscripts in the hands of the orthodox, no less than the manuscripts belonging to the hereticks. It must have equally affected the manuscripts of the ancient versions. It must have equally affected the quotations of the Greek fathers, who quote the sixth and eighth verses in succession, without the words which begin with *οι τρι υμεις* and end with *οι τρι υι*.† Now if it was really possible, that such corruption could, in spite of every impediment, be thus generally extended, what becomes of all the arguments, which have been employed in this lecture, to prove the general integrity of the new testament? Those arguments are founded on the supposed impossibility of doing that, which must have been done, if the passage in question originally existed in Greek manuscripts.

"If it be true in regard to that passage, that the ancient Greek manuscripts, which have descended to the present age, with the works of the ancient Greek fathers, and the manuscripts of the ancient versions, the oldest of the Latin version not excepted, have descended to us in a mutilated state, there is an end to that security, which is derived from their mutual agreement, for the integrity of the new testament in all other places. And we are brought at length into this dilemma: either to relinquish a part, or abandon the whole.‡

\* By Erasmus it was called *codex Britannicus*, from the country where it was found, and where it was probably written. Having belonged to one Froy, a Franciscan friar, it came many years afterwards into the hands of Dr. Montfort, whence it acquired the name of *codex Montfortianus*.—Of Dr. Montfort the MS. was purchased by archbishop Usher, with whose other MSS. it was removed to Trinity College, Dublin, whence it is now called the *Dublin MS.*—The *codex Ravianus*, which used to be quoted with the *codex Montfortianus*, has been abandoned since the discovery, that it is a copy of a printed edition.

† Bengelii *Apparat. Crit.* p. 458, edd. 2da. Wetstenii *Libelli ad Crisin.* N. T. ed. Semler, p. 91: and the note of Matthæi to 1 John v. 7. When the Greek fathers quote the words of the 8th verse with the words that precede it, they quote in the following manner. *Ουκ ειν τρι υδατι μοις, αλλ' ειν τρι υδατι, και τρι αιματι· και το πνυμα εστι το μαρτυρον· οτι το πνυμα εστιν η αληθεια· οτι τρις υσιν οι μαρτυρουντες, το πνυμα, και το υδωρ και το αιμα· και οι τρις εκ το εν υσι.* In this passage there is consistency of reasoning: and certainly no insertion is wanted, to improve the text of St. John.

‡ I am here speaking in reference to the common printed editions. For 1 John v. 7,



"Whether the passage be genuine, or not, the doctrine of the trinity stands, in either case, unshaken. For the sake, therefore, of the passage itself, I should think it unnecessary to make another remark on it. But if the defence of that passage requires the sacrifice of a principle, without which we cannot maintain the general integrity of the new testament, it then behooves us to inquire, whether the passage deserves to be maintained, and maintained at so great a price.

"Though every library in Europe has been searched for Greek manuscripts containing the catholic epistles, there is only one Greek manuscript in which the passage has been found: and this solitary manuscript, as will presently appear, has no pretension to be numbered among the ancient Greek manuscripts. As all other Greek manuscripts, which are now extant, are destitute of the passage, it is of less importance to know the precise number of those which have been quoted by name, especially as they do not constitute the whole number. They amount, however, to not less than ONE HUNDRED AND THIRTY-TWO. The Greek fathers have never quoted the passage, which they certainly would have done, if it had existed in their manuscripts. Now the manuscripts which were used by Irenæus and Clement of Alexandria, could not have been written later than the second century. The manuscripts used by Origen, could not have been written later than the third century. The manuscripts used by the Greek fathers, who attended the Nicene council, could not have been written later than the fourth century. In this manner we may prove that the Greek manuscripts in every century were destitute of the passage, till we come to the period when the oldest of our existing manuscripts were written. Further, the

is no part of the Greek original, as represented by the Greek MSS. and the Greek fathers.

passage is wanting, not only in the manuscripts of all other ancient versions,\* beside the Latin: it is wanting also in the most ancient manuscripts of the Latin version itself. Latin manuscripts, which have not the passage in the text, are still preserved to the amount of more than fifty.† Some of them indeed have the passage in the margin, added by a later hand; but it is the reading of the text, which constitutes the reading of the manuscript. And as the oldest Latin manuscripts were destitute of the passage, so it was never quoted by the Latin fathers during the four first centuries.‡

"\* I designedly use the expression 'manuscripts of all other ancient versions:' for it has been inserted in printed editions of the Syriack and Armenian versions in opposition to the Syriack and Armenian manuscripts.—See preface to my letters to archdeacon Travis, notes 8, 9, 10, 11.

"† Forty was the number of which I gave an account in the 13th note of the preface to my letters to archdeacon Travis, which were published in 1795. But it appears from Griesbach's last edition, published in 1806, that many more Latin MSS. have been discovered, which have not the passage in the text.

"‡ An exception has been claimed for Cyprian, who lived in the middle of the third century. Now there is really no pretext for saying that Cyprian quoted 1 John, v. 7.—The utmost that can be said is, that he referred to it: and it will presently appear, that even in so saying we should be mistaken. The words of Cyprian, in his treatise de unitate ecclesiæ, on which so much stress has been laid, are as follows. Dicit Dominus, Ego et Pater unum sumus. Et iterum de Patre et Filio et Spiritu Sancto, scriptum est: Et hi tres unum sunt. The passage is so worded in bishop Pearson's edition, tom. i. p. 109. but manuscripts of Cyprian have tres unum sunt, without hi.—The first quotation which Cyprian has here made is, Ego et Pater unum sumus, which is taken from John x. 30. His second quotation is, hi tres unum sunt, or as manuscripts have it, tres unum sunt. For the words 'de Patre et Filio et Spiritu Sancto scriptum est' are Cyprian's own words, and can, in no sense, be called a quotation. Since then the words which Cyprian has quoted from the place in question are not only words of the eighth verse, but are quoted by Augustin from the eighth

"At the end of the fourth century, the celebrated Latin father Augustin, who wrote ten treatises on the first epistle of St. John, in all of which we seek in vain for the seventh verse of the fifth chapter, was induced, in his controversy with Maximin, to compose a gloss upon the eighth verse. Augustin gives it professedly as a gloss upon the words of the eighth verse, and shows by his own reasoning, that the seventh verse did not then exist.\* The high

verse, as will presently appear, the quotation of those words alone is no proof that they were taken from the seventh verse. But the final clause of the eighth verse relates to spiritus, aqua, et sanguis; whereas Cyprian declares, that the tres unum sunt, which he has quoted, was written de Patre, et Filio, et Spiritu Sancto. Could Cyprian have argued thus if he had quoted from the eighth verse? Undoubtedly he might, as will appear from the following note.

"\* Augustin, in his treatise *Contra Maximinum Arianum*, lib. ii. cap. 22, (tom. viii. col. 725, ed. Benedict.) thus quotes the words of the eighth verse, 'Tres sunt testes, spiritus, et aqua, et sanguis; et tres unum sunt.'—He then makes various remarks on the words, spiritus, aqua, sanguis, and proceeds thus. Si vero ea, quæ his significata sunt velimus inquirere, non absurde occurrit ipsa trinitas, quæ unus, solus, verus, summus est Deus, Pater et Filius, et Spiritus Sanctus, de quibus verissime dici potuit, 'Tres sunt testes et tres unum sunt:' ut nomine spiritus significatum accipiamus Deum Patrem—nomine autem sanguinis Filium—et nomine aquæ Spiritum Sanctum. The gloss which Augustin here puts on the eighth verse, very clearly shows, that he knew nothing of the seventh verse, which appears also from the fact that he has never quoted that verse. Facundus, another African bishop, to whom the seventh verse was still unknown, quotes the eighth verse at full length (lib. i. cap. 3, p. 14, ed. Eirmond.), and then gives the gloss which Augustin had made on it. For after the words spiritus, aqua, et sanguis, et hi tres unum sunt, he thus delivers what he supposes to be St. John's meaning; in Spiritu significans Patrem,—in aqua vero Spiritum Sanctum significans—in sanguine vero Filium significans. Let us now consider the terms, which are employed by Augustin and Facundus, when they state their interpretation of the eighth verse. Augustin having observed, that if we inquire into the meaning of spiritus, aqua, et sanguis, the trinity itself not

character of Augustin in the Latin church soon gave celebrity to his gloss; and in a short time it was generally adopted. It appeared indeed under different forms; but it was still the gloss of Augustin, though variously modified. The gloss having once ob-

unaptly occurs, as consisting of three persons, immediately adds, de quibus verissime dici potuit, 'Tres sunt testes, et tres unum sunt.' Facundus, instead of dici potuit, says plainly dicit. He says, that St. John, in the eighth verse, speaks of the trinity. His own words are, Joannes apostolus in epistola sua de Patre et Filio et Spiritu Sancto sic dicit. He then quotes the whole of the eighth verse, but not a syllable of the seventh. Now when Facundus says that St. John, in the eighth verse, speaks of the trinity, he uses the same kind of language, which Cyprian had used, who, in quoting tres unum sunt (which Augustin quotes from the eighth verse) says that it was written of the trinity: de Patre, et Filio, et Spiritu Sancto, scriptum est. The scriptum est of Cyprian is not at all stronger than the dicit of Facundus. It can make no difference in this case, whether we say scriptum est, or dictum est. Yet Facundus was expressly commenting on the eighth verse. Consequently we are not warranted to conclude that Cyprian meant the seventh verse. And it is really incredible that the seventh verse should have existed and have been known to Cyprian, and yet have remained unknown (as it certainly did) to Augustin. But all doubts on this question have been long since removed by Facundus himself, in the very chapter where he quotes the eighth verse.—In confirmation of the gloss upon that verse, he appeals to the authority of Cyprian, and says that Cyprian understands those words of the trinity, namely, the words spiritus, aqua, et sanguis. Facundus having quoted spiritus, aqua, et sanguis, et hi tres unum sunt, a second time in the same chapter, and having observed that some men refused to understand these words of the trinity, immediately adds, quod tamen Joannis apostoli testimonium B. Cyprianus, Carthaginensis antistes et martyr,—de Patre et Filio et Spiritu Sancto dictum intelligit. Ait enim, 'Dicit Dominus, Ego et Pater unum sumus; et iterum de Patre et Filio et Spiritu Sancto scriptum est, Et hi tres unum sunt.' Here then Facundus declares, not only that Cyprian understands the eighth verse of the trinity, but, in support of his assertion, appeals to that very passage in the works of Cyprian, which in modern times has been taken for a proof, that Cyprian was speaking of the seventh verse.

tained credit in the Latin church, the possessors of Latin manuscripts began to note it in the margin, by the side of the eighth verse. Hence the oldest of those Latin manuscripts, which have the passage in the margin, have it in a different hand from that of the text. In later manuscripts we find margin and text in the same hand; for transcribers did not venture immediately to move it into the body of the text, though in some manuscripts it is interlined, but interlined by a later hand. After the eighth century, the insertion became general. For Latin manuscripts written after that period have generally, though not always, the passage in the body of the text. Further, when the seventh verse made its first appearance in the Latin manuscripts, it appeared in as many different forms, as there were forms to the gloss upon the eighth verse.\* And though it now precedes the eighth verse, it followed the eighth verse, at its first insertion, as a gloss would naturally follow the text, upon which it was made.† It is not therefore matter of mere conjecture, that the seventh verse originated in a Latin gloss upon the eighth verse: it is an historical fact, supported by evidence, which cannot be resisted.

"But many centuries elapsed before the passage was exhibited in Greek.—The first Greek writer who has given it, is Manuel Calecas, who lived as late as the fourteenth century. And we need not wonder at finding the passage in his works, as Calecas was a

\* The various forms, in which the seventh verse made its first appearance in the Latin MSS. may be seen on consulting the notes of Erasmus, Mill, and Sabatier to 1 John, v. 7: Simon Hist. des versions, chap. ix. and Porson's 6th letter.

† Bengelii Appar. Crit. p. 467. ed. 2da. It is so placed also by Vigilii Tapsensis, who quotes thus. Tres sunt qui testimonium perhibent in terra, aqua, sanguis, et caro; et tres in nobis sunt: et tres sunt qui testimonium perhibent in cœlo Pater, Verbum, et Spiritus Sanctus, et hi tres unum sunt.

convert to the church of Rome. In the fifteenth century, the passage was quoted by Bryennius, who was likewise so attached to the church of Rome; that he quoted other readings of the Vulgate, which are not found in the Greek manuscripts.\*

"At length, in the sixteenth century, a Greek manuscript of the new testament appeared with 1 John, v. 7. Its original appellation was codex Britannicus: but it is now called the Dublin manuscript.† It made its first appearance about the year 1520: and that the manuscript had just been written, when it first appeared, is highly probable, because it appeared at a critical juncture, and its appearance answered a particular purpose.‡ But whether written for the occasion or not, it could not have been written very long before the sixteenth century. For this manuscript has the Latin chapters, though the *συναξαρις* of Eusebius are likewise noted. Now the

\* See the above quoted preface, p. 17.

† That the Dublin MS. is the same with the codex Britannicus, is proved in my notes to the second volume of Michaelis' introduction, under the article codex Montfortianus.

‡ Erasmus had published two editions of the Greek testament, one in 1516, the other in 1519, both of which were without the words, that begin with *οι τρεις ουπαρξουσιν* and end with *οι τρεις υιι*. This omission, as it was called by those who paid more deference to the Latin translation than to the Greek original, exposed Erasmus to much censure, though in fact the complaint was for non-addition.—Erasmus, therefore, very properly answered, *addendi de meo quod Græcis deest, provinciam non suscepam*. He promised, however, that, though he could not insert in a Greek edition what he had never found in a Greek manuscript, he would insert the passage in his next edition, if, in the mean time, a Greek MS. could be discovered, which had the passage. In less than a year after that declaration, Erasmus was informed, that there was a Greek MS. in England, which contained the passage. At the same time, a copy of the passage, as contained in that MS. was communicated to Erasmus: and Erasmus, as he had promised, inserted that copy in his next edition, which was published in 1522.

Latin chapters were foreign to the usage of the Greek church, before the introduction of printed editions, in which the Latin chapters were adopted, as well for the Greek as for the Latin testament. Whatever Greek manuscripts therefore were written with Latin chapters, were written in the west of Europe, where the Latin chapters were in use. They were written by the Greeks, or by the descendants of those Greeks, who fled into the west of Europe, after the taking of Constantinople, and who then began to divide their manuscripts according to the usage of the country, in which they fixed their abode.\* The Dublin manuscript, therefore, if not written for the purpose to which it was applied in the third edition of Erasmus,† could hardly have been written more than fifty years before. And how widely those critics have erred in their conjectures, who have supposed that it was written so early as the twelfth century, appears from the fact, that the Latin chapters were not invented till the thirteenth century.‡ But the influence of the church of Rome in the composition of

the Dublin manuscript, is most conspicuous in the text of that manuscript, which is a servile imitation of the Latin Vulgate. It will be sufficient to mention how it follows the Vulgate at the place in question. It not only agrees with the Vulgate, in the insertion of the seventh verse: it follows the Vulgate also at the end of the sixth verse, having *χρησις*, where all other Greek manuscripts have *πνευμα*: and in the eighth verse it omits the final clause, which had never been omitted in the Greek manuscripts, and was not omitted even in the Latin manuscripts before the thirteenth century.\* Such is the character of that solitary manuscript, which is opposed to the united evidence of all former manuscripts, including the codex Vaticanus, and the codex Alexandrinus.

"It has been already observed, that when the passage first appeared in Latin, it appeared under various forms, though it subsequently acquired the permanent form, which it now retains in the Latin Vulgate. It appeared also under various forms, when first exhibited in Greek. The Dublin manuscript gives it in one form: Calceas and Bryennius in other forms: the Greek translation of the *Acta Concilii Lateranensis* again in another form.† And the differences are exactly such as might be expected in different Greek translations of the same Latin original. Nor had it acquired a settled form, when introduced in our printed editions. The Complutensian editors gave it in one form: Erasmus in another form: Robert Stephens again in another form. Such is the origin and progress of that celebrated passage, which men of learning and talent have taken for the genuine production of St. John.

"It is true, that, in the opinion of

"\* Here there is an additional proof, respecting the age of the Dublin MS.

"† See the above quoted preface, notes 19—23.

"\* There are three Greek manuscripts with the Latin chapters, in our university library, marked Hb. 6. 12. Kk. 5. 35. and Ll. 2. 13. That which is marked Ll. 2. 13. and is evidently the oldest of the three, was written at Paris, by Jerom of Sparta, for the use and at the expense of a person called Bodet, as appears from the subscription to it. Now Jerom of Sparta died at the beginning of the sixteenth century.

"† The third edition of Erasmus has 1 John, v. 7. precisely in the words of the Dublin MS.

"‡ They were invented by Hugo de S. Caro, who died in 1262. The precise year, in which he divided the text of the Latin Vulgate into its present chapters, is not known. But as it appears from the preface to the Cologne edition of his works, that he composed his concordance about the year 1248, and his division of the Vulgate into the present chapters was connected with that concordance, it could not have been done many years before the middle of the thirteenth century.

some tricks, internal evidence may be discovered in this passage, which they think sufficient to overturn the external evidence. Now internal evidence may show, that a passage is spurious, though external evidence is in its favour; for instance, if it contains allusions to things which did not exist in the time of the reputed author. But no internal evidence can prove a passage to be genuine, when external evidence is decidedly against it. A spurious passage may be fitted to the context, as well as a genuine passage. No arguments therefore from internal evidence, however ingenious they may appear, can outweigh the mass of external evidence, which applies to the case in question.\*

"The sacrifice therefore of that principle, by which we defend the general integrity of the new testament, is a sacrifice to which the passage is not entitled. That important principle therefore remains unshaken: and the general integrity of the new testament is liable to no objection. That principle has been rescued from the danger, to which many incautious friends of Christianity have exposed it, by endeavouring inadvertently to defend a part at the expense of the whole."

To the Editor of the Gospel Advocate.

WHEN the British and Foreign Bible Society was formed, one of its fundamental rules was that the bible should

be published and circulated by them, without note or comment. The object of this regulation was to allay the jealousies of the dissenters, and lead them to unite with their brethren of the establishment, in the great design of circulating the scriptures among all the nations of the world. To guard against any collision which might interrupt the harmony of the society thus constituted, it was further determined to have no religious services at their meetings. In this way, and in this only, could they effectually prevent the questions from being agitated respecting a liturgy or extempore prayers, or concerning the validity of dissenting ordinations. Such being the object of these regulations, there was not the least intention of passing any judgment in the abstract against the utility of commentaries, any more than there was of condemning the practice of opening all meetings for religious purposes with prayer. It was, in fact, only the sacrifice of what was proper and useful in itself, for the attainment of that co-operation, which they considered as a greater good.

But the question with regard to notes and commentaries soon assumed a different shape. Many of the members of the church of England opposed a union with the British and Foreign Bible Society, on account of its heterogeneous character. This brought on a warm dispute, in the course of which, many of the friends of the society maintained that notes and comments were not necessary to the understanding of the scriptures.

It is not my intention to enter fully into the merits of this question, though it appears to me that the practice of all denominations is an evidence of the fallacy of this last mentioned position. If no comments are necessary, what is the object of the constant instructions of the pulpit? and if the bible alone, put into the hands of a heathen, be sufficient to lead him to embrace the

\* One of the arguments from internal evidence is, that  $\epsilon\iota\ \tau\eta\ \gamma\eta$  in the eighth verse implies that something had preceded with  $\epsilon\iota\ \tau\eta\ \sigma\upsilon\psi\alpha\tau\eta$ . But they who argue in this manner, forget, that  $\epsilon\iota\ \tau\eta\ \gamma\eta$  is wanting in the Greek MSS. as well as  $\epsilon\iota\ \tau\eta\ \sigma\upsilon\psi\alpha\tau\eta$ . Also in the oldest Latin MSS. the eighth verse is equally destitute of *in terra*, which was inserted for the very purpose of having something to correspond with *in cælo*, and shows how well the several parts of the interpolation have been fitted to each other."

Christian faith, what need is there of missionaries? "Understandest thou what thou readest?" was the question of Philip to the Ethiopian eunuch; and the answer was, "How can I, except some man should guide me?" What is the object of all the tracts and pamphlets which are circulated with such incessant activity?

Erroneous principles always come attended with a train of practical evils; and such has been the case with the position in question.

Because the society had determined to publish the bible without note or comment, it was inferred that the translations in the margin ought to be omitted; and accordingly the editions, published by the several bible societies, I believe without exception, omit them. But these marginal translations are an integral part of the text of the authorized English version. On this point, Dr. Adam Clarke, himself a dissenter, will, I presume, be considered as an unexceptionable witness. "That the marginal readings," says he, "in our authorized translation, are essential to the integrity of the version itself, I scruple not to assert; and they are of so much importance, as to be in several instances preferable to the textual readings themselves. Our conscientious translators, not being able, in several cases, to determine which of two meanings borne by a word, or which of two words found in different copies, should be admitted into the text, adopted the measure of receiving both, placing one in the margin, and the other in the text; thus leaving the reader at liberty to adopt either, both of which, in their apprehension, stood nearly on the same authority. On this very account, the marginal readings are essential to our version; and I have found, on collating many of them with the originals, that those in the margin are to be preferred to those in the text, in the proportion of at least eight to ten." If this be correct, and I believe it will be

found to be indubitably so, it will be seen that the construction put upon the words "without note or comment," has in fact led to a mutilation of our bibles.

Another evil introduced by this erroneous construction, has been the omission of all the marginal references. These are of the greatest importance for the understanding of the scriptures, because they enable the reader to refer to the several passages in which the same expression is used, and which therefore often throw light upon each other. They also point out the allusions to, or quotations from the old testament, contained in the new, and thus serve to harmonize the inspired writings of the two dispensations.—Many of these references were inserted by the translators in the folio of 1611, the editio princeps. They were afterwards augmented from time to time, till the year 1769, when a thorough revision of the authorized version was made by Dr. Blayney, under the direction of the vice chancellor and delegates of the university of Oxford.—The references contained in Dr. Blayney's edition are, says Dr. Clarke, the best collection ever edited.

It is believed that on this subject no jealousy existed among the dissenters, at the time when the British and foreign bible society was formed. If, therefore, the object of publishing without note or comment, was only to produce a co-operation between churchmen and dissenters, the marginal references need not have been omitted. If any objection existed with regard to Dr. Blayney's edition, which was considered as the standard edition at the time when the society was formed, they surely might have taken the bible of 1611, as their copy, and published it exactly as it came from the hands of the translators.

If the several bible societies consider these marginal readings and references as inconsistent with their rule of

publishing the bible without note or comment, then they do not act consistently in retaining the summaries, or contents prefixed to the several chapters. These are frequently expositions of the text in the sense in which the translators understood it. That they are of great utility in directing the unlearned how to interpret the scriptures, will be admitted, I trust, by all the orthodox dissenters. The only persons who object to them, are the self-styled unitarians; and I see not how their objection can be evaded by the several bible societies. If it be their object to strip the bible of all helps towards the interpretation of it, they ought at once to reduce it to the naked text. But if, as I have stated, it was the original object of the British and foreign bible society, and consequently of all the societies formed from that prototype, only to avoid what would have been a subject of jealousy among their heterogeneous members, then the marginal readings and references ought to be restored. The unitarians are too inconsiderable a body to have any influence in a question of this nature. It would be surrendering too much to gratify their perversity. There is, however, but one alternative. Either the naked text should be printed, OR THE AUTHORIZED VERSION, AS IT CAME FROM THE HANDS OF OUR TRANSLATORS, SHOULD BE PRESERVED UNMUTILATED.

F.

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SERMON.—No. XVI.

## THE DUMB AND DEAF SPIRIT CAST OUT.

MARK ix. 28, 29. *And when he was come into the house, his disciples asked him privately, Why could not we cast him out? and he said unto them, This kind can come forth by nothing but by prayer and fasting.*

THESE words direct our attention to one of the wonderful, and very instruc-

tive miracles of our blessed Saviour, and suggest the proper application. He had sent forth his apostles with power over all manner of diseases; to heal the sick, cast out devils, and to do other miracles in his name. They went according to his direction, and generally their success, to their great astonishment, surpassed their expectations.

But during this ministry, it seems that in one extraordinary instance they did not succeed. It was the case of a young man, an only son, who was most grievously tormented with complicated maladies; he was vexed with an evil spirit which rendered him deaf and dumb and distracted. With rage and frenzy he would gnash with his teeth, and tear his own flesh; and to the great hazard of his life, he often fell into the fire, and into the water, as he happened to be near the one or the other, when the fit came upon him.

The disorders with which this wretched man was afflicted, were, in the opinion of some, such as are natural to the human frame. This perhaps is possible. But it seems rather from the narrative, as given by the evangelists, Matthew, Mark, and Luke, that this great evil was inflicted upon him by the immediate agency of an evil spirit. Infidelity may sneer at this: but reason and philosophy have no good argument to the contrary; and the Christian is at liberty to suppose, and he has good reason for supposing, that invisible agents are sometimes, by command or permission, made the instruments of inflicting evils upon men. And this, not improbably, was oftener the case, whilst our Saviour was on the earth, and during the first preaching of his gospel, to teach us that "we fight not against flesh and blood" only; and to evince the Saviour's power to conquer sin, and to cleanse and save the soul.

The malady of this sufferer, whatever was its cause, was certainly most distressing, and one which no human

skill could heal: and, what at first causes some surprise, and is indeed the most instructive circumstance of the whole narrative, even the apostles, though for that purpose endued with supernatural power, could not, or certainly did not, give relief. "I brought him (saith the afflicted parent) to thy disciples, and they could not cure him." Happily he did not yield to despondence, nor relinquish his hope of finding relief; encouraged, no doubt, by the apostles themselves, he presented his son before this greatest of all physicians, and devoutly, upon his knees, besought him, saying, "Lord have mercy upon my son."

Jesus first reproved the people for their hardness, and unbelief: "O faithless and perverse generation! how long shall I be with you? how long shall I suffer you?" It is highly probable that many of the Jews present were then exulting at this failure of the apostles, and urging it as an evidence that Jesus was not the Christ; though he was daily working miracles in the sight of all; for the disposition of corrupted nature is to be more influenced by one argument against religion, than by a thousand "infallible proofs which support it." Jesus probably intended at the same time to remind his disciples of the fault which caused their failure. And now, to the confusion of his adversaries, and the glory of his own character, he commanded the young man to be brought unto him. And that all present might see and know the nature and violence of his disorder, Jesus suffered the paroxysm then to come upon him. "And he fell on the ground, and wallowed, foaming. And he asked his father, How long is it ago, since this came unto him? And he said, Of a child. And oft-times it hath cast him into the fire, and into the water to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus saith unto him, If thou canst believe, all things are possible to him that believeth. And straight-

way the father of the child cried out and said with tears, Lord, I believe; help thou mine unbelief." "And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour:" "and he delivered him unto his father."

At a convenient time, and apart from the multitude the disciples came to Jesus, and inquired the cause of their failure. St. Matthew is most full in this part of the narrative; "then came the disciples to Jesus apart and said, Why could not we cast him out? and Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard-seed, ye shall say unto this mountain (pointing probably to the one from which they had just descended) remove hence to yonder place and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out, but by prayer and fasting."

We are told of Peter, that he once requested, and had permission to walk to his divine Master, on the water. He believed, and to reward his faith, he was borne upon the waves, as on solid ground. But when he saw the winds boisterous, and the waves threatening to overwhelm him, he was afraid: he was alarmed with doubt and apprehensions. To punish his want of confidence in the Saviour, "he began to sink." Similar we may suppose was the cause of this present failure. When the disciples saw how grievously the young man was tormented: how helpless and hopeless seemed his case, the magnitude of the work no doubt disheartened them: they distrusted their power to effect so great a miracle. And though perhaps they attempted it, they were too diffident, and did not as they ought, confide in God and the promise of Christ. To punish them, and for the instruction of all, he withheld his power, and they were unsuccessful. And accordingly he tells them, "because of your un-



belief—had you faith as a grain of mustard-seed.” “If in a small degree, you truly believe in me, and confide in my aid, nothing, however great or difficult, which duty requires you to attempt, shall be impossible for you to accomplish.”

But they had been still further deficient; they were not only “of little faith;” but (which is the very natural consequence) had neglected the proper means: Jesus “said unto them, This kind can come forth by nothing but by prayer and fasting.” In order to work so great a miracle, they should have made some preparation; they should have sanctified themselves by fasting, and abstinence from all sensual, worldly things: and by humble fervent prayers to almighty God, for his grace and assistance. They probably feared disgrace in case of not succeeding; or thought too much of the honour of doing such a work. Their thoughts should have been more abstracted from temporal things. They assayed too much in their own strength, and felt too little their dependence upon God: they should have thought more of his honour, and less of their own.

Such was the miracle wrought on this occasion, by our blessed Lord, and such the faults of his disciples, through which they failed of effecting it. It remains to consider how the whole should be applied to ourselves.

And first, though happily the power of evil spirits, over the bodies of men, may now be much, and perhaps wholly, restrained, we have too much, reason to fear and believe that they had never more power to tempt to sin, to assault and hurt the soul than at the present time. What, when spiritually applied, can more accurately symbolize the effects of sin, and the fallen state of human nature, than the violent disorders with which this youth was afflicted? Was he deaf? and what better is the effect of sin upon the soul? It hardens the heart, it shuts the ears to the doctrines of truth, and the voice

of wisdom. What renders men dull of hearing the word of God, but those lusts and pride and other passions which war against the soul? How often did our Saviour accuse the obstinate, impenitent sinner of deafness, and show the importance and the blessedness of having ears to hear. This youth was also dumb, as spiritually are all who are dead in trespasses and sins. “Ears have they, but they hear not, neither speak they through their throat.” They use not that speech for which chiefly the voice and tongue were given—the praise of God and declaration of his mercies. They speak not the words of wisdom, nor of those things which most concern our present peace and eternal good. What but this sinful malady silences the voice of praise to the Author of our salvation? What else closes the lips of prayer and supplication? Who is dumb, if not he who never speaks, nor is able, with understanding, to speak, of the true character of the Redeemer? Such we all are by nature, whilst unrenowned; “no man can say that Jesus is the Lord, but by the Holy Ghost.”

This youth was lunatick; not his body only, but his reason was disordered. And are they in their right mind, who are the servants of sin; who are hurried by disorderly passions, into hurtful lusts and evil deeds? Are they of a sound understanding, who run into various kinds of excess; who so live as to destroy their health, impair their happiness, and injure their character? who ruin their fortunes in this world, and frustrate their hopes of future blessedness? They have no just claim to the right use of reason, whose light within them is darkness; who have eyes and see not; who through folly mock at sin; who set at naught the counsels of divine wisdom, and despise the riches of God’s mercy in Jesus Christ. Does he live as a rational being, who is swayed by brutal passions? Such men, as the scriptures say, are without understanding. They may

boast of reason, which is no unfrequent mark of insanity, but, "professing themselves to be wise, they become fools."

The father declares also of his son's *melady*, that it endangered his life; "oft-times it cast him into the fire, and into the water to destroy him." Similar, and infinitely more alarming, are the perils to the soul, and to the spiritual life of those who live in sin. Its "wages is death;" it is the broadway to hopeless perdition. By pursuing the world, and its vain pleasures, "men," as an apostle says, "fall into temptation and a snare; and into many foolish and hurtful lusts, which drown men in destruction and perdition." Through ungoverned propensities, "Satan gets an advantage of us," as St. Paul declares; hurries men into destructive pursuits; plunges them into the waters of trouble, till they sink in the mire, where, as says the Psalmist, no ground is, and the waters come over their soul. Fire, in the figurative language of revealed truth, is put for pains and torments: and what but sin is the cause of the pains we suffer in this world? And not into these only does sin cast those who yield themselves its servants: but "into everlasting fire, prepared (at first, not for men, but) for the devil and his angels."

Our Lord questioned the parent, "How long is it since this came unto him? and he said, Of a child:" and the same we may truly say, in the spiritual application. Such "is the fault and corruption of the nature of every man" who is "the offspring of Adam;" we are conceived and "born in sin," and from childhood, "have no health in us."

It was another symptom of this disorder, and the last mentioned, that he pined away; his strength failed, and nature decayed. And the same is true of the corresponding disorders of the mind. While the disease is suffered to remain; whilst men live in sin, and their natures are unrenewed, with-

out God in this world, or hope in heaven, the spiritual health decays; evil men "wax worse and worse, deceiving and being deceived;" the heart is hardened by transgression—the conscience seared as with a hot iron; the soul is abandoned to works of darkness; the sense of virtue is lost, and the image of God effaced from the mind.

The cure of this man, was still more wonderful and more instructive than his complaints. This was effected by bringing him to Christ. To this great, infallible Physician, must all repair, who would obtain spiritual health, and "be made whole." "To whom else shall we go," or can we go, but to him who "has the words of eternal life?" Harken to him, and your soul shall live; "look unto him, and be ye saved, all the ends of the earth: for he is God, and there is none else" able to deliver from the bondage of corruption: "there is no Saviour besides him." He is "the way, and the truth, and the life;" and no other name is given under heaven, whereby we must or can be saved.

But the most interesting and peculiar circumstance in this narrative, and that to which our text calls our particular attention, is the failure of the apostles to effect a cure. They were sent and commissioned by Christ himself; the attempt was made in his name: why did it fail? This will lead us to the important inquiry, what was lacking in that case, and what of course is necessary in ours. The principle required we have in a word; it is faith. Why could not the disciples cast him out? Because of their unbelief: because they had not faith as a grain of mustard-seed. And what did our Saviour require of the father that his child might be healed? Faith: "if thou canst believe, all things are possible to him that believeth."

Behold here how necessary and how efficacious is faith in those who minister.

Had the disciples possessed it, they might have wrought the cure. And without it, they still, who preach the gospel, can reasonably hope but for little success. Except they themselves believe what they teach to others; except they have a well-founded confidence in their heavenly Master; are deeply sensible that the doctrines which they proclaim are the power of God unto salvation to all who in heart and life receive them, they are likely to labour to little profit. They may indeed be instruments of doing some good; in ordinary cases they may work cures; those whom the Lord by other means has awakened, or without means has disposed to righteousness, teachers deficient in faith and zeal, may instruct in the essential doctrines and most obvious and well-known duties of Christianity. But their labours will not be greatly blessed. Atrocious and hardened sinners will not be converted by their ministrations. Great obstacles in the way of men's salvation will rarely be removed by the efforts of clergymen not themselves truly taught of God; or who are influenced in their ministry by love of the world, or the fear of men. The reason may be well conceived; they are cold and indifferent; they are deficient in their first preparation for usefulness. They neglect their studies, of the holy scriptures especially; their thoughts and affections are too much on their own interest or glory, or on other worldly things. They do not, with cordial sincerity, devote themselves to this sacred work; nor do they, with sufficient earnestness and perseverance pray to God for his blessing upon their labours; all their exertions are languid and remiss. Flocks, whose unhappy lot it is to be under such spiritual guides, are likely to be scattered, and even lost, unless, like the wise parent in this Gospel, they apply more immediately to the chief physician, Jesus Christ, unless they search the scriptures, examine the gospel, and pray to God for themselves.

To such his ears and arms are ever open: "Bring him unto me."

True piety and faith in Jesus Christ will be blessed, not in his ministers only; but in all who according to their several stations, impart and communicate the knowledge of his word and will to others. Parents, especially, and masters of families, may do much good by teaching and admonishing their children and servants, and bringing them up in the faith and fear of God.

It is scarcely necessary to observe that they who would receive spiritual blessings are chiefly required to believe. This is remarkable in almost every miracle of healing wrought by our blessed Saviour. This was his usual language: "As thou hast believed, so be it done unto thee;" "Go thy way, thy faith hath made thee whole;" "All things are possible to him that believeth." His apostles have more particularly extended and applied it to the salvation of the soul; by faith we are justified; by this, as an invincible shield, we quench all the fiery darts of the wicked. It is the victory that overcometh the world; this indeed is the sum of all our doctrine: "Believe on the Lord Jesus Christ, and thou shalt be saved."

But how comforting to the Christian, and how interesting to all, must be the inference that our faith is received, in some degree certainly, and blessed to the benefit of others! And this not only, as we have considered in the case of those who preach the gospel and minister in sacred things; the parent's faith prevails, we here see, to the healing of his child, who was lunatick, and could not himself believe. We have other like instances in the gospel history, which ought much to engage our gratitude and awaken our diligence in making a right use of them. How ought Christians generally to pray and labour for the spiritual benefit and the eternal salvation of others: what encouragement is here to parents especially to give up their children to God in faith; to bring them to

Christ that he may touch them; to admit them into the ark of his church, and to the privileges of the Christian covenant. If this is done in faith, and with suitable solemnities of reverence and devotion, we cannot doubt but God will bless the "charitable work" to the child's benefit. "The washing of regeneration," through the Lord's merciful goodness, will be accompanied with his heavenly benediction. The faithful ministration of baptism has a sanctifying efficacy, which, we may believe, inclines the heart to righteousness, and in many happy instances is the seed or principle of its entire conversion to God. He only knows how many Christians now living are rejoicing in comforts of divine grace, which commenced in the pious faith that first devoted them to God, and afterwards brought them up in the nurture and admonition of the Lord.

A true faith in God, a sincere trust in the Saviour, is best evinced by obedience to his word and will; and especially by a careful, conscientious use of the appointed means of grace. What we are chiefly to learn from his words read for our text is, that the use of means is necessary to the attainment of God's favour. "This kind can come forth by nothing but by prayer and fasting." It was not possible to effect that cure; it was not allowed to the apostles, though commissioned from heaven, to cast out that "deaf and dumb spirit," without the previous, sanctifying preparation of religious fasting, and humble, fervent prayer. And this may all Christians well apply to themselves, and to those sins which most easily beset them. In things which appertain to this life, we see and well know it is not enough to wish for blessings, nor to believe that they are attainable, and that God is able and willing to give them. Suitable measures and precautions must be taken, and proper diligence employed, before they can be attained. "The children of light" should be as "wise in their generation;" means are no less

necessary to the acquirement of the true riches, and especially when in your spiritual warfare, difficulties are to be surmounted; when great wickedness is to be reclaimed, or powerful temptations to be resisted; if strong propensities to evil must be eradicated; if sinful passions and inordinate affections are to be regulated or subdued; in all such cases of difficulty and importance your preparations, your means and your efforts, if you would succeed, must be proportioned and adapted to the magnitude of your object. In the hearts of men are still a "kind" of evil spirits, which will not go out, but by prayer and fasting. If you would "go on to perfection;" if you would increase "in all virtue and godliness of living;" if you would indeed subdue your evil and corrupt affections, you must not only continue "instant in prayer;" but in some things practise self-denial. All kinds of religious abstinence may be comprised under the idea of fasting, which in its more general sense, is abstaining from sensual pleasures; from carnal gratification, especially from eating and drinking to please the palate, in order both to exercise a mastery over the passions and the appetites of nature; and that the mind may be more ardently and purely fixed on God and the concerns of the soul; or, as the church has better expressed it, "That our flesh being subdued to the Spirit, we may obey its godly motions in righteousness and true holiness." The Christian who never fasts in this sense of fasting; who never voluntarily for the glory of God and the good of his soul, restrains his desires in things indifferent; the Christian who at all times indulges in every pleasure and gratification which he supposes to be lawful, is likely to make but little progress in any "virtue" or "godliness of living;" if indeed (which is awfully doubtful) he should even preserve the principles of religion in his heart. Does the Christian know to what

severe conflicts religious duty may call him? God's faithful people have often had trial of cruel mockings and scourgings; of bonds and imprisonment; of tortures and death. And they are ever subject to various and daily trials of humiliation and self-restraint. Common sense and natural reason teach men to train up their children, and accustom themselves to the studies, labours or business to which interest or duty may probably call them. The soldier of this world submits to long and painful discipline, and exercise of arms. And is the soldier of Christ to make no preparation until the enemy assails him? What was the example which the Saviour gave? Knowing that he was to be tempted to sin, he retired from the world; he prepared himself for the contest by fasting and prayer. Though he was suffering with hunger, and it was perfectly in his power, he would not "command the stones to be made bread." This was done, and is written, for our example. If you sometimes, with a free and good will, refrain from what you naturally desire, you may hope with more confidence to stand in the day of temptation. If, as a good soldier of Jesus Christ, you are disciplined to self-government; if you are habituated to the command of your passions, you will more easily and more surely restrain those affections which are corrupt and sinful; temperance and sobriety and all virtue will be more natural and easy. But if, on the contrary, you shall at all times, and on all occasions, indulge in whatever is supposed not to be sinful, or forbidden in the word of God, you may well fear that you shall sometimes transgress the sacred boundary of Christian morals.

Let then our faith in Christ be evinced by a diligent use of the means appointed, and by all the precautions recommended by the wisdom which is from above. If we would profit by seasons of religious abstinence, we must at the least, refrain from unne-

cessary amusements and festivity: luxuries must be retrenched; our charities must be increased; more time must be devoted, to visiting the sick and afflicted; to publick worship, and to private prayer. Such are especially the proper seasons for examining our hearts and our conduct; and if we have done any wrong to any man we should make restitution.

From our subject we infer more particularly, what should be our preparation for religious solemnities, and the more important acts of devotion. Such for instance is eminently the case of ordinations to the sacred ministry. When men thus solemnly devote themselves, their time, their talents, and their lives to God, in labours so important to his glory, and the immortal good of their fellow men; in labours for which by nature and with all human means, we are totally insufficient, if they are worldly or thoughtless; if they neglect the due preparation, can it be hoped, or can they reasonably expect, that God will accept them as his? That he will sanctify them for this office, and bless their ministry? The apostles gave us good examples; they not only prayed, but fasted on such occasions. How different from their example is the too common case of those who take upon themselves this momentous and most sacred office, apparently with as little concern, or apprehension, as men engage in the common affairs of life.—How different from the example of the apostles is the still more common practice of making our ordinations the occasion, not of religious abstinence and humiliation, but of feasting and merriment!

They who would receive baptism, or confirmation; and they who would come to the Lord's supper, the first time especially, if they would receive also the heavenly benediction—"the inward and spiritual grace," should not neglect the due preparation. Some

time previous should be devoted to meditation and prayer, that the mind may be in a pious, holy frame, and the heart be prepared for communion with God. Let your thoughts, on these most interesting occasions, be abstracted as much as possible from worldly concerns. Think much of your sins, that you may repent; of God's mercy, that you may believe; and of Christ's merits, that you may hope, and trust, in him alone. It is owing, no doubt, in a great degree, to the neglect of such preparation, that the ordinances of religion are received, and its rites performed to so little edification. "Draw nigh to God, and he will draw nigh to you:" humble yourself, and you "shall be exalted."

It is, no doubt, sometimes the case, that you mourn the absence of spiritual comfort; that you want the refreshing light of God's countenance. There are seasons at least when you are conscious that you are not what you ought to be; when you desire not only in state, but in heart and life, to be the children of God, and conformed to the image of his Son: but your affections are so much in the world; your attention is so much engaged in temporal concerns; your zeal is so languid, your love so cold, your hopes so distracted with doubts and fears, that you have no joy or peace in believing. To you it may be truly said, "this kind can come forth by nothing, but by prayer and fasting." They who are Christ's have crucified the world, with its affections and lusts." But such a victory is not obtained, without bearing a cross. While you live easy and careless and unconcerned, indulging at all times your desires, in what you suppose to be lawful, you are not likely to experience any change for the better. To "fight the good fight of faith," you need "the whole armour of God;" and this invulnerable armour, the gift of heaven, is not to be obtained with-

out humble and earnest supplication at the throne of grace. If a malefactor were condemned to die, and there was reason to hope a pardon might be obtained; you well know with what anxious solicitude, with what earnest and persevering efforts it would be sought. Seek thus and you shall find; knock as such a one would knock, and it will certainly be opened unto you.

The like may be said of such Christians as find themselves declining from the faith, and the fear of God; who look back to the world, as Israel in the wilderness did to Egypt, having lost their first love. Much prayer and self-denial are necessary to restore such to spiritual health. And if on the contrary they will neglect these salutary means of renovation, and seek for comfort in the world, let them not wonder, or think it hard dealing, if God should say, as applied to them, "Ephraim is joined to idols: let him alone." Let them not complain, though he should "swear in his wrath, they shall not enter into my rest."

May God in his merciful goodness "give us all grace to use such abstinence," and to continue so instant in prayer, "that, our flesh being subdued to the Spirit, we may ever obey his godly motions in righteousness and true holiness," to his honour and praise through Jesus Christ our Lord.

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To the Editor of the Gospel Advocate.

At the present stage of religious controversy between the opponents and advocates of our Lord's divinity, it is no small triumph to the cause of truth, to have the confession from an honest sceptick, that the divinity of our Saviour is a fundamental doctrine of the scriptures.

The salutary influence this confession may have, on the minds of some of your readers, infected with the sq-

cinian heresy, is my reason for submitting it to your use.

The enlightened mind and amiable temper of its author would add much to its importance, could I feel myself at liberty to mention him. But without his permission, or knowledge of my intention, I can only say, it is contained in a letter sent me, on the return of that valuable production, Stuart's letters to Channing, from one, who, in practice a Christian, will ere long, (I am as fully persuaded as that he will have the prayers of the orthodox,) have fulfilled in him the sure promise of Christ, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." L.

Extract from the letter alluded to.

"I am much obliged to you indeed, for the perusal of Stuart's letters: it is very long, since I have read any thing to give me such unmixed delight, so strong a conviction of the learning, the acuteness, the philological skill, the courage, the fairness, the zeal, and the piety of its author, such admiration of his talents, such respect for his person. All those, who admit the fact of inspiration, and who are agreed upon the rules of fair construction, might, I should think, be satisfied of an intention in the sacred writers, to assert the divinity of our Saviour."

To the Editor of the Gospel Advocate.

It is a very popular and common objection to the Episcopal church, particularly in those places where new parishes have been formed, that it retains and countenances many of the corruptions of popery. The belief that such is the fact, no doubt, prevents many worthy and conscientious people from uniting themselves to our communion; and a great advantage has been taken of the prevailing prejudice in this respect, to bring

discredit and reproach upon the system which Christ and his apostles established, even by those whose means of information should have taught them more candour, and a higher regard to truth. A very limited examination of the subject will be sufficient to convince every impartial inquirer, notwithstanding the round assertions of controversialists, and the unblushing imputations of reviewers, that the church is not justly liable to the censure to which it has been thus unwarrantably subjected; and it is the design of the present communication to point out some of the principal corruptions of the Romish hierarchy, and to show their entire rejection by protestant Episcopalians. The enumeration may consist of the twelve following particulars.

1. The universal dominion and infallibility of the pope.
2. The doctrine of transubstantiation.
3. The sale of indulgences or granting of absolutions.
4. The worship of images.
5. Increasing the number of sacraments to seven.
6. Withholding the cup from the laity.
7. Performing publick worship in an unknown language.
8. Invocation of saints, and angels, and the blessed virgin.
9. Forbidding the use of the scriptures to the common people.
10. The doctrine of human merit.
11. The belief in purgatory.
12. The celibacy of the clergy.

The above list, it is believed, includes the principal corruptions which have prevailed in the church of Rome, against which the writings of the reformers were chiefly directed; and not one of these is retained by the protestant Episcopal church in England, Scotland or America. In regard to the first, it is known that we do not admit the supreme authority, in matters ec-

clesiastical, of any human being whatsoever. Each diocese is under the care of a bishop, who is subject to the canons of the church, and no one exercises or claims any authority over his brethren. In convention, rites and ceremonies may be decreed, but not otherwise than as God's word doth allow. As to the doctrine of transubstantiation, or the change of bread and wine into the actual body and blood of Christ, it is declared in the 28th article, that "it cannot be proved by holy writ; but is repugnant to the plain words of scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions." To guard against the perversion of papists, the phrase "these thy creatures of bread and wine," is used in the communion service after the consecration of the elements. The 3d, 4th, 8th and 11th particulars are clearly condemned in the 22d article, which is as follows. "The Romish doctrine concerning purgatory, pardons, worshipping and adoration as well of images as of reliques, and also invocation of saints, is a fond thing, vainly invented and grounded upon no warranty of scripture, but rather repugnant to the word of God." The number of sacraments, which the Romanists have made seven, is said in the 25th article to be but two, that is to say, baptism and the supper of the Lord. The 24th article is directly opposed to the custom of praying or administering the sacraments in a tongue not understood by the people.

The denial of the cup to the laity is reproved in the 30th article, and the doctrine of merit, in the 11th. As to the 9th and 12th corruptions, it must be evident to all, that they form no part of our system, for the word of truth, in large portions, is constantly read in our churches, and the clergy generally follow the example of the apostles and their immediate successors in being in all things an example to their flocks.

Thus it is evident, that the Episcopal church, so far from adhering to the corruptions of popery, is among their most decided opponents. Some things, indeed, she holds in common with the church of Rome; and she rejoices that they are still in her possession. But they are such as prevailed in the purest ages of the gospel; they were cultivated with care, and bequeathed as a rich legacy to the church, by apostles and martyrs; and they will be defended with enlightened zeal as the bonds of unity, and the preventives of heresy, until the Son of man shall come in his kingdom. The orders of the ministry; the forms of prayer; the observance of those festivals and fasts which are most interesting to our faith, and most encouraging to our hopes, have withstood the revolutions that have hitherto affected the church, and we doubt not will remain, to unite, to improve, and to animate the followers of the Lamb until time shall be no more. Nor will we imitate the madness of those who hew down the pillars of the temple because its walls have been defaced and defiled. S.

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To the Editor of the Gospel Advocate.

No part of religious worship is more interesting and delightful, or makes a greater impression on the congregation, than sacred musick. It has always therefore occupied an important place in the services of the sanctuary. It enlivened the devotions of the synagogue, and has acquired an honourable distinction in those of the Christian church. The psalms of David, abounding in the most elevated strains of piety, and breathing the purest language of adoration, of penitence, of faith, of hope, and of charity, were set to musick in the Jewish ritual; and many of them have been adopted, by the disciples of Christ, as admirably calculated to express their



religious homage in the publick worship of Jehovah.

St. Paul exhorts his converts to speak to themselves in psalms, and hymns, and spiritual songs, singing and making melody in their hearts to the Lord; and Christians, however they may have been unhappily divided on other points, are united in their sense of the important and beneficial influence of this pleasing part of publick worship. It is therefore of the greatest consequence, that a proper attention should be given to the selection and arrangement of the divine songs, which are introduced into our worshipping assemblies. It is not sufficient, that the sentiments they express should be just, and the doctrines they inculcate sound and catholick; but it is also necessary that the style, though poetical, should be clear and simple. It should indeed be so intelligible as to be readily comprehended by the most unlearned, and yet so elegant and chaste as not to offend the ears of the most refined. It should be free from all affected and pompous diction, and that ambitious phraseology, which, though at all times displeasing to a correct taste, is peculiarly so, in performances, which are designed to bring into view the greatness of God, and the weakness, dependence, and sinfulness of man. In short, the style and character of our hymns, allowing for the difference occasioned by metrical arrangement, should be modelled on that of our liturgy, which unites, in a remarkable degree, the essential qualities which have been enumerated.

It is to be lamented that these obvious requisites of sacred poetry, have not always been sufficiently attended to, in the compilation of psalms and hymns for the use of Christian congregations. The Episcopal church indeed is in possession of a version of the psalms which was introduced towards the end of the seventeenth century, and which in general is very happy. I know of no entire version that has made

its appearance since, which has equal claims to our approbation. Particular psalms may have been sometimes rendered in a style of superiour excellence. As a whole, however, it remains unrivalled, and I should be extremely sorry to see it exchanged for any other extant. It was formerly used by the congregationalists as well as by Episcopalians in this part of the country, but has been discarded by many societies of the former denomination, for various collections of more modern date. Many of the psalms in our version are rendered with admirable force and propriety, and I recollect scarcely any, which are liable to any great objections in regard to style and harmony. If ever it should be thought expedient, by the general convention, to make a selection from these psalms, instead of retaining the whole version, a measure, however, which should not be adopted without long and mature deliberation, I trust that none will be rejected which are recommended by any considerable merit. But, while I am happy that we are favoured with so valuable a translation of the psalms in metre, I am sorry to add, that our church is not equally well provided with hymns, notwithstanding the "additional hymns set forth in general convention, 1808." It is not, however, of their small number, that we have, I think, so much reason to complain, as of the quality of some of them. I do not refer to the doctrines they inculcate, or the spirit they breathe. They are not exceptionable in these respects. But several of them are chargeable with low and inelegant phraseology; some of them are partly expressed in the familiar and enthusiastick language too much employed in the methodist societies; and with others, which are very good, as they were originally written by their authors, very unwarrantable liberties are taken, and injudicious alterations made. Indeed where any alteration is made in the composition of a good writer, it seems to be generally

for the worse. The harmony is sometimes injured, or destroyed, by these changes, and the sense frequently obscured. In one instance, a beautiful hymn of Addison,\* of six verses, which is quite sufficient to sing at one time, is lengthened by the addition of another of Watts, on a different subject, of seven verses. As there is no apparent connexion between the two hymns, as they are composed by different authors, and are both sufficiently long, it is difficult to conceive why one should be appended to the other. To my apprehension, such an arrangement can hardly be vindicated from the charge of absurdity. In another instance, a beautiful hymn of Merrick, if I mistake not, the sixteenth of the collection, the measure and sense of which require the verses to be of six lines each, as it was originally written, is lamentably marred and defaced by being thrown, without any regard to its meaning, into verses of four lines each; for what purpose it is not easy to conjecture, unless to humour some favourite tune.

I shall now proceed to exemplify the remarks which have been made, by reference to the book of hymns. As an instance of inelegant phraseology, the second verse of the thirtieth hymn may be mentioned.

Come saints and drop a tear or two,  
For him who groan'd beneath your load,  
He shed a thousand drops for you,  
A thousand drops of richer blood.

The first and last verses of the thirty-fifth hymn are too much in the manner of a certain class of religious enthusiasts.

O that my load of sin were gone!  
O that I could at last submit,  
At Jesus' feet to lay it down!  
To lay my soul at Jesus' feet!  
Come, Lord, the drooping sinner cheer,  
Nor let thy chariot wheels delay:  
Appear, in my poor heart appear,  
My God, my Saviour, come away!

\* Thirteenth in the collection.

I have observed that there are some hymns of great merit as they were originally composed, but which appear to have been injudiciously altered. The first I shall speak of, is a morning hymn, by the author of the manual for Winchester scholars. In the first verse there is but one word changed, but for what purpose does not appear. As taken from the original, in Nelson's devotions, it reads thus:

Awake, my soul, and with the sun  
Thy daily stage of duty run;  
Shake off dull sloth, and joyful rise  
To pay thy morning sacrifice.

In our hymn book, the word marked in italicks, joyful, is changed to *early*. Why is the sense altered? Those who rise with the sun, of course rise early, and the idea need not be repeated to the exclusion of another idea very properly introduced. The second verse in the original runs thus:

Thy mispent time that's past redeem;  
Each present day thy last esteem:  
Improve thy talents with due care:  
For the great day thyself prepare.

In the hymn book the words are,

Redeem thy mispent time that's past,  
*Live this day, as if 'twere thy last:*  
*Thy talents take due care:*  
*'Gainst the great day thyself prepare.*

The sense is the same in the altered verse, but what a difference exists in respect to harmony and elegance of diction! The unseemly elisions which are employed are as unnecessary, as they are awkward. But it is needless to say more. If the impropriety of the alterations in this verse does not immediately strike the reader on comparison, nothing that can be said would be likely to convince him of it. There are other alterations in this hymn, which, to say the least, are unnecessary, although they are not so objectionable as those which have been pointed out.

The next hymn, an evening hymn by the same writer, is also lamentably injured by alterations. In the first verse, the harmony of the two last lines,

Keep me, O keep me, King of kings,  
Beneath thine own almighty wings,

is much diminished by substituting the word *under* for *beneath*. In the second verse, the word *ill* is improperly put in the plural. In the third verse, the lines

To die that this vile body may  
Rise glorious at the awful day,

are thus changed :

Teach me to die, that so I may  
Triumphing rise at the last day.

To attempt to show the inferiority of the last, in point of harmony and expression, would be an insult to a man of common understanding.

In the sixth verse, "divine love into me instil," instead of "his love angelical instil," does not certainly mend the sense nor the music. In the next verse, the lines,

Thought to thought with my soul converse,  
Celestial joys to me rehearse,

are but a poor substitute for the original ;

May he celestial joy rehearse,  
And thought to thought with me converse.

Some less exceptionable alterations occur in other hymns, which at present I shall pass over in silence. There are also hymns to which objections may be made on other accounts, of which I have made no mention. It may be sufficient merely to refer to the second verse of the seventeenth. The fourth verse of the twenty-third, however, may be quoted as an instance of unfortunate phraseology.

If half the strings of life should break,  
He can our frame restore,  
And cast our sins *behind his back*,  
And they are found no more.

The first verse of the thirty-first hymn presents a singular contrast, in respect to harmony and dignity, with the second, as will appear by reading them together.

Our Lord is risen from the dead,  
Our Jesus is gone up on high,  
The powers of hell are captive led,  
Dragg'd to the portals of the sky.  
There his triumphal chariot waits,  
And angels chant the solemn lay,  
Lift up your heads, ye heavenly gates !  
Ye everlasting doors, give way !

*Ways* rhymes badly with *grace* in the seventh verse of the thirty-second hymn, nor does *infuse* chime much better with *use* in the third verse of the thirty-fourth. The expression "sick soul," in the preceding verse, savours too much perhaps of a technical phraseology. The fifth verse of the thirty-third may be thought somewhat too familiar, though not deserving of much censure.

I have congratulated the church in having Tate and Brady's version of the psalms included in the editions of the common prayer book. It is however a subject of regret that even some of *them* appear to have been altered. In an Oxford edition of the bible and book of common prayer, printed in 1784, now before me, the third verse of Tate and Brady's translation of the ninety-fifth psalm at the end of the volume is thus read.

For God the Lord enthroned in state,  
Is, with unrival'd glory, great ;  
A king superiour far to all,  
Whom by his title God, we call.

The two last lines stand in our prayer book

A king superior far to all  
Whom gods the heathen falsely call.

REVIEW.

In the same Oxford edition, the first two lines of the fifth verse of the thirty-sixth psalm are thus given.

But, Lord, thy mercy, my sure hope,  
The highest orb of heaven transcends.

This is sense. But what can we make of the lines in our book.

But Lord, thy mercy, my sure hope,  
Above the heavenly orb ascends.

What is meant by *the heavenly orb*? is there but one? I have seen however, an older English edition of these psalms, in which the words are as in our American edition. Which reading is genuine? In an edition printed in Boston in 1772, purporting to be a reprint, the lines are given as in the Oxford edition. There may be other variations which I have not met with, but the detection of these, will suggest the expediency of collating the whole version, if a revision should take place at any future period.

It is but justice to add, after making these remarks, which have only originated in a wish to render our service, in general so beautiful and edifying, as free as possible from every blemish or imperfection, that a considerable part of the hymns are selected with judgment, and possess great merit. I wish not to be understood as intending to censure those who may have been appointed to make the compilation. I know not the circumstances under which it was made, nor the difficulties which may have prevented a more happy selection; neither do I know whether the compilers found the alterations or made them. These free observations are only intended to attract attention to the subject, as it will perhaps undergo a discussion at the next general convention in 1823.

I. B.

*History of the Reformation*, being an Abridgment of Burnet's *History of the Reformation of the Church of England*, together with *Sketches of the Lives of Luther, Calvin, and Zuingle*, the three celebrated Reformers of the Continent. By the Rev. BENJAMIN ALLEN, Rector of the Parish of St. Andrews, Virginia. Washington city, 1820. 12mo. pp. 298.

THIS little volume has long laid on our table, and has been unnoticed for no other reason than that we have been obliged to attend to other and more pressing claims. Mr. Allen's object in publishing it, was to make the people of this country somewhat acquainted with the principles and practice of the English reformation; and to those who are interested in this great subject, and have but little leisure for study or reading, it will doubtless be a useful and agreeable compendium. We cannot but think, however, that the author has used the pruning knife too frequently, unless he meant to make his work an epitome for the use of schools. In 1682, bishop Burnet, himself published an abridgment of the first two volumes of his history. The third volume containing a supplement to the two former, was not published till 1714, and as the author died soon after, the task of abridging it devolved upon his son Gilbert Burnet. This abridgment was published in the year 1719, in one vol. 8vo. The whole work in this abridged form having become scarce, a new edition was published at the Oxford university press, in 1818. The author in his preface, gave the following opinion on the subject of abridgments: "I know abridgments are generally hurtful: in them men receive such a slight tincture of knowledge as only feeds vanity, and furnishes discourse, but does not give so clear a view of things, nor so solid an instruction as may be had in more copious writings." The abridg-

- ment made by the bishop of the two first volumes of his work is contained in four hundred closely printed octavo pages: what would he have said of an abridgment which professes to give "*the cream of those two alarming folios*" in a duodecimo volume, which, if equally compressed, might have been contained in one hundred and fifty pages!

We are of opinion then that every person who is deterred by the size of the original work from perusing it in its form of three folio or six octavo volumes, will prefer the abridgment made by the author and his son, to any other, even if they were equal in other respects. But no one, we apprehend, who is at all disposed to make himself familiar with the important events of the English reformation, will refuse to read a single octavo volume of 578 pages. Mr. Allen's work therefore will not be likely to find its way into the select libraries of literary laymen. It is rather fitted as we have before observed for the use of schools, and for that class of our community who cannot be ranked among the readers. In this view, however, it must be considered as an important work, and deserving of much commendation. No reason can be assigned why some knowledge of ecclesiastical history should not make a part of the religious education of children. Epitomes of civil and political history have been found eminently useful as preparatory to more extended knowledge. And if abridgments of Roman and Grecian history are introduced into our schools, why not also abridgments of the history of the Christian church? If our children are made acquainted at an early period with the events which led to the independence of our country, and the establishment of our present happy and prosperous civil institutions, why should they not also learn something of those interesting facts which relate to the purification of our mother church from those corruptions which had been introduced by

her subjection to the see of Rome? We wish that Mr. Allen would continue his useful labours by making an abridgment of the history of the Christian church from the day of Pentecost to the period of the reformation, with a view to its being used in the upper classes of our parochial schools. The work would certainly be much more arduous, because there is no good ecclesiastical history to be made the basis of his labours. Mosheim's presbyterian partialities, the absence of all pious reflections upon passing events, the minute and rather disgusting details of heretical opinions and practices, and the artificial and scholastick arrangement of the work, render it unfit for this purpose. Milner's history, with much fairer claims, is not yet free from the imputation of undue partiality on favourite points of doctrine. If the ancient histories were taken as the basis of such a compendium, the modern historians being compared, and the mind, by this general view, being guarded from the impressions of party statements, it would be a work of great service for the promotion of an enlightened attachment to our communion.

We have been led to digress from our subject in the hope that these observations may meet the eye of Mr. Allen, and that he may be induced to give his attention to an employment, for which, we think, from the specimen before us, he would be well qualified.

The original work is divided into four books; each comprising the events in the reign of one of the four sovereigns, Henry VIII. Edward, Mary, and Elizabeth. The same order is observed by bishop Burnet in his own abridgment; but Mr. Allen has thought proper to divide the whole into fifteen chapters; to each of which, the last excepted, he has prefixed some reflections of his own. Many of these are very interesting and are well suited to make a good impression on the minds of youth, while at the same time by breaking the con-

tinuity of narrative they prevent its becoming tedious, and afford an opportunity for reflection. We subjoin the following as a specimen of the author's style and manner.

"It is useful to contemplate these struggles toward liberty of conscience—this setting down towards a permanence of religious order. Who that beholds the sufferings of the reformers, but must feel thankful that he is permitted to sit beneath the spiritual vine, with none to molest or make him afraid; that he is allowed to worship as the bible teaches him, with none to interpose between his conscience and his God.

"Cranmer was never idle; and all his exertions were devoted to forwarding the holy cause. He did not despair because he could not effect every thing; neither was he so rash as to expect all at once. His enemies were powerful; but he knew there was one mightier than they between the cherubim—and in that one he trusted." pp. 61,62.

"From Henry's tomb there sprung forth a vine, which, though tender in age, was beautiful in promise, and rich in fruit as the clusters of Eschol. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. It passed away, but its memorial lived, fresh to the view of each succeeding generation, and fragrant even now as the odours of sweet incense. Edward, the Josiah of England, succeeded his father. He was only nine years old when he began to reign, and, by the will of his father, was placed under the care of sixteen counsellors, who were to govern the kingdom until the completion of his 18th year. Of these counsellors, Cranmer was, blessed be God, chief in influence." pp. 69,70.

"It is pleasing to pause amidst these contemplations, and let the mind wander forward to that rest, where all who name the name of Christ shall depart from iniquity, where all earthly motives shall be destroyed, all error shall be cast out, and every individual, soul and body, shall be thoroughly reformed.

"Every man has an empire in his own breast, and at the head of that empire is a pope, with all his train of foolish observances, and tempting indulgences—with all his power of putting darkness for light, and light for darkness—with all his pride—with even his arrogating the place of God. That pope is self. He must be dethroned, and the humility, and the constancy, and the prayer, of a Cranmer, engaged in carrying on the work of purification, and the elements of primitive excellence must be sought for, and, according to them, the soul must be new modelled, and every facul-

ty, and every power, must be raised from the grave of sin, and made to rejoice in the life of righteousness.

"The selected bishops and divines, engaged in examining, and reforming the offices of the church." pp. 83,84.

"The Lord's ways are not as our ways, nor his thoughts as our thoughts. Had the rising church been left to decide, Edward would have continued on the throne of England until the reformation was perfectly established, and the rubbish of superstition swept away entirely. Instead of that, we see him summoned to the tomb, and in his room, not a protestant, not a friend to pure and undefiled religion raised up, but a daughter of Rome, a patroness of ignorance and persecution.

"God is his own interpreter,

"And he will make it plain." pp. 147,148.

"We have almost arrived at the end of this career of blood, and we may begin to perceive a reason why divine Providence permitted it. The attachment of the people of England to popery, was of so long continuance, and so deeply rooted, that it was, by no means, easy to eradicate. The acts of Henry were so contradictory, that he left the nation much distracted. And though a more consistent course was carried on during the reign of Edward, and more powerful means were brought to operate, still the influence of the priests continued great; the body of the people had not been well instructed; competent teachers, in sufficient number, could not be obtained; the magnificence of the Roman ceremonial was pleasing to the multitude: so that the reformation was continually in danger. The reign of Mary was wanting to establish it. She burnt up all attachment to popery, in the fires that consumed the martyrs, and thoroughly purged the nation of all hankering after the tender mercies of Rome. *Surely the wrath of man shall praise thee: the remainder of wrath shall thou restrain.*" pp. 203, 204.

We need not point out to our readers the excellent tendency of such reflections, and especially the great impression they would be likely to make upon the minds of youth, when connected with the perusal of the history from which they originate. It is in this way we are desirous to have the history of the Christian church considered; and the important lessons to be derived from it pointed out to the view of our catechumens.

Where there is so much to be com-

mended, it is painful to be obliged to detect faults. It is our province, however, to censure justly, and this includes both praise and blame, where each are due. We think that the author has in some cases sought for reflections which did not spontaneously arise, in consequence of which he has been betrayed into a quaintness of expression, at variance with good taste. The introduction to the eighth chapter appears to us to have these faults.

"Times of trial celebrate many marriages. They create a kindly feeling among all who are surrounded by the same cloud of affliction, and tie, in the knot of concord, hearts, that by nature seem to be separated. They annihilate the distinctions of clime, and colour, and kindred; and throw into one temple of union, the learned and the ignorant, the rich and the poor, the high and the low—all the discordant opposites of which society is capable; melting away jars at the altar of devotion; consuming differences in the censer of love.

"The mind, at such seasons, has no leisure to brood over trifles, or nurse prejudices. It gives the whole grasp of its attention to things of the greatest moment, and is not warped to the denial of evidence, by a fear of the destruction of theories. The voice of truth is heard with distinctness; all its accents are allowed their full weight, and no deceiving echoes are sought for to lessen its effect.

"Hence we see the reformers of the island and the continent, of Germany, Geneva, and Britain, forming one council of advice, and bringing their wedded energies to bear on the improvement and prosperity of the church of England;—Cranmer, and Calvin, and Luther, approaching nearer in their views of many principles, than some of their followers have been willing to acknowledge." pp.105,106.

We do not object to the sentiments, but to the mode of expressing them. The "marriages—clouds of affliction—knots of concord—temples of union—melting away jars—consuming differences in the censer of love—grasp of the mind's attention," which is at the same time "warped to the denial of evidence—the voice of truth, the weight of its accents, and the deceiving echoes which are sought for," seem to us to present a confused mass of images to-

tally inconsistent with the purity of good writing. We have been reminded frequently of the vitiated style of Dr. Chalmers, and are led to suspect that Mr. Allen is an admirer of that distinguished divine, and that, in the contemplation of his excellences, he has insensibly adopted his faults. The introduction to the first chapter is quite in his manner. The sun rises from his "orient bed" "wakes into being myriads of songs, and gives to the eye *all the sublime, and beautiful, and busy of the landscape.*" The "*whole orb of effulgence* bursts forth upon the world."—The introduction of this pomp and inflation into the simplicity of the good old English style, is somewhat analogous to the abuses which preceded that reformation of which Mr. Allen is the historian. Should his work come to a second edition, of which it is deserving, we hope that he will restore his style, which is generally good, to that purity which prevailed among the English writers in the golden days of queen Anne.

The publication of a second edition will also enable him to correct some few errors, into part of which he has been led by his author. The chief of these respects the character of archbishop Cranmer. Bishop Burnet did not do justice to that great and good man. He has represented Ridley as the master spirit of the reformation, and has attributed to him, without sufficient authority, the composition of those standard writings which have for three centuries borne the test of examination both by friends and foes. "He had a good judgment," says Burnet, "but no great quickness of apprehension, nor closeness of style, which was diffused and unconnected; therefore when any thing was to be penned that required more nerves, he made use of Ridley." Our author has retained the same sentiment, but expressed it better. "He had a good judgment, but no great quickness of apprehension. His style was diffuse and unconnected; therefore

when any thing was to be penned that required much nerve, he made use of Ridley."

This insinuation against the capacity of the archbishop is merely a broad assertion, unsupported by the slightest proof; yet, on the authority of Burnet, it has been copied, without examination, by succeeding writers. In Ridley's last examination, the bishop of Gloucester, one of his examiners, used this expression, "For what a weak and feeble stay in religion is this, I pray you? Latimer leaneth to Cranmer, Cranmer to Ridley, and Ridley to the singularity of his own wit! So that if you overthrow the singularity of Ridley's wit, then must needs the religion of Cranmer and Latimer fall also." To this Ridley replied, "And whereas he said master Cranmer leaned to him, that was most untrue, in that he was but a young scholar in comparison with master Cranmer; for at what time he was a young scholar, master Cranmer was a doctor, so that he confessed master Cranmer might have been his schoolmaster these many years." Ridley's *Life of Ridley*, pp. 626—628. Fox expressly says that after Cranmer was made archbishop of Canterbury, his enemies raised malicious reports against him that he was destitute of learning; and there appears to have been a constant disposition to counteract his great influence by representing him as a man of ordinary abilities and slender acquirements, who was obliged to have recourse to Ridley to write what was published in his name. Cranmer's chief work was his treatise upon the sacrament; and of this Ridley gave testimony that he himself was not the author. In a conference which he had in the tower, with secretary Bourne and others, the secretary said to him, as he relates, "Now, then, and how can ye make but a figure or a sign of the sacrament, as that book doth which is set forth in my lord of Canterbury's name? I wiss ye can tell who made it. Did not ye make it? And here was much mur-

*muring of the rest, as though they would have given me the glory of the writing of that book; which yet was said of some there to contain the most hainous heresie that ever was. Master secretary, quoth I, that book was made of a great learned man, and him which is able to do the like again: as for me, I ensure you, (be not deceived in me,) I was never able to do or write any such-like thing; he passeth me no less than the learned master his young scholar."*\* Fox, *Mart.* vol. iii. p. 35.

The writings of Ridley preserved by Fox, afford internal evidence that he was not the author of the work which came forth under the name of Cranmer; the style of the one being manifestly different from that of the other. "One short specimen," says Dr. Lawrence, "of the manner in which, when he pleased, he was capable of expressing himself, may be sufficient to disprove the censure of Burnet. After noticing, with some severity, that the Romish antichrist and his ministers, in their doctrine of deliverance from purgatory, 'take upon them to do for us, that thing which Christ either would not, or could not do,' he thus exclaims: 'O haynous blasphemy, and most detestable injury against Christ! O wicked abomination in the temple of God! O pride intolerable of antichrist, and most manifest token of the son of perdition, extolling himself above God, and with lucifer exalting his seat and power above the throne of God!' Preface to his defence of the true and catholick doctrine of the sacrament. Ought he who was master of language like this, to be slighted as incoherent, spiritless and inelegant? But to form a thorough

\* No other book was set forth in the archbishop's name, than the abovementioned treatise, and the defence of it against Gardiner, except the Lutheran catechism of 1547, which from its sentiments upon the subject of the Lord's supper, could not have been the production alluded to. See Lawrence's *Bampton Lect.* p. 206.



conception of his style, it is necessary to consult his writings themselves, in which to use his own expressions, he flattered himself that he had made 'more clearly appear the light from the darkness, the truth from false sophistical subtleties, and the certain word of God from men's dreams and phantastical inventions.' *Ibid.* p. 14. He is not indeed always nervous, but he is always clear and flowing, eloquent and impressive.

"To give an adequate idea of his diction seems difficult. It has a certain unobtrusive elegance about it which mocks description ;

Illam ———

Composit furtim, subsequiturque decor.

Tibullus, *Eleg.* ix. 2. 8.

"It was neat without affectation, of ornament rather frugal than profuse, yet in every instance preserving an unostentatious decency and dignity peculiar to itself."—Lawrence's *Bampton Lect. Sermon*. I. p. 21, and *Notes to Sermon*. I. p. 209.

The fate of Cranmer, to borrow still further the language of this able writer, "has been peculiarly hard. Living in evil days, and exposed after his death to the malice of evil tongues, he has suffered in almost every part of his reputation. Papists have impeached the sincerity, while protestants have doubted the steadiness of his principles ; and a too general idea seems to prevail that his opinions were for ever fluctuating, or at least were so flexible, as to have rendered him little better than a weak instrument in the hands of those who possessed more talent and more consistency. But the fact was far otherwise. He was in truth the chief promoter, and the ablest advocate of the reformation, planning it with the discretion of a prudent, and the zeal of a good man, and carrying it on towards perfection with a firmness, a wisdom, and a liberality, which obtained him no less credit for the endowments of his head, than for the impressions of his heart." F.

## RELIGIOUS INTELLIGENCE.

### MASSACHUSETTS.

THE Annual Convention of the Protestant Episcopal Church in the state of Massachusetts assembled in Trinity church, Boston, on the 19th of June ; at which were present ten clergymen and seventeen lay delegates, the representatives of eleven parishes. Hopkinton, Greenfield, Ashfield, Springfield, Great Barrington, Lanesborough, Lenox, Quincy and Cambridge were not represented. The bishop not being present, the Rev. James Morss, rector of St. Paul's church, Newburyport, was elected president, and the Rev. Titus Strong, rector of St. James's church, Greenfield, secretary pro tem. The convention, being organized, proceeded to celebrate divine service, when morning prayers were conducted by the Rev. Isaac Boyle, rector of St. Paul's church, Dedham ; the convention sermon was preached by the Rev. Calvin Wolcott, rector of St. Andrew's church, Hanover ; and the communion was administered by the Rev. Dr. Gardiner, rector of Trinity, assisted by the Rev. Dr. Jarvis, rector of St. Paul's, Boston.

In the afternoon session, the following reports, on subjects referred last year to the clerical members of the standing committee, were read and accepted.

"The clerical members of the standing committee having been directed by the last convention to revise the constitution and canons of the church in this state, to determine whether any, and if any, what alterations are necessary therein ; and to report on the same to the present convention, respectfully represent,

"That in consequence of a proposition made at the last diocesan convention, held at Newport, September 27, 1820, to consolidate the diocese more effectually, by providing for annual conventions of the same to be composed of all the clergy, together with lay delegates from all the parishes in the diocese ; which proposition is to be acted upon at the next diocesan convention to be held at Portsmouth, in September ; your committee have been of opinion that it would be unadvisable to take any measures on this subject at the present convention ; they

beg leave, however, to submit to the consideration of the convention, the following resolution.

"Resolved, That the clerical members of the standing committee appointed by this convention be directed to revise the constitution and canons of this church, and to make such alterations therein as may be rendered necessary or expedient to render them conformable with such regulations of the diocese as may be made at the ensuing diocesan convention, and to report thereon at the next annual convention.

John S. J. Gardiner,  
Samuel F. Jarvis,  
T. Carlie."

"The clerical members of the standing committee having been appointed to inquire into the state of the journals of the convention of the church in this state, and to have all or such of them printed, as they may think proper, respectfully report,

"That they have examined the journals, and find that in many respects they are unsuitable for publication. They are of opinion, however, that an abstract of the state of the church might be profitably published for the purpose of contributing to a more perfect view of the origin and growth of the American branch of the protestant Episcopal church. They beg leave, therefore, to offer the subjoined resolution, to be acted upon by the convention.

"Resolved, That the delegates appointed by this convention to represent the church of Massachusetts in the approaching diocesan convention, be, and they hereby are directed to propose that an abstract from the journals of each state composing the eastern diocese be formed under the direction of the convention of each state; that the same be entered on the journals of the next diocesan convention; and that the whole be printed for the information of the church in the United States. All which is respectfully submitted.

John S. J. Gardiner,  
Samuel F. Jarvis,  
T. Carlie."

The following report from the standing committee was read, and on motion of Dudley A. Tyng, Esq. recommitted to the standing committee of the present year.

"The standing committee appointed by the last annual convention having been requested to furnish each church in the state with one or more copies of the constitution, canons, and journals of the general convention of the protestant Episcopal church in the United States, and of the diocesan convention, and that of this state, to be purchased with money to be raised by contributions in the several

churches, and to be placed in their hands, report,

"That they have received no money for that purpose, but have made inquiries of Messrs. R. P. & C. Williams, booksellers, from whom they have received the statement herewith presented, which will enable the convention to take order upon the subject.

"Respectfully submitted.

John S. J. Gardiner,  
Chairman of the Standing Committee."

The clergy present gave in their parochial reports, of which the following table presents a summary.

	Trinitarian.	Tasable persons.	Souls.	Baptism.	Marriages.	Deaths.	Communicants.	Catechumens.
St. Mary's, Newton	not rep.	not rep.	not rep.	35	2	6	20	59
St. James, Greenfield	61	83	"	13	8	4	53	40
St. John's, Ashfield	30	not rep.	"	not rep.	not rep.	not rep.	21	not rep.
St. Peter's, Salem	not rep.	"	"	18	8	15	65	not rep.
St. Andrews, Haverhill	88	"	"	3	3	2	42	not rep.
St. Paul's, Newburyport	21	35	"	not rep.	not rep.	not rep.	10	"
Trinity, Boston	90	not rep.	"	30	8	8	86	"
St. Paul's, "	not rep.	"	"	30	10	33	not rep.	"
Christ, "	111	"	530	22	6	6	115	"
St. Matthew's, S. Boston	83	"	not rep.	36	22	25	200	140
St. Paul's, Dedham	46	53	100	16	not rep.	7	20	not rep.
	563			218	69	119	661	255

Families in nine Congregations 563  
Baptisms in eleven do. 218  
Marriages in nine do. 69  
Funerals in eleven do. 119  
Communicants in twelve do. 661  
Catechumens in four do. 255

In Greenfield, there is a parish library, principally founded by the pious benevolence of the late Shubael Bell, Esq. consisting of about 320 volumes.

In Ashfield, a library has been begun, and a small number of books collected.

We regret that the returns to the convention were not made by all the parishes, and that among those presented so many are defective. It is of importance to have an accurate statistick account of the church every year; and we cannot but hope that more attention will be paid to this subject, not only in this state but throughout the whole Union.

The following gentlemen were nominated and chosen the standing committee for the ensuing year: Clergy—Rev. J. S. J. Gardiner, D. D. Rev. S. F. Jarvis, D. D. Rev. Isaac Boyle. Laity—G. Brinley, S. Codman, and T. Clark, Esquires.

Delegates to the diocesan convention; Clergy—Rev. Dr. Gardiner, Rev. Mr. Morss, Rev. Dr. Jarvis, Rev. Mr. Boyle. Laity—D. A. Tyng, Stephen Codman, Joseph Head, and William Woart, Esquires.

Delegates to the general convention; Clergy—Rev. Dr. Gardiner, Rev. Dr. Jarvis, Rev. Mr. Eaton, Rev. Mr. Morss. Laity—Gardiner Greene, Joseph Head, William Appleton and George Sullivan, Esquires.

The standing committee were empowered to fill vacancies in the abovementioned delegation to the general convention.

The following representation respecting the Massachusetts protestant Episcopal missionary society, and trustees of the bible, prayer book and tract society, was read.

“To the convention of the protestant Episcopal church in Massachusetts.

“The directors of the Massachusetts Episcopal missionary society ask leave respectfully to represent to the convention, the objects, condition, and prospects of this society; and to solicit their countenance and co-operation.

“This society was incorporated by an act of the legislature in 1815, by the name of ‘the Massachusetts Episcopal missionary society, and trustees of the Massachusetts Episcopal prayer-book and tract society.’ It was soon after organized, and has since been continued in existence by an annual election of officers on Easter Tuesday. But little else has been done until the present year. On the fourth of February last, a meeting of the friends of the church, called at the request of the society, was held in this town, at which, and at an adjourned meeting, the subject was fully discussed; and measures were adopted to provide means to enable the society to go into operation. Sub-

scriptions were opened, from which a considerable sum has already been obtained; and more it is expected will be received. The sum of 565 dollars has been subscribed in this town, to be paid annually, and more than 300 dollars have been given in donations to the society.\*

“At the same meeting, a committee was appointed to correspond with all the Episcopal churches in the commonwealth, for the purpose of procuring the establishment of an auxiliary society in each church. A circular letter has accordingly been addressed to each church, stating the objects of the society, with a request for assistance. It is not yet time to expect a full return from all the churches; but very encouraging accounts have been received from several, of the exertions which are making in behalf of this society.

“The objects of the society are to assist the destitute churches in our own state, in providing themselves with the means of religion,

\* “A statement of the situation of the Massachusetts Episcopal missionary society, and trustees of the Massachusetts Episcopal prayer-book and tract society, Boston, June 17, 1822.

Since the commencement of the present year, about 70 subscribers have been obtained, who have agreed to pay annually	\$565 00
Donations have been received from individuals, &c.	72 00
Received from the scholars belonging to the Salem street Sunday school, being the fruits of a missionary box, kept in said school	10 71
Received, through the exertions of a female member of St. Paul's church, profits arising from the sale of Bishop Wilson's Treatise on the sacrament	55 00
Donations, which are promised by two individuals of this city, of \$100 each	200 00

Making the sum total ..... \$902 71

“A large proportion of this sum has been already received by the treasurer, say between 5 and 600 dollars, of which about 50 dollars has been invested in prayer-books.

“It will be observed that all the above subscriptions and donations have been obtained this year, excepting about 25 dollars included in the donations ‘from individuals,’ &c. which was the avails of a collection taken at Christ church some years since. There is little doubt that the society will realize the sum of 1000 dollars or more, before the close of the year.

B. Howard, Treasurer.”

and, as we shall be able, to extend the same assistance to other destitute portions of our country, and hereafter, if sufficient funds should be provided, to other countries. It is also a prominent object, to provide prayer-books for the poor, either to be sold to them at a very low rate, or, in some instances to be distributed gratuitously. The funds now in hand will enable us to begin the prosecution of these objects, although on a very limited scale.

"At the last annual meeting, in Easter week, the by-laws of the society were revised, and provision was made that each of the several objects of the society should receive their due share of attention. The directors appointed a standing committee on the subject of missions, and another for the purchase and distribution of prayer-books and tracts. The committee for prayer-books have procured a supply for immediate use, and will probably be always prepared to furnish them as they may be needed.

"The committee for missions have not as yet been able to do more in the prosecution of the designs entrusted to them, than to collect some information as to the portions of our church, which stand in the most urgent need of aid from the society. They have been prevented from doing more by the want of clergymen to act as missionaries. They do not find that there is a clergyman of our church in this diocese, who is so disengaged as to permit his being employed in the service of the society. We trust, however, that this obstacle will soon be removed, by an application to the bishops of some of the other dioceses.

"Under these circumstances, the directors look with confidence to the convention for their support and assistance. To build up the waste places of our church, and to extend the blessings of our holy religion to those who are destitute of its privileges, are objects so important, that they cannot be regarded with indifference. We trust that what we have done will meet with the approbation of the convention; and that they will concur with us in the hope, that the subscription which has been begun in this town will prove but the commencement of a system of Christian liberality, which shall extend through all our churches.

For the directors,

John T. Winthrop, *Secretary.*"

*Boston, June 17, 1822."*

Whereupon, on motion of the Rev. Titus Strong, seconded by the Rev. Dr. Jarvis, it was

"Resolved, as the sense of this convention, That the organization of a missionary society, with a view to the necessities of destitute parishes in our own commonwealth, and in distant places, is an event of the greatest im-

portance to the welfare of the church, and one which deserves, in the accomplishment of the object intended, the co-operation of all her members.

"Therefore, voted, That it be recommended to the Episcopal parishes in Massachusetts to establish auxiliary societies, and to adopt all such means as their respective circumstances may warrant for the purpose of giving constant and vigorous effect to the exertions which have been so happily commenced by an association whose labours are to extend, to the needy and forsaken, the bread of everlasting life."

It was then moved by the Rev. Mr. Eaton, seconded by the Rev. Dr. Jarvis, that the thanks of this convention be, and they hereby are returned to the Rev. Calvin Wolcott, for his sermon preached this day before the convention, and that be a committee to request a copy to be inserted in the Gospel Advocate.

On motion to fill up the blank, the names of the Rev. Dr. Jarvis, and the Rev. Mr. Eaton were inserted. The committee withdrew for a short time, and returned with their report, informing the convention, that the Rev. Mr. Wolcott would comply with their request.

The Rev. Isaac Boyle was appointed to preach before the next annual convention; after which, it was adjourned for one month, to meet at St. Peter's church, Salem, the third Wednesday in July.

#### CONNECTICUT CONVENTION.

THE annual convention of the protestant Episcopal church of the diocese of Connecticut, was held at Stratford, June 5 and 6; the bishop having met the clergy in convocation on the preceding evening. A very appropriate sermon, on the origin, nature, and benefit of the Christian ministry, was delivered by the Rev. Mr. Noble, of Middletown, on Wednesday morning; after which, the Right Rev. bishop Brownell admitted the Rev. Beardsley Northrop, deacon, of Oxford, to the holy order of priests, and Palmer Dyer, A. B. to the holy order of deacons. In the evening an ingenious and interesting sermon on the object of missions, was delivered by the Rev. Mr. Baldwin, of Guilford, and a collection made for the benefit of the society for the promotion of Christian knowledge. The convention was well attended, both by clergy and laity; and it must be gratifying to the friends of the church, to be informed, that the returns of contributions from the various parishes in the diocese, for the support of missions, have much increased, and that a growing zeal for the general cause of religion, and for the par-

ticular interest of our Zion, was uniformly manifested on this occasion.

#### MISSION TO AFRICA.

WE are happy to learn, from a communication in a Philadelphia paper, that the missionary society of the protestant Episcopal church has resolved to establish a mission school on the coast of Africa. At a late meeting of the board of managers of that society, held in Philadelphia, Mr. Ephraim Bacon was appointed a catechist and schoolmaster, and Mrs. Bacon a schoolmistress, for that coast. Mr. and Mrs. Bacon have both been in Africa, and are so sensible of the necessities of the natives, that they have determined to go forth as labourers for their benefit. They go in the strength of the Lord of hosts, to open the sacred page to the benighted heathen. All who desire the good of their fellow-creatures must wish them God speed.

It is expected that Mr. and Mrs. Bacon will sail early in the fall. In the meantime the necessary collections are to be made for an outfit.

New York.

#### PLAN FOR A FREE CHURCH.

SEVERAL Episcopalians residing in the vicinity of Corlaer's hook, taking into consideration the neglected situation of the neighbourhood, in respect especially of Episcopal places of worship, or rather the entire destitution of the eastern part of the city, have resolved to endeavour to supply the want on the following plan.

The object is to build and endow a church, of which none of the pews shall be either sold or rented, but shall without reserve, be free for all who shall be induced to attend.

It shall be Episcopal in its organization, ministry, and worship.

The mode proposed for effecting the object is the following:—A certain number of individuals will procure the ground, commence and carry on the building, on their own responsibility, at least until it be enclosed. When the work is thus commenced, and the publick convinced of their determination to proceed, agents, to be appointed, will solicit contributions from their fellow citizens and fellow Christians, for the double object of completing the work and defray-

ing the expenses incurred, and of providing for the establishment a permanent support.

After defraying the expenses of building, whatever money shall remain in hand, shall, upon the congregation being organized according to law, be conveyed to the vestry in legal form, conditioned that the establishment shall for ever remain sacred to the purposes for which it was commenced, that is, a *free Episcopal church*. It shall also be a condition, that after the expenses of building and endowment are obtained, on the first Sunday in every quarter, commencing with the new year, or, in case of necessity, on some other day to be appointed, the entire collections shall be appropriated to the purpose of establishing a fund for raising other establishments on the same plan, in succession; that is, the sums collected at such times shall be vested in the savings bank, or some other similar institution, to accumulate, and afford funds, from time to time, for building and endowing additional free churches.

The above plan has received the approbation of the Right Rev. bishop and most of the clergy of New York.

#### EPISCOPAL ACTS.

On the festival of St. Philip and St. James, the apostles, Wednesday, May 1, the Right Rev. bishop Hobart held an ordination in Trinity church, New York, and admitted Mr. Alonzo P. Potter, tutor in Union College, Schenectady, to the holy order of deacons.

On Wednesday, May 8, at the opening of the convention of the diocese of Pennsylvania, in St. Peter's church, Philadelphia, the Rev. William Thompson, deacon, minister of Trinity church, Pittsburgh, Pennsylvania, was admitted, by the Right Rev. bishop White, to the holy order of priests; and Mr. Richard U. Morgan to that of deacons.

On Ascension-day, May 16, the Right Rev. bishop Hobart consecrated St. Luke's church, in New York, to the service of almighty God, the Right Rev. bishop Brownell, of Connecticut, being also present, and taking a part in the consecrating ceremonies.

On the following day, Friday, May 17, bishop Hobart held an ordination in St. John's chapel, New York, and admitted Mr. Manton Eastburn to the holy order of deacons.

### TO CORRESPONDENTS.

The communications of M. and those of our correspondent S. will be inserted, as speedily as our limits will permit. The extracts communicated by E. J. though valuable, are not of so high a character as to induce us to exclude (as we should be obliged to do) what we deem more important articles to insert them. The criticism of "A student of theology" is approved.

THE

# GOSPEL ADVOCATE.

"Knowing that I am set for the defence of the Gospel." *Phil. i. 17.*

No. 20.]

AUGUST, 1822.

[No. 8. Vol. II.]

## THEOLOGICAL.

For the Gospel Advocate.

### ON THE RECEIVED TRANSLATION OF THE SCRIPTURES.

CONSIDERING ourselves "set for the defence of the gospel," we deem it our duty to take notice of every circumstance among us, which has a tendency to exert an influence, favourable or unfavourable, upon the interests of our holy religion. It is equally our duty, to guard the trust, committed to our care, from effects produced by the misguided, but well-meaning; and from the daring attacks of licentious innovation. We allude to the practice, now become somewhat prevalent among many, of decrying the merit of the translation of the scriptures in common use. This practice has a tendency to diminish the confidence, particularly of the common people, in the received version. They are unacquainted with the unworthy object of many, who are calling loudly for a new translation. They cannot detect the ignorance of those, who, with a smattering of the original languages of the scriptures, make grave and imposing assertions respecting those languages, and of the want of conformity in the translation to them, where they feel in no danger of encountering opposition. If we judge from what we see and hear, we shall conclude, that we have many among us, who appear, at least to themselves, perfectly qualified for translating the scriptures. This, in their view,

is by no means a difficult matter. Let us, however, hear Dr. Campbell a minute, on this subject. "To translate," says he, "has been thought, by some, a very easy matter to one who understands tolerably the language from which, and has made some progress in the language into which, the translation is to be made. To translate well is, however, in my opinion, a task of more difficulty than is commonly imagined. That we may be the better able to judge in this question, let us consider what a translator, who would do justice to his author, and his subject, has to perform. The first thing, without doubt, which claims his attention, is to give a just representation of the sense of the original. This it must be acknowledged, is the most essential of all. The second thing is, to convey into his version, as much as possible, in a consistency with the genius of the language which he writes, the author's spirit and manner, and, if I may so express myself, the very character of his style. The third and last thing is, to take care that the version have, at least, so far the quality of an original performance, as to appear natural and easy, such as shall give no handle to the critick to charge the translator with applying words improperly, or in a meaning not warranted by use, or combining them in a way which renders the sense obscure, and the construction ungrammatical, or even harsh.

"Now, to adjust matters, so as, in a

considerable degree, to attain all these objects, will be found, upon inquiry, not a little arduous, even to men who are well acquainted with the two languages, and have great command of words.

"If, then, translation is in general attended with so much difficulty, what must we think of the chance of success which a translator has, when the subject is of so great importance, that an uncommon degree of attention to all the abovementioned objects will be exacted of him; and when the difference in point of idiom, of the language from which, and of that into which the version is made, is as great, perhaps, as we have any example of." Diss. X.

How often do we hear from the sacred pulpit, discussions concerning the difference between the translation and the original? as far as we have observed, this practice prevails most among those preachers, who are least acquainted with the original scriptures. This is accounted for from the fact, remarked by shrewd observers of human nature, that mankind are generally most solicitous to appear qualified on those points which constitute their deficiencies. We are of opinion, that in nine cases out of ten, in which our translation is attacked from the pulpit, the preacher is entirely in the wrong. One would think, from the course taken by some preachers, that our translators were the merest novices in the learned languages, and in the business of translation.

We not only hear the received translation attacked from the pulpit, but we have sometimes even heard, from the same sacred place, *conjectural emendations* of the original itself. A notable instance of this, we have known, in a preacher not of an inferior class, nor of our order, who in remarking on the passage, (Matt. xix. 24.) "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God;" very gravely informed his audience, that,

without doubt, the word *καμηλον*, i. e. camel, at present in the original, was altered by mistake of the transcriber from *καμηλον*, i. e. cable; and the only reason assigned for this opinion was, that *καμηλον*, cable, was necessary to make out the propriety of the figure! we think, this preacher ought to contend, that in this passage, "strain at [out] a gnat, and swallow a camel, we ought to substitute *fish* for *gnat*, with a view to make out the figure, (*risum tenentis amici*.)

In such cases as we have noticed, seldom we presume is there any intentional injury done to the cause of truth. Such attacks, we believe, arise mostly from ignorance, vanity, thoughtlessness of consequences, or from an ostentatious parade of learning. But they tend, as has been before suggested, to diminish the confidence of the common people in the authorized version, which is to them the ultimate source of religious truth.

But there is another way of undermining the authority of the common translation in operation, by persons, of whose object we are fully aware. We refer to the efforts which have been making for several years, to introduce among us, translations of the scriptures utterly destitute of faithfulness, and covering, under the appearance of zeal for the reformation of religion, the design of subverting the fundamental principles of the Christian faith. The last attempt of this kind, was, the publication of Wakefield's version of the new testament, and the recommendation of that work, contained in the prospectus which preceded the publication. Our opinion of this work, and the reasons on which it is grounded, may be sufficiently collected from Nos. 2 and 5, of the last year's "Advocate." The only other attempt, which we think proper to notice at present, is the publication, a few years since, of what is called, "*an improved version of the new testament, upon the basis of archbishop Newcome's new transla-*

tion, with a corrected text, and notes critical and explanatory." We know that extraordinary efforts were made to get this translation into circulation, and we believe they have not ceased. By these means, many unsuspecting persons have been deceived. We would suggest to our readers the necessity of caution in purchasing or subscribing for new translations. Great caution, likewise, ought to be used in recommending them. To support our censure of the "improved version," we will cite a passage respecting its merits, from the *London Quarterly Review*, for May, 1809.

"It is with no small regret," say the reviewers, "that we impart to our readers the disappointment which we have experienced, and inform them that they have here a work produced in a spirit most adverse to fair investigation, and conducted on a plan which must ever tend to propagate error to a dangerous extent. We have occasion to look very little beyond the title page, before the disguise is thrown off, and the real nature of the publication betrayed by no unequivocal proofs. It is perceived to come from a society of Socinians, and to have for its main object, the propagation of the peculiar tenets of that sect. This object is pursued with persevering industry and audacious freedom. The sacred code of Christian faith is mutilated and perverted with the most unsparing violence. Every allowed rule of fair criticism is occasionally violated. The meaning of expressions is twisted from the acknowledged sense by constructions at once forced and unauthorized. Confident assertion and gratuitous assumption stand frequently in the place of reasoning; and reasoning, where it is attempted, consists of wrong conclusions, built on ill-founded premises. In fact, we think ourselves fully warranted in affirming, that a more systematick and daring attempt to make the holy scriptures bend to the sanc-

tion of particular tenets, never issued from the British press.

"Much as we reprobate," they continue, "the matter of this publication, and the plan on which it is conducted, the means which are employed to insinuate it into publick notice, strike us as yet more reprehensible. The assumption of the name of a respected prelate of the church of England, (archbishop Newcome,) for the sanction of a work, in which every doctrine professed by that church, and by that respected member of it, is directly attacked, is something more than artifice; it is a falsehood and a fraud. It can have no other object than that of procuring a circulation, by drawing in unsuspecting purchasers. It is the dagger of an enemy under the cloak of a friend."

We are convinced, that the best way of establishing a solid conviction of the correctness and excellence of the received translation of the scriptures, is, to examine its history somewhat in detail, and to make some comparison of it with other translations. To this we now proceed. The original from which the following account is taken, may be found in Fuller's *Church History*, B. X.

At a conference held at Hampton Court, in 1603, between the leaders of the puritans and the bishops, by king James VI. of Scotland, and I. of England, Dr. Reynolds, president of Corpus Christi College, requested his majesty, that "the bible be new translated," on account of want of agreement between the translation then in use and the original. To this the king answered, "I profess I could never yet see a bible well translated in English; but I think that of all, that of Geneva is the worst. I wish some special pains were taken for a uniform translation, which should be done by the best learned in both universities; then reviewed by the bishops; presented to the privy council; lastly, ratified by royal au-



thority, to be read in the whole church and no other." The bishop of London opposed Dr. Reynolds, until he saw that the king was pleased with the plan, and was determined to have it executed. In consequence of this resolution, fifty-four translators were appointed for the accomplishment of this important work, and divided into six companies. Seven of these appear to have died before the commencement of the work, or to have been otherwise prevented from engaging in it, as only forty-seven are found, in Fuller's list. The number of persons in each company, the places where they were employed, and the portion of the scriptures appointed to each company, and the rules laid down by king James for their guidance, are as follows :

There were two divisions or companies at Westminster, two at Cambridge, and two at Oxford. The first division at Westminster consisted of 10, and had for their portion, the Pentateuch, and the old testament history, from Joshua to the first book of the Chronicles. The first division at Cambridge consisted of 8, and had the old testament history from the first of the Chronicles, and the Hagiographa, i. e. Job, Psalms, Proverbs, Canticles, and Ecclesiastes. In the first division at Oxford there were 7, to whom were assigned, the four greater prophets, with the Lamentations, and the twelve lesser prophets. The second division at Cambridge consisted of 7, and had the Prayer of Manasseh, and the rest of the Apocrypha. The second Oxford division consisted of 8, and had the four Gospels, the acts of the Apostles, and the Apocalypse. The second division at Westminster was made up of 7, and had the epistles of St. Paul and the other canonical epistles.

"Now," says Fuller, "for the better ordering of their proceedings, his majesty recommended the following rules, by them to be most carefully observed.

"1. The ordinary bible read in the

church, commonly called the bishop's bible, to be followed, and as little altered as the original will permit.

"2. The names of the prophets, and the holy writers, with the other names in the text, to be retained as near as may be, accordingly as they are vulgarly used.

"3. The old ecclesiastical words to be kept, viz. as the word church, not to be translated congregation, &c.

"4. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogy of faith.

"5. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.

"6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

"7. Such quotations of places to be marginally set down, as shall serve for the fit reference of one scripture to another.

"8. Every particular man, of each company, to take the same chapter or chapters ; and, having translated or amended them severally by himself, when he thinks good, all to meet together, confer what they have done, and agree for their part what shall stand.

"9. As any one company hath despatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously ; for his majesty is very careful on this point.

"10. If any one company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, note the places, and therewithal send their reasons ; to which, if they consent not, the difference to be compounded at the general meeting, which is to be of the

chief persons of each company, at the end of the work.

"11. When any place of special obscurity is doubted of, letters to be directed by authority, to send to any learned in the land, for his judgment in such a place.

"12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation in hand; and to move and charge as many as being skilful in the tongues, have taken pains in that kind, to send his particular observations to the company, either at Westminster, Cambridge, or Oxford.

"13. The directors in each company to be, the deans of Westminster and Chester, for that place; and the king's professors in Hebrew and Greek in each university.

"14. These translations to be used, when they agree better with the text than the bishop's bible itself, viz. Tindal's, Matthews', Coverdale's, Whilchurch, Geneva."

Besides these directions, three or four aged and venerable divines in both universities, not engaged in the translation, to be assigned by the vice-chancellor upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observance of the fourth rule above specified.

"And now, after long expectation and great desire," says Fuller, "came forth the new translation of the bible, (most beautifully printed) by a select and competent number of divines, appointed for that purpose; not being too many, lest one should trouble another; and yet many, lest many things might haply escape them. Who, neither coveting praise for expedition, nor fearing reproach for slackness, (seeing in a business of moment, none deserve blame for a convenient slowness,) had expended almost three years in the work, not only examining the channels by the fountain, translations with the original, which was absolutely necessary, but also comparing chan-

nels with channels, which was abundantly useful in the Spanish, Italian, French, and Dutch (German) languages. These, with Jacob, *rolled away the stone from the mouth of the well of life; so that now even Rachel's weak women may freely come forth to drink themselves, and water the flocks of their families at the same.*"

This bible was begun in 1607, but was not completed and published till 1611. It underwent a thorough revision in 1769, by Dr. Blayney, under the direction of the vice-chancellor and delegates of the university of Oxford; in which, 1. The punctuation was thoroughly revised; 2. The words printed in italicks examined, and corrected by the Hebrew and Greek originals; 3. The proper names, to the etymology of which allusions are made in the text, translated, and entered in the margin; 4. The heads and running titles corrected; 5. Some material errors in the chronology rectified; and, 6. The marginal references re-examined, corrected, and their number greatly increased. Copies of this revision are the most correct copies of the present authorized version.

Such a work as our translation, proceeding from so much various erudition, employed with such anxious care, presents great and various claims to our respect. The history of it, which has been given, must gain the highest authority, and entitle it to our highest confidence. It was produced by the collected learning of the age, an age certainly not exceeded in extent of biblical learning in England by the present. It is not merely a faithful translation, conveying the meaning of the original writers, but it gives their very style and manner of expression. We know of but one general translation equal to it, and that is the German one of Auguste and De Wette, published within a few years. There are some specimens of parts of the scriptures executed in excellent style. Of these, the best are Rosenmueller's

translation of Job, and a part of the prophets, contained in his commentary on the old testament, Storr's translation of some epistles of St. Paul, likewise contained in his commentaries, and bishop Lowth's Isaiah.

In most of the new versions we have seen, strange specimens are to be found. Purver translates John xviii. 12, "So the regiment, the colonel, and the officers, took Jesus and bound him." Waterland proposes, Acts xix. 38, instead of, "the law is open and there are deputies;" "it is term time, and the judges are sitting." Horwood, in Luke xiii. 6, says, "a gentleman had planted a fig tree." Wakefield translates James i. 17, "the father of lights with whom is no parallax, nor tropical shadow!" Campbell, Matt. iv. 15, has the canton of Zebulun, for land of Zebulun. Again, in the miracle of the loaves, Matt. xvii. 24, how many maunds ye filled; and we have seen proposals by a man of our own country, to have a *republican translation* of the bible, in which, instead of kings, potentates, lords, thrones, &c. we may have presidents, senators, statesmen, chairs of state, &c.

We know it has been objected to our translation that many words and modes of expression have become obsolete. That there are some such instances we admit, but we deny that they are either numerous or important. The words are very few, which cannot be found in the best dictionaries of our language. At the same time, the English bible is the principal standard of the English language, and has done more to preserve its purity, than all our other books together. Perhaps it might be well to amend places in our version, containing obsolete words and phrases, and where it does not agree exactly with the original; but we are convinced, that a new translation in general is quite unnecessary, and would be unfavourable to the interests of religion.

Hitherto, for the most part, Christians of every name, in England and the United States, have, in their controversies, appealed to king James's translation, as of common standard authority. We pretend to nothing of the spirit of prophecy, but we hazard the conjecture that this situation of things will not continue long. We have a party among us liberal in *name*, bold, and determined on innovation. This translation stands in their way. It presents a formidable obstacle to their designs. We believe them to be waiting with impatience the proper time for giving their adherents a version of the whole scriptures, which shall speak their views. We believe also that it is very possible for men to "wrest the scriptures to their own destruction," and we solemnly call upon all restless and determined innovators, to pause and consider what they are doing, when they throw aside a translation which has, heretofore, been a bond of union among all, to which our ears have always been habituated, whose language we have always heard and repeated, from childhood, and in which we have always seen the word of God arrayed; to set up a standard translation of their own, so prepared as to be clearly decisive in supporting all their favourite dogmas.

M.

To the Editor of the Gospel Advocate.

#### BRIEF ARGUMENT IN FAVOUR OF EPISCOPACY, FROM STACKHOUSE.

"AND as they would not, if they could, so neither is it probable that they could, if they would, have introduced, into the universal church, another form of government, than such as was instituted by the apostles. If, indeed, only one or two churches had been governed by bishops, there would be room to suspect that this might be an undue deviation from the apostoli-

cal pattern. But when all the churches, founded by the apostles, though never so remote, and not so much as known by name, to one another, did all agree in the same form of government, so that there is not one church we read of, but what we are able to prove was governed by a single bishop; this, we think, could never, so soon, so universally, have been brought about, unless all churches had, together with the same faith, received also the same form of government from the apostles. If the several bishops, in their several churches, did challenge and exercise an authority over their presbyters, which was contrary to the command of Christ and the institution of the apostles, how came it to pass, that no presbyters did ever oppose them, and object to them this violation of their Lord's command, and invasion of their rights? If the apostles did delegate an equal share of authority to every presbyter of each church, how came these presbyters quietly to suffer this authority to be forced away from them, and transferred upon the bishops? Why did not the presbyters of that age, as well as some of ours, pretend that they were equal to the greatest of the bishops? Were not they, who lived in the next age, as well acquainted with the practice of the apostles, as we are, at the distance of so many centuries? And if they were, how came it to pass, that no presbyter of them all had, in those days, courage enough to tell an assuming bishop, 'that he arrogated too much to himself; that he could not but know, what every one knew, that the Lord, and his apostles, from whom they received their faith, their doctrine, and their authority, had decreed that there should be an exact equality between them, and no one pretend to a superiority over another?' And yet it is certain matter of fact, that such an authority was exercised without any opposition; that such a power was challenged by bishops, and never resisted by pres-

byters; and that, from the age next after the apostles, to the age next before ours, there never was above one presbyter\* taken notice of in history, (and him we find branded as a heretick on this account,) as pretending to be equal to a bishop." *Body of Divinity*, p. 743. fol.

If the foregoing argument is just, and I believe it has never yet been answered, how can those, who have thrown aside the Episcopacy, answer it to their consciences or their God, that they continue, against light and knowledge, in a state of schism?

S.

To the Editor of the Gospel Advocate.

#### THE INFLUENCE OF CHRISTIANITY ON THE SAVAGE CHARACTER.

I WAS much interested in the observations of your correspondent, in the number of the *Gospel Advocate* for June, on the last days of James II. It is indeed delightful, as he observes, to find Christianity, even when debased with errors, shedding its benign influence upon such a mind. Illustrations like this, of the practical influence of our holy religion, seem to me to be eminently useful; and I have thought that it might not be displeasing to your readers, after contemplating its effects upon the heart of a bigoted and cruel monarch of one of the most civilized nations of the earth, to turn to the wilds of America and see it there subduing beneath its mild and peaceful yoke, the lawless ferocity of the children of the forest. For this purpose, I send you the following extracts from a work lately published, entitled, "A Narrative of the Mission of the United Brethren among the

\* Acrius, a presbyter in Asia Minor, who first maintained that bishops were not superior to presbyters, flourished in the latter part of the fourth century. This idea was first acted upon by Calvin at Geneva, about the year 1536, and the presbyterian government established there in 1541.

Delaware and Mohegan Indians, from its commencement in the year 1740, to the close of the year 1808." By the Rev. John Heckewelder. Mr. Heckewelder has become advantageously known to the publick by his "Account of the History, Manners, and Customs of the Indian Nations, who once inhabited Pennsylvania and the neighbouring states." Perhaps there is no man living who has a more intimate knowledge of the Indians, than this venerable missionary; for he resided among them more than 40 years, became intimately acquainted with the Lenni Lenápe language and its dialects, and enjoyed the confidence and friendship of those among whom he laboured. I scarcely need to add that his integrity is unimpeachable, and that implicit reliance may be placed upon what he relates from his own knowledge. I have thought it necessary to connect the extracts, by a concise statement of such intervening events as require to be known, in order to render the narrative conspicuous.

The Christian Indians, under the missionary Zeisberger, in the spring of 1760 removed from Goshgoshink, (Eng. place of hogs,) on the Alleghany river, to Lawunakhannek, (Eng. middle branch or stream,) distant about fifteen miles S. W.

"At Goshgoshink, the Indian preacher, Wangomend, had gained a great ascendancy over his hearers, after the Christian Indians had left that place; yet it sometimes happened, that, in the midst of his joy, he had the mortification to see some of his people leave him and join the Christian Indians.

"Among the numerous visitors which had come to see the new Christian Indian congregation at Lawunakhannek, was a most distinguished character, named Glickhican, (in English, the stud, or foremost sight on a gun barrel.) This extraordinary man was, by all who knew him, both admired and dreaded. on account of his superior

courage as a warrior, his talents in council, and his unequalled manner of delivering himself as a national orator, or speaker: he at that time being first counsellor to the chief of the Wolf tribe, Pakanke, at Cascaski, (Cusheushke,) on the Big Beaver. This man, with the approbation of his chief and the council, had undertaken to go purposely to Lawunakhannek, there to dispute with, and confound the missionary Zeisberger, on the doctrine he was preaching to the Indians. Although he had thought himself armed at all points, sufficiently to withstand any white preacher's doctrine, he had the good sense not to begin the contest, but suffer the missionary to preach as usual, until he should be able to detect doctrinal errors. Having attended the preachings of Zeisberger, for that purpose, he was so struck with conviction of the truth of what he heard, and feeling the power of the precious word, that he, wherever he went, and on his return to Cusheushke, reported favourably of the missionary and his converts; which was the reason that, in the year following, they were invited to come and settle in that country.

"The declaration of this much admired man, effected also a change in the minds and conduct of the chief and council of Goshgoshink; who now, instead of forbidding their people to go to hear the missionary preach, encouraged them to go, the consequence of which was, that many went, heard, and believed, and joined the congregation at Lawunakhannek; while Wangomend, the Indian preacher, finding himself deserted by those who had hitherto supported him, now sought to gain the good will of those he had hitherto persecuted.

In consequence of hostilities, among some of the neighbouring heathen Indians, the Christians in 1770 again removed and formed under the same missionary, a new settlement on the

Bigbeaver about 20 miles from its mouth, which they called Langundowitsee or peace village; and here they were met by Glickhican.

"On the arrival of these Christian Indians, the neighbouring Indians were astonished to see people of their nation, differing so much in their manners and behaviour from themselves, and to hear a doctrine preached, they never before had heard. The chief came from Cusheushke to welcome them; but the scene was soon changed, when he saw that his first counsellor, Glickhican, left him and joined the Christian Indians. Indeed, the loss of this man was considered a partial loss to the whole nation."

While they were at this place, they, in common with the other Christian Indians, received an invitation from the great council of the nation, to settle on the Muskingum, where they would be received as friends, and have the choice of land, on which they might live in peace and safety. This emigration was completed during the year 1772, and the new settlement was called Shonbrun (Eng. fine spring.)

Here the following rules, after having been approved by the national assistants, i. e. those Indians who assisted the missionaries in their labours, were read and accepted by the whole congregation.

"1. We will know of no other God, nor worship any other but him who has created us, and redeemed us with his most precious blood.

"2. We will rest from all labour on Sundays, and attend the usual meetings on that day for divine service.

"3. We will honour father and mother, and support them in age and distress.

"4. No one shall be permitted to dwell with us, without the consent of our teachers.

"5. No thieves, murderers, drunkards, adulterers, and whoremongers, shall be suffered among us.

"6. No one that attendeth dances, sacrifices, or heathenish festivals, can live among us.

"7. No one using Trchappich (or witchcraft) in hunting, shall be suffered among us.

"8. We will renounce all juggles, lies, and deceits of satan.

"9. We will be obedient to our teachers, and to the helpers, (national assistants,) who are appointed to see that good order be kept, both in and out of the town.

"10. We will not be idle and lazy, nor tell lies of one another, nor strike each other: we will live peaceably together.

"11. Whosoever does any harm to another's cattle, goods, or effects, &c. shall pay the damage.

"12. A man shall have only one wife, love her and provide for her, and the children. Likewise, a woman shall have but one husband, and be obedient unto him; she shall also take care of the children, and be cleanly in all things.

"13. We will not permit any rum, or spirituous liquor, to be brought into our towns. If strangers or traders happen to bring any, the helpers (national assistants) are to take it into their possession, and take care not to deliver it to them until they set off again.

"14. None of the inhabitants shall run in debt with traders, nor receive goods on commission for traders, without the consent of the national assistants.

"15. No one is to go on a journey or long hunt, without informing the minister or stewards of it.

"16. Young people are not to marry without the consent of their parents, and taking their advice.

"17. If the stewards or helpers apply to the inhabitants for assistance, in doing work for the benefit of the place, such as building meetings and school houses, clearing and fencing lands, &c. they are to be obedient.

"18. All necessary contributions for the publick, ought cheerfully to be attended to.

"The above rules were made, and adopted at a time when there was a profound peace; when, however, six years afterwards, (during the revolutionary war,) individuals of the Delaware nation took up the hatchet to join in the conflict, the national assistants proposed, and insisted on having the following additional rules added: namely,

"19. No man inclining to go to war, which is the shedding of blood, can remain among us.

"20. Whosoever purchases goods or articles of warriors, knowing at the time that such have been stolen or plundered, must leave us. We look upon this as giving encouragement to murder and theft.

"According to custom, these rules were, at the commencement of every year, read in publick meeting; and no new member, or applicant, could be permitted to live in the congregation, without making a solemn promise, that he or she would strictly conform to them."

At the commencement of the struggle, between Great Britain and her colonies, the congress sent commissioners to the Indian nations to persuade them to remain neutral. A division, however, took place among the Delawares; some taking side with the British, and declaring for war, others desiring to remain at peace, according to the advice given them by congress. The war party were headed by a noted chief called captain Pipe; the peace party, by a chief still more conspicuous, called captain Whiteeyes. Unhappily this chief took the small pox, and died in the year 1778, in consequence of which, the war party gained the preponderance in the national councils; and the Christian Indians were greatly harassed on account of their determination to live in peace. The war party, under captain Pipe, having removed and settled

at upper Sandusky, formed a design to take the missionaries, and send them as prisoners to Detroit, and to compel the Christian Indians to remove, and settle at upper Sandusky with their heathen relatives. They had the impression, that if the missionaries were removed, the Indians might be brought to renounce their religion, and take part in the war. This design was accomplished the 4th of September, 1781. A body of three hundred warriors surrounded the settlements, took the missionaries prisoners, plundered and laid waste the three towns of Gnadenhutten, Salem, and Shonbron, and compelled all the Christian Indians to remove with them.

The following account of the conduct of Isaac Glickhican, the chief abovementioned, on this trying occasion, will show what a complete revolution had been effected in his character, by the influence of the Christian religion.

A young Indian woman having privately absconded, captain Pipe and his party imagined that she had gone to Pittsburg to give notice of their designs; and suspicion fell on Isaac Glickhican, her uncle, that he had sent her off privately.

"They were rejoiced, to get a hold of this man, whom they both hated and dreaded. Hating him, on account of his conversion; and dreading him as a man, who, prior to his joining the Christian Indians, had been, both in council and in the field, superiour to many of their ablest characters.

Sixteen of the bravest Delawares were ordered on an expedition, to take this (single) man, if possible, alive; if otherwise, to bring his scalp: these with shrieks and yells, all mounted on horseback, galloped off for Salem; and in a few hours brought him, with his hands tied on his back, to the half king; when, after a strict examination being made, and his innocence fully proved, he was acquitted, although loaded with reproaches by his enemies, and the rabble.

“On the arrival of the party at Salem, they surrounded the house, at such a distance as they thought would prevent his escaping them; but, fearing to enter, they watched for his coming out. Isaac seeing them from the inside, stepped out, and addressed them thus: ‘Friends, by your manœuvres, I conclude you are come for me; if so, why do you hesitate? Obey your orders; I am ready to submit. You appear to dread Glickhican, as formerly known to you. Yes, there was a time, when I would have scorned to have been assailed in the manner you meditate; but I am no more Glickhican! I am Isaac now, a believer in the true and living God; and for whose sake I am willing to suffer any thing, even death!’ Then stepping up to them, with his hands placed on his back, he said, ‘you want to tie me, and take me along, do so.’ With trembling hands they tied him, and took him off. In passing by our camp at Gnadenhutten, while they were taking him to the half king, he addressed us: ‘a good morning, my brethren!’ to which we replied: ‘good morning, fellow prisoner, be of good cheer!’ ‘Yes, yes, (said he in reply) I am so.’”

(To be continued.)

#### SERMON.—No. XVII.

DELIVERED IN BOSTON, BEFORE THE  
CONVENTION OF THE PROTESTANT  
EPISCOPAL CHURCH, OF THE STATE  
OF MASSACHUSETTS, JUNE 19, 1822.

NEHEMIAH ii. 17. *Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build the wall of Jerusalem, that we be no more a reproach.*

It is the dictate of wisdom, as well as the voice of inspiration, that it is

\* “Glickhican,” was his original Indian name, the word signifies the stud, or sight on a gun barrel.

a good thing to be always zealously affected in a good cause. Success in any undertaking is not the reward of idle wishes, vain imaginations, or desultory efforts. Nothing valuable can be attained, without diligent application and persevering industry. This maxim is generally acknowledged by men pursuing temporal good. In order to acquire earthly riches, honours, and pleasures, men will cheerfully encounter hardship, fatigue, and danger; and endure the greatest exertion both of body and mind. For the meat that perishes, they labour with unremitting zeal and persevering effort. To obtain the object of their wishes, they feel that they cannot do too much. Now if this line of conduct may be deemed wise, in seeking the transitory objects of time and sense, how much more in the pursuit of eternal joys! “For what is a man profited if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?”

The character of Nehemiah, as recorded in the bible, appears highly interesting, and worthy of imitation. He was probably a descendant of the tribe of Judah. At an early period of life he was employed in the service of king Artaxerxes. He was soon promoted to the high office of cup-bearer to the king. This station afforded him an opportunity of doing much for his distressed countrymen. On a certain interview with some of the men of Judah, they informed him that the city was in a most wretched condition; that the walls were broken down, and its gates burnt, so that the inhabitants were exposed, not only to the insults of their enemies, but also to the reproach of their neighbours. This melancholy intelligence greatly affected Nehemiah. For many days he fasted and prayed in behalf of his afflicted brethren; acknowledging their faults, deprecating God’s judgments



and humbly praying, that his design in asking the king's permission to go to Jerusalem, might be crowned with success. His long abstinence and pungent sorrow had made such a visible alteration in his appearance, that it was soon noticed by the king, who inquired the cause of this sudden alteration. After the first shock of fear had subsided, he frankly explained the cause of his grief. "Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?" After hearing his request, the king gave him full power to repair the walls of Jerusalem, to set up the gates, and to fortify the city. He likewise gave him letters to all the governours in his dominions, commanding them to afford all possible assistance in carrying on the work. To confer a still greater honour, he commanded the captains of his army to escort him in safety to Jerusalem. On his arrival, he was received by the people with joy and tokens of respect. After taking a view of the city, he called together the rulers of the people, and thus addressed them. "Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach."

This is a brief view of the circumstances connected with the text. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. "The things that were written aforetime, were written for our learning, that we through faith and patience may inherit the promises."

The words of the text are full of meaning, and as important to us, as to those to whom they were first addressed.

Although they had a local reference to the afflicted Jews, exciting them to strenuous efforts to reinstate themselves in their former civil and religious privileges; yet the call upon the people of God, to do all in their power to extend the Redeemer's kingdom, is no less direct and imperious. To build up the walls of Zion, and to promote the influence of religion on earth, is the constant prayer and unceasing effort of every pious man. This object lies near the hearts of all the followers of Christ. They esteem it their greatest happiness to be made the humble instruments of advancing such a glorious cause.

In further pursuing this subject, we purpose to consider the text, as a loud and urgent call to all the friends of the Episcopal church through this country, to arise and build the walls of Zion: to make every possible exertion to build up our decayed and languishing churches, and promote a revival of pure religion among all our people. The necessity and propriety of this must be obvious to every pious and intelligent person of our communion.

The similarity of the afflicted state of the Jews, and that of the Episcopal church in this country is so striking, that it must occur to every one who is acquainted with her real condition. The time was, when the church in these United States, under the fostering care of her pious mother in England, flourished and rapidly increased in piety, numbers, and influence. Her clergy were learned, zealous, and pious; they were an ornament to the country, and a blessing to the world. Under their faithful ministrations, the people were fed with the pure milk of the word, and built up in faith and holiness. The order and discipline of the church were strictly observed and held in veneration; her fences were all kept up, and the beasts of prey were not suffered to enter her sacred inclosures. "But how has the gold become dim, and the

most fine gold changed !” It is well known to you, my brethren, that the church in this country, for nearly half a century, has been in a depressed and desolate state. God, in his righteous providence, has seen fit to visit her with sore judgments. Many and great have been the calamities she has passed through. Like her divine Saviour, she has been despised and rejected of men. Her holy ordinances have been neglected, and her government and worship have been traduced. Many circumstances have conspired to reduce her low, and even to threaten her existence. But, though her affliction has been severe, and the opposition she has had to encounter, great and formidable ; yet, blessed be God, she has not been wholly overcome. Even in the most gloomy period there has been a righteous remnant, who have perseveringly espoused her cause, and defended her against all the attacks of her enemies. Still, the church in this country may be truly said, even now to be clad in mourning. “ Zion stretcheth forth her hands, and there are but few to comfort her. Her adversaries compass her round on every side. The ways of Zion mourn because so few come to her solemn feasts. Her gates are desolate, her priests sigh, her virgins are afflicted, and she is in bitterness.” We have been taking a view of her desolations, and our eyes have affected our hearts. We find many of the sanctuaries where our fathers worshipped, now desolate and mouldering to dust. In many consecrated places, where once the voice of praise and thanksgiving ascended to heaven from a thousand tongues, now, no voice of praise is heard. Desolation breathes around. No voice is heard but the hoarse wind, howling over our fathers’ sepulchres.

But amidst this gloom and desolation, a gleam of light and hope appears. We see, or we seem to see the shadows passing away. The clouds appear to

be broken ; the day is advancing ; the rays of the morning sun begin to gild the mountain tops. The trees of Lebanon lift up their weeping heads. From the holy hill of Zion, a voice is heard from the King of saints, saying to his afflicted spouse, the church, “ Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people : but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the gentiles shall come to thy light, and kings to the brightness of thy rising.” “ The sons of them that afflicted thee shall come bending unto thee ; and all they that despised thee shall bow themselves down at the soles of thy feet ; and they shall call thee, The city of the Lord, The Zion of the holy One of Israel.”

My brethren and friends, we are assembled in this holy place to call upon God ; to invoke the presence and blessing of the great Head of the church ; to hear his holy word, and to consult on the best means of advancing the prosperity of that portion of the church committed to our care. With what profound reverence and deep humility, should we enter these holy courts ! With what self-abasement, and prostration of soul, should we confess our sins and implore the divine mercy !

Permit me, then, on this occasion, to suggest a few thoughts, which I hope, through the divine blessing, may be serviceable to us all. And first I would invite the attention of my reverend fathers and brethren in the ministry.

Dear fellow labourers ! Would we be instrumental in building up the Redeemer’s kingdom, and in promoting true practical piety in the hearts of our fellow men ? Then, first of all, it becomes us at all times to feel, and acknowledge, our entire dependence on God, to aid, and bless our feeble efforts. Paul may plant, and Apollos

water; but God alone must give the increase. Without Christ we can do nothing. Are we desirous to build up the walls of Zion, to repair the old waste places, and to restore the paths to walk in; then we must build on that foundation which is laid in Zion; for other foundation can no man lay, than that is laid, which is Jesus Christ. There is no other name under heaven given among men whereby we can be saved. More particularly, would we build up our languishing churches, enlarge the borders of the Redeemer's kingdom, and promote the salvation of the people committed to our charge, then we must faithfully, and affectionately preach the gospel of Christ. We must, with enlightened zeal, and persevering fidelity declare the whole counsel of God, whether men will hear, or whether they will forbear. We must, by all prudent means, lead our hearers into an influential and practical belief of the humbling doctrines of the cross. To this end, we shall lead them to form correct and scriptural views of the character of God and themselves. First of all, we shall inculcate the scriptural doctrine of the trinity in unity; the supreme divinity of our Lord Jesus Christ, and the divinity and personality of the Holy Spirit. Then we shall teach the doctrine of human depravity, and the natural alienation of the heart from God. From this, we shall show the necessity of the atonement of Christ to expiate human guilt, and the influences of the Holy Spirit to renew and sanctify the heart.

We shall daily impress upon our hearers the necessity of repentance towards God, and faith in the Lord Jesus Christ, and a life of holy obedience to his commands. We shall show our people, from the word of truth, that true repentance is the turning of the heart, from the love and practice of sin, to love and serve God. And

that real saving faith is nothing less, than a cordial and unreserved submission of heart, to the whole gospel of Christ: that it works by love, produces good works, purifies the heart, and overcomes the world. With affection and tender sensibility, we shall declare the awful denunciations of divine wrath against the workers of iniquity; and the dreadful doom that awaits the impenitent and unholy in the world to come.

These are the great, fundamental, and distinguishing doctrines of the bible. And they are the doctrines of our church. For the first six hundred years after our Saviour's ascension, these doctrines were cordially received throughout the Christian world.—Although Arius and other hereticks attempted to counteract their influence; yet they were firmly embraced, as the doctrines of the gospel, by all the followers of Christ. Many, with their dying breath, have confessed their belief in these doctrines, and sealed with their heart's blood, their attachment to them.

But for wise reasons, unknown to us, the great Head of the church permitted tares to spring up among the wheat. Through the instrumentality of popery, and by other means, the church became gradually corrupted. The pure doctrines of the gospel were obscured, and a darkness that might be felt, overspread the moral and intellectual world. But though cast down, the church has not been destroyed. There never was a time, in the most gloomy season, when there were not seven thousand that did not bow the knee to Baal. Like the flaming bush which Moses saw, though continually burning, the church has not been consumed. It is now nearly three hundred years since she emerged from the dark regions of popery and superstition, and assumed her present primitive and scriptural form. Let us, then, with

pious zeal and undaunted courage defend her noble bulwarks, and repair all her waste places.

Secondly. But if we would effectually build up the walls of Zion, enlarge her borders, and strengthen her stakes, we must be aware of the opposition we have to encounter.

Mysterious are the dispensations of divine providence. God can, and often does, bring good out of evil. He can cause even the wrath of man to praise him, and restrain the remainder thereof. We are assured that all things shall work together for good to those who love God.

Therefore, my brethren, we need not fear. The church is safe. God lives, and Zion must prosper. The gates of hell shall never prevail against it. Let us then take courage and stand up to our work. Relying for aid, on the great captain of our salvation, let us gird on the whole armour of God, and fight manfully under his banner. We live in an interesting day. The prince of darkness is mustering all his forces. He is putting into motion every machine, and every instrument that he can command, to support his tottering throne.

In such a day as this, it highly becomes those, who are set as watchmen on the walls of Zion to be awake and engaged; to lift up their voice like a trumpet; to cry aloud, and spare not, to show the people their sins and their transgressions, to warn them of their danger, and excite them to flee from the wrath to come. Motives, solemn as eternity, impel us to make every possible exertion to alarm the thoughtless, to awaken the stupid, to reform the vicious, to comfort the feeble minded, and promote pure and undefiled religion through the world. Our eternal destiny and the destinies of those committed to our care, are in a great degree suspended on the fidelity with which we perform the all-important duties of the sacred office. We are set as watchmen on the walls of Zion,

Therefore we must never sleep upon our post; but with faithful vigilance be always ready to give warning of approaching danger. The faithful watchman will deliver his own soul. He will never daub with untempered mortar. He will never cry peace, peace, when there is no peace to the wicked.

We are ministers of Christ, and stewards of the mysteries of God. It is required in stewards that a man be found faithful. Let us, then, with hearts glowing with the love of Christ, and with an abiding impression of the worth of souls, be instant in season, and out of season; and with wisdom, prudence, meekness, and tenderness, reprove, rebuke, and exhort, with all long-suffering and doctrine.

Thirdly. But while we faithfully preach the gospel, and inculcate the doctrines of the church, let us by no means lose sight of any of her distinguishing beauties, and characteristic excellences. It is our happiness to belong to a church, founded by Christ and his apostles; and by the agency of the Holy Spirit continued to the present day. It is our bounden duty to defend her sacred formularies, and to transmit them unimpaired to the latest generation. Let us live near to God, and by prayer and supplication make known our desires to him. We can neither study, nor preach, nor perform any ministerial duty with propriety and effect, without constantly seeking divine assistance. While with one hand we wield the pen in defence of truth, let the other be raised to heaven with fervent aspirations, that we may be led into all truth. Above all, let us preach by a holy example. Let us show by our life and conversation, that the doctrines we preach have an abiding influence upon our own hearts. The ministers of Christ are not to resemble sign-posts, that merely show passengers the right way, while they walk not in it themselves. Nor are they to resemble the scribes and

pharisees who bound heavy burdens, and grievous to be borne, and laid them on men's shoulders, but would not move them with one of their fingers. But "in all things, approving ourselves as the ministers of God; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost; by love unfeigned; by the word of truth; by the power of God; by an armour of righteousness, on the right hand and on the left; by honour and dishonour; by evil report and good report; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and possessing all things."

In the second place, I would invite the attention of my brethren the *laity*. And first, If the ministers of the gospel are to take the lead in this glorious work, they are not to stand alone. They need, and I trust will have, your co-operation, your prayers, and your efforts. Nehemiah would never have succeeded in repairing the walls of Jerusalem, without the united and persevering efforts of all his friends. "Then I told them," he says, "of the hand of my God, which was good upon me; and also the words of the king which he had spoken unto me. Then they said, let us rise and build. So they strengthened their hands for this good work."

Undoubtedly, you are aware, that many of our churches in this diocese, and especially in this commonwealth are in a depressed and languishing condition. They demand our immediate attention. The people in our destitute parishes manifest a strong desire to enjoy the means of grace, and are willing to do all in their power to support a clergyman; but they are destitute of adequate means. Could they for a short time be supplied by missionary efforts; they would probably, in a few years, be able to support the gospel by their own exertions. Could you, my respected hearers, take a perspective view of the destitute and de-

plorable condition of many of our churches in this country; could you hear the earnest request of thousands and tens of thousands for missionary aid; your hearts would be pained within you: you could never rest until you had made every effort to the extent of your ability, to impart to them the word of life. From Maine to Missouri, the cry echoes and re-echoes, "come over and help us." The fields are white already to the harvest; but the labourers are few. We need at this moment, in addition to what we now have, three hundred pious, able clergymen, and fifty thousand prayer books, in order to supply our vacant churches, and form new societies that might be immediately collected. Never, since the settlement of this country, has the call for missionary exertions in our church been so loud and pressing as it is now. And shall this call be heard by us in vain? Can we turn away our ears, and harden our hearts against the intreaties and tears of our friends—of our brethren?

Can we, while other denominations of Christians are contributing very largely to send their missionaries to every part of the globe, "fold our arms, and close our eyes, and cry a little more sleep, a little more slumber, a little more folding of the hands to sleep?"

Secondly. I would further observe, that we have every encouragement to exert ourselves in behalf of our destitute brethren. The pious zeal they exhibit, to do all in their power to help themselves, and the earnest solicitude they manifest for aid and assistance, certainly entitles them to our respect and liberality. My brethren, the Episcopal church in this country is awaking from her slumbers, and arising from the long night of depression and adversity. The old prejudices, that have so long fettered the minds of the American people, are fast vanishing away. Men are beginning to read and examine for themselves; and the

result is favourable to the church. The rapid increase of the church evinces, that the publick sentiment is in her favour. More has been done within three years past, to advance her interests and extend her influence, than has been done for many years before. The united and simultaneous voice of the friends of our communion, through the country, appears to be, "let us rise up and build, that we be no more a reproach." Although much has been done, by many pious individuals of our church, yet much more remains to be done. We have done enough to show us the importance and practicability of making greater efforts. At such a time as this, let it be impressed on the mind of every member of our church, that we are called to humble, diligent, and persevering exertions. Missionaries must be sent, and they must be supported. Large sums are immediately wanted to carry on this pious and benevolent work. Let all the members of our church consider themselves called upon, in their several stations, to do something for Christ. More than six hundred millions of our fellow men are sunk in heathenish darkness, depravity, and wretchedness. They have no well grounded hope; they are without God in the world. They are perishing for lack of knowledge. They are constantly departing this life, and taking up their abode with all the nations that forget God.

The heathen need the gospel; there is no other remedy for them. If the gospel is worth any thing to us, it is equally valuable to them. They can no more be saved without it, than we can. It is an impious dream of infidelity, that ought to be chased from the earth, down to the place from whence it sprung, that God has designed different religions for different nations. If this be true; what mean the solemn denunciations of his holy word, so numerous, so tremendous, against all idolatry, and all idolaters? What means the great commission of our

Lord Jesus Christ, "go ye into all the world, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost?" What means the momentous declaration, "there is none other name under heaven given among men whereby we can be saved," but that of Jesus Christ of Nazareth? In a word, what means the whole gospel of Christ—the entire word of God? If mankind can be saved without the gospel, why has a divine revelation been given?

But while we commiserate the deplorable condition of heathen nations, and contribute of our abundance to send them the gospel, let us ever bear in mind that charity begins first at home. In many whole counties and large districts within the United States, there are no sabbaths; no sanctuaries; none to show them the way of salvation. Can a single heart be unimpressed, or a single hand idle, while such calls for compassion abound? No, my friends, these obligations, I trust, are too strong not to be felt; these calls too solemn not to be heard. Be intreated, then, with one consent to come forward to the help of the Lord; to unite heart and hand in building up the walls of Zion, and promoting the prosperity of that church, for which Christ shed his precious blood. Embrace every opportunity, to the extent of your ability, to increase the funds of the missionary society, and to send bibles, prayer-books, and religious tracts to the poor and destitute. In these labours of love let none refuse to join. We hail it, as the prelude to the glorious millennium, that pious females are more extensively engaged, and actively useful in building up the church, than at any former period of the world. Let them go forward with increasing activity and zeal, in this delightful work; so worthy of women professing godliness, and so beneficial to the church of God. And let them, by precept, as well as by example, train up their daughters in

principles and habits, so well calculated to elevate the female character, and to enlarge the sum of human happiness. In a word, our plans of co-operation, for carrying on this holy work, must embrace every class and every age. Let old and young, male and female, rich and poor, unite their exertions; and like the pious Jews of old, say, We will arise and build the walls of Jerusalem, that we be no more a reproach.

Finally, to all our efforts to advance the prosperity of the church, and promote the influence of the religion of Christ, let us join fervent, and united prayer. All Zion's blessings come down from her King and Head. He will be inquired of, by his people, to do for them that which they need and desire. Has not the great Head of the church promised, that if any two of his people shall agree, on earth, as touching any thing which they shall desire, he will grant their request?

What blessings, then, may we not hope will be shed down upon the church, when the thousands of our Israel are found bowing together upon their knees before the throne of grace; and "saying for Zion's sake we will not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth."

[We have received the journal of the thirty-eighth annual convention of the church in Pennsylvania, a summary of which our readers will find under the head of religious intelligence. We think it proper to present to them in a more prominent manner the following extract from the address delivered by the bishop at the opening of the convention, both on account of the importance of the subject, and also the value which must be attached to the sentiments of this venerable father of the church, by every one who pays any deference to the long tried expe-

rience of age, or to the sober dictates of wise and prudent piety. We add with pleasure the following resolution, passed unanimously, as we understand, by the convention.

"On motion of Mr. Meredith, *Resolved*, That this convention feel it to be their duty, the performance of which accords with their sentiments of deep veneration and affection towards their bishop—to record on their minutes their testimony to the distinguished services, which in her councils, as well as in his pastoral and episcopal offices, he has rendered in establishing and maintaining the church in the United States, and especially in this diocese—to the wisdom and moderation which have uniformly characterized his course of conduct, and were particularly displayed in his address to this convention, in inculcating opinions, and recommending rules of conduct, which cannot fail to advance her prosperity, by maintaining her principles in purity, and at the same time tend to the cultivation of charity and good will with all her Christian brethren."]

"There is a subject on which your bishop wishes to record his opinion, matured by the long experience of his ministry, and acted on by him, as he thinks, to the advantage of the church. It is the conduct becoming us towards those of our fellow Christians who are severed from us by diversity of worship or of discipline; and in some instances, by material contrariety on points of doctrine.

"The conduct to be recommended, is, to treat every denomination, in their character as a body, with respect; and the individuals composing it with degrees of respect, or of esteem, or of affection, in proportion to the ideas entertained of their respective merits; and to avoid all intermixture of administrations in what concerns the faith, or the worship, or the discipline of the church.

"On the conduct to be observed to-

ward every denomination, it is not intended to recommend silence concerning any religious truth, from the mistaken delicacy of avoiding offence to opposing error; nor to censure the exposing of the error, if it be done in a Christian spirit, and in accommodation to time and place. To take offence at this, is to manifest the spirit of persecution, under circumstances which have happily disarmed it of power. But when, instead of argument, or in designed aid of it, there is resort to misrepresentation and abuse; or, when the supposed consequences of an opinion are charged as the admitted sentiments of the maintainer of it; these are weapons as much at the service of error, as at that of truth; are the oftenest resorted to by the former; and are calculated to act on intelligent and ingenuous minds, as reason of distrust of any cause in which they may be employed.

"It is no small aggravation of the evil, that it tends to retard the time, which we trust will at last be brought about by the providence of God; when, in consequence of friendly communications, arising out of the ordinary intercourses and charities of life, there will be such an approximation of religious societies in whatever can be thought essential to communion, as that they shall 'with one heart and one mouth glorify God.' For, to those who have attended to the first workings of what has ended in the divisions and subdivisions among Christian people, it must have been evident, at least in the greater number of instances, that with diversity of sentiment, there might have continued the 'unity of the Spirit in the bond of peace,' had it not been for the intrusion of personal injury, or provocation, the effects of passion or of interfering interests, which have sometimes insensibly induced the persuasion of service done to the cause of God, when in fact, human views had a dominant share in determining the conduct.

"There has been referred to, in fa-

vour of the point sustained, the danger of exciting and increasing unfriendly feeling between differing denominations. It is on this principle, although there are other considerations tending to the same effect, that your bishop has resisted all endeavours for an intermixture of administrations, in what concerns the faith, or the worship, or the discipline of the church. In every known instance, in which it has proceeded from the usurpation of authority by individuals, it has been productive of conflicting opinion, and of needless controversy. On some occasions, our institutions have been treated with disrespect, and doctrines unknown in them have been taught, within our walls. There have even been advanced claims of rights, to what was granted as temporary indulgence; and thus our property in religious houses has been rendered insecure: all under the notion of liberality and Christian union. It would be painful to have it supposed, that any reference is here had to the many respectable ministers of other denominations whose characters are in contrariety to the offences stated. Of the intrusion of such men, there is no apprehension entertained at present; and if the door should hereafter be thrown open, the most forward to enter it would be persons of the most moderate pretensions in talent and in acquirement.

"It is confidently believed, that what is now said would not be offensive to the more respectable and prominent persons, whether clerical or lay, in the concerns of other religious societies; who would probably concur in the declaration, that the contrary assumption, when carried into effect, in opposition to the governing authority in any religious denomination, is the intolerance, which, in former ages, pursued its designs by penal laws; but is now reduced to the necessity of making hollow professions of fraternity: the object being the same, with difference only in the means. By any among



ourselves favouring such designs, for what they may conceive to be a righteous end, it should be considered, that, however commendable the being 'zealously affected,' there is the qualification of 'a good thing;' and that there can be no goodness in what is contrary to modesty, and tends to unnecessary controversy and division: for, if the attempted intermixture should be accomplished, there must be the severance of those who would 'seek the old paths,' not without sensibility to the hindrances opposed to the 'walking in them.' Thus, there would be an increase of division, growing out of what had been professedly undertaken for the healing of it.

"It is difficult to be on the present subject, without giving occasion to the injurious charge of bigoted attachment to our communion: to guard against which, consistently with the acknowledgment of decided preference, it may be expedient to be more particular.

"Our church calls herself Episcopal. She affirms Episcopacy to rest on scriptural institution, and to have subsisted from the beginning. On the varying governments of other societies, she pronounces no judgment. The question is, not whether we think correctly, but whether we are to be tolerated in what we think. If this be determined in the affirmative, we must, to be consistent, interdict all other than an Episcopal ministry, within our bounds.

"Again; our church is decidedly in favour of a form of prayer, believing it to be sanctioned by divine ordainment under the law; by the attendance of our Saviour and of his apostles, on composed forms in the synagogues and in the temple; and by indications of their being in use in the primitive church. We do not judge harshly of the publick prayers of our fellow-Christians; but we allege, that among ourselves, the people are not to be dependant on the occasional feelings, or the discretion, or the degree of cultivation, of an officiating minister. With

such views, it is contrary to what we owe to the edification of the people, were we to give way to the introduction of the latter species of devotion.

"Once more. That our church teaches the doctrines of grace, and holds them to be of paramount importance, is obvious to all. Man's utter want of righteousness by nature; his absolute incapacity of merit, whether in the state of nature, or in that of grace; his being under the government of passions impelling to sin, any further than as counteracted by principles derived from grace; the agency of the Holy Spirit in this, going before, that he may have a good will, and working with him in the exercise of it; and finally, the meritorious ground of all benefit, in the propitiatory offering of the Redeemer; are not only affirmed in our institutions, but pervade them. We rejoice, so far as any of our fellow-Christians consent with us in acknowledging the said essential truths of scripture. But in some publick confessions, we think we find embodied with those truths, dogmas neither revealed in scripture, nor deducible from its contents; and, in some instances, contradicting what our church explicitly teaches. The introducing of such matter among ourselves, is what we cannot countenance: and introduced it would be, under the intermixture here objected to. Of this we have had instances, where an alien agency has been obtruded: and, if it should be countenanced, the consequences would be in the greatest degree injurious.

"If, after all, there should be a leaning in any mind to the plausible plea of liberality, let there be an appeal to the fact, which will bear a strict investigation, that every proposal to the purpose, when explained, amounts to the surrendering of one, or of another of our institutions, without conformity to them in any instance.

"Brethren,

"It is fit, that there should be explicitly declared, the motive for the pre-

sent expression of opinion. It has been confidently acted on by the deliverer of it, in alliance with esteem for worth, in whatever individual or body of men it was discerned to reside. It cannot be expected, that he will continue much longer to sustain any of his opinions, either by argument, or by example. He hopes, that they who may be expected to survive him, entertain similar views of what the exigences, and even the existence of our church require. But, lest an effort to the contrary should hereafter be made by any, he wishes to oppose to it, and to leave behind him, his premonition; and to attach to it whatever weight, if there should be any, may be thought due to his long experience and observation. Under this impression, he has made it a part of his official address, to appear, for the purpose stated, on your journal.

"Although, during the administration of the episcopacy, I have had the encouragement of seeing the growth of the church in this state from very small beginnings, yet it is certain that the sphere of usefulness is extending beyond proportion to our present means of providing for the exercise of the ministry and of administration of the ordinances. This is mentioned, as an excitement to the endeavours of all the active members of our communion, and of my reverend brethren in particular; in which it is my purpose, that, by the grace of God, there shall not be wanting, so long as ability of mind and of body may be continued, the best services of the remainder of my days.

"WILLIAM WHITE."

[It is not our design to enter into controversy; but since we have published the letter of P. C. we regard it as an act of justice, to insert the following, in reply.]

To the Editor of the Gospel Advocate.

Charleston, (S. C.) July 3, 1822.  
THE letter of P. C. having been originally addressed to myself, I readi-

ly recognised it in your number for May. I feel it a duty, as his answer has been published, to request that the communication which gave rise to it may be also admitted into your columns. Similar letters were addressed to other members of our church, and answers received, expressive of their approbation of the paper, and requesting that their names might be set down as subscribers. I hope I may add with propriety and without offence, that my own sentiments were perfectly in accordance with theirs, and equally so are those of other respectable members of the Episcopal church, who have read the letter of P. C. While, therefore, I thank him for the pains he took with that elaborate composition, I feel it to be an act of naked justice to declare, that, as I became one of its earliest subscribers, I shall feel myself bound to continue such, whilst I shall be as well satisfied with the editor as I have been up to the twenty-sixth number. Bear with me a few moments longer.

If there be a difference between the essentials and non-essentials of Christianity, we must not class the doctrines of the trinity, of the atonement, and of justification by faith, with the questions respecting orders and forms of worship; we must not rank the evangelical protestant churches with such societies as deny, or have corrupted the doctrines abovementioned: we may not pray for the prosperity and diffusion of *these*; but may we not ask a blessing on *those*, as fellow-labourers in the Lord's vineyard! In fine, if the churchman is liberal of his time, his talents, his worldly goods, in the service of his own denomination, may he not, is he not indeed bound, to spare a portion of these earthly blessings, to those who agree with him in "the main doctrines of the bible?" Are we prepared to say, that God will be well pleased, if our all is devoted to our own "compartment of the great fold." My

heart, my conscience, my understanding, tell me that he will not.

HIERONYMUS.

*Letter to P. C.*

Charleston, (S. C.) Jan. 19, 1822.

DEAR SIR,—Having had the pleasure of corresponding with you, on the interests of the community, within the influence of our society, permit me to avail myself of this introduction, to invite your attention to another subject of deep concern to our state at large, in a religious point of view. Experience has shown, that the Episcopal church in South Carolina cannot support a periodical paper peculiar to itself. But the maintenance of some publication in this state, recurring at short but regular intervals, and devoted to the great common interests of all the protestant sects, who agree in the main doctrines of the bible, is extremely desirable, not to say indispensable. If then we cannot by ourselves uphold a weekly journal, appropriated to our exclusive benefit, shall we not (rather than be destitute of any at home) freely and anxiously unite with those, who hold the same fundamental truths, in the effort to narrow the limits and counteract the influence of the unbeliever, the heretick, and the heathen? We are indeed better guarded than other reformed churches against those who keep not the faith once delivered to the saints. But this very security from the materials which compose it, keeps us much apart from those who agree with us in the essentials of Christianity, and of course we are less known to the people of other denominations, than it is desirable we should be. An opportunity is now therefore offered, of diffusing a knowledge of the interests and progress of the Episcopal church, without giving offence or exciting jealousy. Shall we not, then, gladly embrace it, when at the same time we have the rich satisfaction of knowing that we promote the great cause of genuine religion, of sound

philosophy, of enlightened charity, and of useful literature.

This letter is accompanied by the first number of the S. I. and by the report upon which the undertaking is founded. From these proofs of the merit, and objects, and promise of the work, I trust you will be disposed to favour it. From the knowledge I possess of the sentiments of the editor, and of some of the principal persons concerned in the establishment of the paper, I say with confidence that the communications of our clergy on the subjects within the plan of the paper, will be very gladly received. It will not escape your notice, that all questions between those denominations, who agree in the main doctrines of the bible, are wisely excluded, as it is a great object of duty, as well as of interest, to conciliate the good-will and engage the efforts of all such, in the prosperity of the paper. If well supported, it must be eminently serviceable to the cause of Christianity, and will certainly contribute largely to raise the literary character of South Carolina.

I need scarcely add that your subscription will of itself be a service beyond what every person indiscriminately could render, and I trust you will feel yourself bound, after being satisfied of the religious and literary merits of the paper, to promote its circulation by recommending it to others.

[THE following well written communication we take from the Churchman's Magazine. As it is very important to the peace and harmony and prosperity of our parishes, that on the side of the clergy there should be diligence and industry, so is it equally important, that on the part of their parishioners there should be a proper consideration of their manifold labours, and a disposition to lighten, rather than to aggravate, their burdens. We trust, therefore, that the perusal of this

essay will be profitable to all classes of our readers.]

#### ON PAROCHIAL VISITATIONS.

Messrs. EDITORS,—As most of you are clergymen, I think I can rely on you to publish the few remarks I send you, on a department of ministerial duty, which, I believe, clergymen in general discharge with less satisfaction to their people, than most others connected with their office—I mean parochial visitations. I believe there are few clergymen, even among the most conscientious, who are not often pained at heart by the complaints, and almost the reproaches of their people, for not visiting so much as they ought. These expostulations are meant, no doubt, in kindness; but when the poor pastor finds himself accused at every door, of “being a great stranger,” of “having forgotten them,” of “not having called for a great while,” the repetition of the charge, with the consequent apologies, becomes burdensome in the extreme; the pleasure, as well as profit, of parochial visits is greatly diminished, and it requires a considerable share of Christian philosophy to perform them with a good grace.

Few laymen, I presume, are accurately acquainted with the extent of duties imposed on a clergyman, who has the charge of an extensive parish. They acknowledge, perhaps, that he has considerable to do; but take him, on the whole, to be a man of much leisure. Of the exhausting and debilitating effects of prolonged study in the composition of sermons, they can, of course, know but little. They have no suspicion that the feelings of the labourer, who retreats tired to his dwelling, when his day's work is done, are enviable feelings, when compared with those of the student, worn down, and shattered, and debilitated to the last degree, by the fatigues which usually follow a course of mental exertion. “Men err in nothing,” says Cecil, “more than in the estimate which they make of human labour.” Describing, in his lively

way, the estimate which men made of his labours in his study, he says, “‘he makes a sermon on the Saturday, he gets into his study; he walks from end to end, he scribbles on a scrap of paper, he throws it away and scribbles on another, he takes snuff, he sits down, scribbles again, walks about.’ The man cannot see that here is an exhaustion of the spirit, which, at night, will leave me worn to the extremity of endurance. He cannot see the numberless efforts of mind, which are crossed, and stifled, and recoil on the spirits; like the fruitless efforts of a traveller to get firm footing among the ashes on the steep sides of Mount *Ætna*.”

Were these labours less than they are, we should not so often have to read the melancholy tale of promising young men cut down in the beginning of a career of useful exertion; of their falling martyrs to the pursuit of knowledge, and eminent usefulness in their profession. But they are labours, of which the major part of a congregation can be supposed to know little or nothing. They are unseen, they are not fully taken into account; and therefore plead little in excuse for the minister's not being so much with his people as they think he might.

Besides, the man has, perhaps, from fifty to one hundred and fifty families on his list of parishioners, each of whom has equal claims on his attention. Now, it might reasonably be claimed as a piece of justice towards him, that his people should take the trouble to compute how many times in the year he can make the entire circuit in his visitings, allowing at the same time for those multiplied special calls of duty which must be attended to. They should remember also, that, whether indisposed or in health; with buoyant spirits, or with spirits worn down with anxiety and mental labour, he is expected to be at his post on a Sunday, prepared to give his customary discourses, whether they are there to hear him or not. If he has spent his week, or any considerable

part of it, in visiting, his people may be gratified by it, but his sermons will neither be very profound nor edifying.

There can be no doubt but that the members of a congregation are pleased with the attention of a beloved pastor; and the desire of rendering himself useful, as well as the pleasure of a pastoral intercourse with his people, will, at all times, be a sufficient inducement to visit them as often as his other duties will permit. The people ought to be persuaded of this; nor can they, in justice, constitute themselves judges of what he can perform in the way of visiting, without prejudice to the other departments of his duty. "The lips of the priest should keep knowledge; for the people seek the law at his mouth." He cannot be expected to rise even to mediocrity in his profession, without giving a considerable portion of his time to study; and so long as the people are persuaded that he is labouring for their good, they ought to be willing to relinquish the pleasure of seeing him more frequently at their houses, than is consistent with the successful prosecution of his studies.

On the other hand, the advantages of personal intercourse with his people are so great, that he will seize every opportunity of enforcing in private what has been delivered from the pulpit, and "testify from house to house, repentance towards God, and faith in the Lord Jesus Christ." He "will not cease to warn every one, day and night," but "be instant in season, and out of season;" at stated times, and when opportunities of doing good occur; not forcing advice upon persons when it is more likely to do harm than good, but watching for the *mollia tempora fandi*, the happy occasions of speaking and admonishing with effect. "A chief reason"—says the admirable Secker, whose two last charges to the clergy of the diocese of Canterbury, ought to lie on the table of every minister—"a chief reason, why we have so little hold on our people is, that we

converse with them so little, as watchmen over their souls. The pastors of the foreign protestants outdo us greatly in this respect, and are honoured in proportion. The Romish priests have their laity under their hands, on one account or another, almost continually, and acquire by it an absolute dominion over them. Both the old dissenters from our church, and those who are now forming new separations, gain and preserve a surprising influence among their followers, by personal religious intercourse. Why should not we learn from them?"

By stating this part of the clergyman's duty, I hope I shall clear myself of the suspicion of pleading the cause of an indolent minister, who thinks he has nothing more to do than to appear in his pulpit at the stated hours of service. I have merely wished to suggest to a class of your readers, the variety and extent of a clergyman's engagements; and that, although he may be prevented from holding as much personal intercourse with his people as both he and they could desire, he may still be watching for their souls with all the painful solicitude of one who feels that he must give an account.

DIAKONOS.

For the Gospel Advocate.

EXTRACT FROM THE MESSIAH.

Translated from the original German of Klopstock.

(Continued from p. 195.)

#### BOOK II.

*Argument.* The souls of the blessed perceive the Saviour awaking at the break of day, and salute him with songs of holiness. Jesus hears from Raphael, John's guardian angel, that this disciple is engaged in beholding a man possessed by satan. He goes and finds Samma (for so he is called) ready to be destroyed by the fiend, enraged at his approach. Jesus replies nothing to the proud speech of the arch enemy, but the latter is compelled to fly before him. Samma is freed from his pangs, and John remains alone with Jesus among the tombs. Satan seeks his hell; relates what he has seen; and determining on the death of the Saviour, in a

speech to his subjects, is opposed by Abbadona, a fallen angel. Satan is unable to reply from rage, but Adramelech answers for him and approves of every thing the fiend has said, as likewise all the counsel of hell. Satan and Adramelech seek the earth to put their designs into execution, and Abbadona follows at a distance. He sees at the gates of hell another, Abdiel, a good angel, and his former friend. He speaks sorrowfully to him; but the other will not look upon him. Abbadona then goes through the gate, and at the entrance of the world laments his lost heaven, and doubts of ever being pardoned. After some time he attempts to annihilate himself, but in vain. Satan and Adramelech, in the mean time, full of rage and malice, approach the Mount of Olives.

Now had the morn above the cedars beam'd  
And Jesus rose, and those within the sun  
Saw him, and straight two heav'n-born spirits  
sang,  
Adam and gentle Eva, raptur'd thus.

Adam.

Loveliest of days, O hail: hallow'd be thou  
Before each future day; amid the train  
Of thy companions, thou art loveliest.  
When thou returns't, the blessed souls of men  
And seraphs shall salute from east to west.  
Descendest thou to earth, the heavens shall  
sound

With orions loud pealed; seek'st thou God  
Amid his sanctuary with thy beams,  
There, too, shall hallelujahs mount sublime  
And find thee there. Hail thou ne'er dying  
day

That to our sight the Christ discoverest,  
Earth's meek Messiah in his lowliness:  
O Saviour, loveliest in thy mortal garb  
Of Adam's race, how on thy front reveal'd  
Stands Godliness; and shows thee as thou  
art.

Eve.

Holy art thou that hast Messias borne;  
Holier than Eva, mother of mankind;  
Her sons are sinners countless, all alas;  
But thou hast brought to life a guileless  
power,

A meek Redeemer; he, the Son of God,  
Whom no creator form'd, was born of thee.  
'Tis now, O earth, I fix my wandering look  
With tenderness on thee, for deep liest thou  
Sweet paradise amid th' o'erflowing waves  
Of that dread deluge, and I ne'er may see  
thee.

Thy tall and shady cedars, by the hand  
Of God's-self planted, and thy peaceful  
haunts

Of virtue, now defaced lie, no storm  
No desolating angel will'd to save;  
Thou art e'er lost. But humble Bethlehem,  
'Twas mid thy walls the sacred mother bore  
him,  
Thou art mine Eden; David's holy fount  
Shall soft for Eva flow, as the springs where  
first

She saw herself eternal. Lowly shed,  
From whence his plaintive cry first issued  
forth,

O be to her the bowers of innocence.  
Had'st thou, O Godly one, first clasped me  
Mid Eden's bowers, when that dread deed  
was o'er

Of fatal disobedience, I had gone  
With thee to where the God of terrors  
stood;

To where beneath him Eden yawned a tomb,  
And that forbidden tree of knowledge wav'd  
So awfully behind; where voices spake  
The curse that thunders hail'd, those words  
of might

At which I sunk to earth; and sunk to die.  
O then amid those terrors close embrac'd  
I would have held the Saviour and ex-  
claim'd:

Father of heaven have mercy; still thy  
wrath!

Lo thine own Son against thy breast reclines.

Adam.

Hallow'd art thou and praiseworthy, O God;  
Thou, who hast given thine own immortal Son  
From thy blest image form'd to save the  
race,

The tear-doom'd race of Adam! God hath  
heard

My sighs; and seraphs and the souls above  
Of those that sleep among my sons have  
view'd

My grief o'erfurrow'd cheeks. Were't not  
for thee,

Balmy Messias, I had yet complain'd  
Amid my still repose: but thy mild love  
Hath pitied, shelter'd; and thy saving hand,  
O Christ, has learnt the sorrower blessed-  
ness.

And now, O Mediator, deignest thou  
To wear the form of man condemn'd to  
dust.

Praises be to thee, Saviour, finish soon  
Thy sacrifice of mercies; and renew  
That earth for which thou hast not once dis-  
dain'd

To leave the skies: save, save thy natal  
earth,

Thine and thy creatures'; then re-seek the  
heaven

And hear thy gentle mercies hail'd around:  
God-man, Redeemer!

Thus spoke the voices of the souls throughout  
The vault with rays o'erspread, while far  
below

Messias heard them ; so do hermits hear,  
In thoughts on future wrapp'd amid the calm  
Of their own solitudes, the wandering voice  
Of earth's Creator ; even so did Christ,  
Hearing the far-tun'd sounds, ascend the  
mount.

Full in the middle of the Olive hill  
Stood loftiest palms, on green mounds rais'd,  
each dew'd

With morning's spangled mists ; their shades  
beneath.

Messias heard the voice of him, who watch'd  
In spirit guise around the soul of John ;  
Raphael his name. And gales eel flitting  
bore

Towards Christ his speech, unheard by mor-  
tal ear.

Raphael, the Saviour cried, with looks of  
love,

Come wander near me viewless to mankind ;  
And tell me, how hast thou inspir'd the soul  
Of the below'd disciple thro' the night ?  
Are his thoughts like to thine, O Raphael ?

So pure ? so fervent ? where doth he retreat ?  
I have watch'd o'er him, cried the cherubim,  
Like as an angel loves to guard what Christ  
His chosen calls, and hallow'd dreams contain  
His pious soul : dreams that were bent on  
thee.

O ! had'st thou seen him, midst his slumbers  
start

To look upon the Saviour ; had'st thou view'd  
How o'er his front beam'd bright the smile  
of spring !

Oft has thy seraph look'd along the bowers  
Of Eden, when the first one slept, and smil'd  
To see the face of Eva in his dreams,  
Thinking upon th' Eternal ; yet even he  
Seem'd scarcely then so lovely as thy John.  
But sadly, now, he sits, where their dark  
shades

The prophets' tombs throw forth ; bemoaning  
there

A wretch, who paler than the dead around,  
And trembling awfully lies stretch'd, the prey  
Of man's worst enemy. Shedding soft tears  
Of pity and compassion, may'st thou see  
Close by him thy disciple. Ev'n mine eye  
Dropt fast the kindly tear. I went ; but still  
My soul is pierced at the ills of those  
Thyself hast destin'd for eternity.

He ceas'd : Messias look'd with wrath to-  
wards heaven

And spake ; O hear me, Father ; let the fiend  
Of man before thy justice-seat be brought,  
A sacrifice eternal, that the skies  
May know with shouts of joy, and hell be-  
hold

Beneath her depths, shameful and agoniz'd !

Thus he ; and slow the prophets' tombs ap-  
proach'd !

'Mongst mountains, ever cover'd with the  
veil

Of midnight, are they hewn from out a pile  
Of rocks, which chaos-like together lie,  
Thick dark'ning groves the entrance e'er  
forbid

To the maz'd wanderer ; a gloomy morn  
There but begins to reign when mid-day's  
beams

Spread o'er Jerusalem : ev'n then no light  
Of sun congenial cheers those rocks within,  
And nought save damp cold breezes issue  
forth.

'Twas there beside his youngest infant's grave  
Feeble and senseless Samma sat ; for thus  
Was the poor maniac call'd. Satan had  
spar'd

This hour of quiet, only to prolong  
With fresher agonies his torment. Near,  
With eyes that bitterly wept up to God,  
Stood yet another son ; and him, whom each  
Thus mourned, by a tend'rest mother late  
Among those graves was borne ; for 'twas  
toward

That scene of awe the fiend in hellish rage  
Th' extenuated victim lov'd to drag.

Alas ! my father, cried his little son,  
The tender young Benoni, and escap'd  
From out the fearful mother's grasp ; alas !  
Father embrace me. As he spoke he press'd  
The hand paternal to his heart. He felt it ;  
The hapless sire and trembled. But, when  
mov'd

By childhood's soft emotions strove the boy  
That father to caress and smil'd in bliss,  
Down 'gainst a rock sharp pointed was he  
dash'd

By th' unnatural hand, and o'er the stone  
Burst forth the blood of innocence ; the soul  
Scap'd with slight sobs towards its native  
heaven !

And now inconsole he wail'd o'er him  
Clasping with dying hands, of his son's bones  
The cold receptacle. Alas ! my son,  
My murder'd son, he cried, and tears of wo  
Broke from an eye, that death had all but  
clos'd !

Thus lay he, as the Saviour drew anear.  
Joel, the other son, had hid his face  
Glist'ning with tears, beyond the father's  
view.

But, as he saw Messias reach those graves ;  
Father, he cried with joyful wonder, see,  
Jesus, the mighty prophet, comes among us !  
The arch-fiend heard and trembling look'd  
amaz'd

From forth the op'ning of the vaulted tomb.  
So the false prophet looks from out his cave,  
When the loud thunder breaks across the  
heaven,

And vengeance rolls on clouds. Satan, till  
now,  
Had but tormented, from afar, his prey;  
And sent forth from the sepulchre remote  
His slow, but fiendish tortures. now he rose,  
Arm'd with death's terrours, rushing on the  
wretch.  
Samma sprung up, then senseless reel'd to  
earth;  
Yet soon, tho' struggling with the arm of  
death,  
His feeble spirit made one effort more  
To escape the fiend; and phrenzy led him  
on  
Toward a beetling rock. The demon saw,

And wish'd to crush; yea, ev'n beneath  
thine eye,  
Almighty! But thou view'dst him, O Christ,  
And quickly bad'st the wings of mercy bear  
Thy creature, that he fell not. Satan knew,  
And trembled at the coming Godhead.  
Peace  
Beam'd from the front of Jesus, on the  
wretch,  
That lay before him; and reviving force  
Glanc'd from him, as he look'd: and Samma  
now  
Knew his Redeemer; and the tide afresh  
Of life resought his agonized front.  
(To be continued.)

## RELIGIOUS INTELLIGENCE.

THE thirty-eighth annual convention of the protestant Episcopal church in the state of Pennsylvania assembled in St. Peter's church, in the city of Philadelphia, on Tuesday the 7th, and was continued by adjournment until Thursday the 9th of May, 1822. The clergy of that diocese consist of the bishop, twenty-six presbyters, and four deacons. Of the presbyters six are without cures, one is president of the college, and one a master of the grammar school, leaving eighteen presbyters and four deacons, who have the cure of souls. The number of congregations in Philadelphia county are 5—Delaware county 4—Chester 3—Lancaster 4—Bucks 1—Montgomery 3—Berks 1—Northampton 1—Northumberland 2—Columbia 2—Lycoming 1—Luzerne 1—Bradford 1—Susquehanna 2—York 1—Adams 1—Cumberland 1—Huntingdon 1—Alleghany 1. Total in 19 counties, 36 congregations. Ten of the clergy were absent, and 23 congregations only were represented, by 41 lay delegates.

### Episcopal Acts.

Confirmations in nine parishes 190  
Ordinations—Priest 1, Deacons 4 5  
Candidates admitted 1  
(and one transferred to the diocese of  
New York)

Churches consecrated 2

The bishop expresses his satisfaction at the new organization of the general theological seminary, and the hope that there will now be an undivided wish and endeavour to support an institution begun under such favourable prospects.

Concerning the plan of a general domestick and foreign missionary society, matured at the meeting of the special general convention last autumn, he thus observes:

"It had been proposed by the convention

of 1820, but with defects, occasioned by oversight, which prevented the co-operation of so great a proportion of our communion, as discouraged any effective proceedings on the part of the nominated trustees. The defects have been supplied; sundry important improvements have been added; and the whole organization having been matured with care, and resolved on with general consent, it is to be hoped, that all the members of our communion will take an interest in carrying the design into effect."

Attached to the society for the advancement of Christianity in Pennsylvania, "is a female tract society which continue their exertions in publications, small in size, but eminently instructive."

The prayer-book society, in consequence of gratuitous distributions beyond their means, are obliged to confine themselves to sell to subscribers at the least possible price; and by this economy hope to retrieve their affairs.

"The Sunday school society," the bishop observes, "are pursuing the object for which they were associated. It should be understood, that the object is distinct from that of any Sunday school society formed for the giving of instruction. It is merely for the cheaper supplying of societies of the latter description, with elementary and other necessary books; and in this work they are likely to be useful."

The bishop recommends to the clergy to consider the importance of the fund of the society for the widows and children of deceased clergymen, and he very delicately brings to the view of the convention "the design of creating a fund for the support of a future bishop, so as to relieve him from the necessity of having a parochial cure."

On the subject of the bible society, the bishop thus remarks: "Although the bible



society of this city is not peculiarly attached to our communion, yet, as their object is not only of supreme importance, but that in which all denominations of Christians agree, and as it contributes its share to the great design of publishing the glad tidings of salvation where they have been hitherto unknown, and of depositing the record of them in the hands of the destitute in all countries, nominally Christian, it has been presented to the notice of the conventions for sundry years past, and under continuance of the impression, there is now declared a deep conviction of the importance of the subject.\*

The remainder of the bishop's address having been already inserted in another part of our work, we proceed to notice the changes which have taken place in the diocese, within the last year.

The Rev. John C. Clay, from Maryland, rector of St. James's, Perkiomen, and St. John's, Norristown, vice his father, the Rev. Slaton Clay, deceased.

The Rev. James Montgomery, rector of St. Marks, Mantua, a new parish.

The Rev. Benjamin Allen, formerly of Virginia, rector of St. Paul's church, Philadelphia, vice the Rev. Dr. Pilmore, resigned.

The Rev. William Thompson, promoted to priest's orders, has taken charge of Trinity church, Pittsburgh—long vacant.

The Rev. William H. Delancey, formerly of New York, employed as assistant to the bishop, in the pastoral duties of Christ church, St. Peter's, and St. James's, Philadelphia.

The Rev. Bird Wilson, D. D. has accepted the professorship of systematick theology in the theological seminary, and has accordingly removed to New York.

The Rev. Peter Van Pelt removed to South Carolina.

The Rev. Moses P. Bennet, employed by the society for the advancement of Christianity in Pennsylvania, as a missionary in the western part of the state.

#### Parochial Reports.

	Baptisms.	Burials.	Marriages.	Communi- cants.	Sunday Scholars.	Teachers.
Christ Church, } Philadelphia,	168	122	99	425	190	27
St. Peter's, }					135	25
St. James's, }					250	
St. Paul's, Philadelphia,	21	42	3	165	302	
St. John's, N. Lib. Philad.	17	13	not rep.	126	120	
Trinity, Southwark, Philad.*	53	not rep.	27	90	200	
St. James's, Bristol,	10	25		143	200	
Trinity, Oxford, }	6	26	9	54	not rep.	
All Saints, Lower Dublin, }						
St. David's, Radnor, }	4	not rep.	not rep.	32	not rep.	
St. John's, Concord, }						
St. Gabriel's, Berks county,	11	11	2	75	60	
St. Mary's, Chester county,	31	not rep.	10	96	200	
Bangor Church,	25	"	1	30	100	
St. Luke's, Germantown,	5	1	1	22	112	
St. John's, York,†	14	11	4	not rep.		
St. James's, Lancaster,	4	not rep.	3	40	200	30
St. John's, Norristown,	not rep.	"	not rep.	55	not rep.	
St. James's, Perkiomen,	not rep.	"	"	18	"	
Trinity, Easton,	12	6	"	24	70	16
Trinity, Pittsburg,	22	1	2	48		
parts adjacent,	30					
St. Gabriel's, Sugar loaf,	5	1		21		
St. James's, Muncey Creek	11	2	1	45		
24 parishes,	449	261	162	1509	2139	98

\* Trinity church, Southwark, was built in 1821, and consecrated on the 26th of January, 1822. The first confirmation held in it was on the 29th of March. For an account of its consecration, and of the liberality of the Rev. Mr. Turner, see our Number for March last, p. 104.

† St. John's church, York, after remaining vacant for the greater part of the preceding three years, was supplied with a minister in May last. The prospect at that time was quite encouraging. The congregation had become considerably scattered, and the building used

There is a female adult Sunday school connected with St. James's church, Philadelphia, consisting of ten teachers and thirty scholars.

baptisms in twenty-one parishes	449
burials in sixteen do.	261
marriages in fifteen do.	162
communicants in twenty-two do.	1509
Sunday Scholars in thirteen do.	2139

Resolutions were passed approving the formation of the general missionary society, and recommending the interests of the general theological seminary, to the active care of all the members of the church in that diocese. A committee was appointed to draft a report of the state of the church, and to present the same to the next convention, and another committee to consult with the bishop upon some mode of supplying the vacant congregations with occasional services.

Standing committee for the ensuing year : Clerical members—Rev. Frederick Bensley, D.D. Rev. James Abercrombie, D.D. Rev. Jackson Kemper, Rev. George Boyd, Rev. Benjamin Allen : Lay members—William Tilghman, Richard Dale, Thomas McEuen, John Read, Charles Wheeler.

Delegates to the next general convention : Clergymen—Rev. George Boyd, Rev. Jackson Kemper, Rev. Levi Bull, Rev. William A. Muhlenburgh : Laymen—Levi Pauling, David Scott, Richard Dale, William Tilghman.

*Resolved*, That the annual meeting of the convention be on the first Tuesday after the first Wednesday in May ; and that the next annual meeting of the convention be held in the city of Lancaster.

#### BOSTON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

THE following Circular Letter from this society to its auxiliaries, has been recently put into our hands for publication.

"The Female Society of Boston and vicinity for promoting Christianity among the Jews," having recently adopted some new measures, deem it their duty to submit the following statement to their auxiliaries for their consideration.

When this society was instituted, there appeared no special opening, in our own country, or abroad, where we might eligibly ap-

propriate our funds, and the object be, at the same time, under our own direction. Such being the case, it was judged expedient, under the then existing circumstances, to forward a considerable part of our annual income to the London society for the promotion of Christianity among the Jews. Since that time, however, there has been a change in the feelings of the American churches, which seems materially to affect the relative position which we hold towards that long neglected people ; and which opens to us facilities for employing our funds more advantageously, as we believe, than we could do by sending our money abroad.

Previous to our last annual meeting, we received a communication from the New York society for colonizing the Jews, inviting us to relinquish our individual and independent existence, and become auxiliary to them. About the same time we received a letter from the Rev. Pliny Fisk, American missionary now at Malta, containing a proposition to our society, relative to the support of a missionary among the Jews. The following is an extract from the abovementioned letter.

"Before closing this letter, I beg leave to suggest a subject which we have of late thought of with interest ; but which we feel to be a subject of great delicacy, and wish to propose with all proper deference. It is nothing less than that the ladies society of Boston should, instead of remitting their money to the London society, themselves undertake the support of a missionary to this part of the world, whose sole object shall be to labour among the Jews. God forbid that we should do any thing to diminish the income of the London society. On this account we have hesitated about making the present proposal. But let two or three facts be considered. All the English missionary societies, we believe, find it easier to obtain money than men ; and are continually sending to Switzerland, Germany, Holland, and Russia, for men. In our country, on the contrary, there are generally young men waiting to be sent out, who are deterred for want of money. Several are thus detained at the present time. £100, with some extra allowance for an outfit, would support a single man in this country."

Our society were desirous of deliberately considering these respective propositions. We wished, in coming to a conclusion, simply to inquire what would most effectually promote the object of the society, and the glory of God. After sincere prayer, as we hope, for direction, we were constrained to believe, that considering the large tract of country on the Mediterranean which is now open to us, and the facilities it affords for a missionary to

for worship was rapidly falling into decay. By the blessing of God, the state of things is now changed. Funds have been procured, the church put in thorough repair, and the congregation once more gathered in.

labour among the Jews who reside there, the object of our society would be more immediately promoted by our supporting a missionary, than it could be in any other way.

A meeting of the board was accordingly convened, and the following resolutions were adopted.

*Resolved*, "That as soon as a suitable man shall be found for the service, this society will support him as a missionary to those Jews, who reside in the countries bordering on the Mediterranean."

*Resolved*, "That we make our selection from those, who either have been, or shall be approved as missionaries to the heathen, by the prudential committee of the American board of commissioners for foreign missions; and that, though supported by this society, he be in the same manner under their direction, as any of their other missionaries."

*Resolved*, "That this missionary be requested to hold a correspondence with the secretary of this society; giving from time to time, such information, and making such suggestions, as he will naturally make to the prudential committee of the American board of missions."

The reasons which induced us to decline the invitation of the New York society are obvious. And we wish it to be distinctly understood, that the plans of that society, so far as in this incipient state, they are, or can be known by us, meet our approbation. Our object is one. And while, in aiming to effect the same glorious achievement, the salvation of that people, who were so long the exclusive guardians of that inspired volume which contains the charter of our common hopes and privileges, we are constrained to adopt measures somewhat differing from theirs; we most sincerely bid them God speed. There can be no variance between us. They are labouring in *one* way, to rear the superstructure of that spiritual temple, which shall be built of all the kingdoms, and nations, and people under heaven; and we, as we humbly trust, in *another*. If the building goes forward, we must, we shall rejoice; nor is it necessary, or possible, that all the instruments, and all the modes of operation, should be precisely the same.

The object which this society has in view, the conversion of the Jews, we deem of unspeakable importance. It is an object precious in the sight of every holy being. It is an object connected with the best interests of the whole human family; for the same predictions, which warrant the expectation, that "the heathen shall" one day "be given to Messiah for his inheritance, and the uttermost parts of the earth for his possession," point with unerring significance to the resto-

ration of the Jews, as the signal of their final accomplishment. And as we look back upon the Jews, once beloved of the Lord, from whom we derived all that sweetens this life, or casts the light of faith and hope on that which is to come, and remember the long, long period, during which this devoted people have been withering under the malediction of the Almighty, we will not forget that it was for us they were broken off from their former privileges. And while we behold the crescent of the false prophet, triumphantly displayed as the ensign of spiritual death, on the hill of Zion, where once descended the blessing of God as "the dew upon mount Hermon;" we will not be indifferent spectators of a reverse so tremendous to them, so replete with blessings to us; nor cease to "pray for the peace of Jerusalem," nor labour for the salvation of her children.

Though "blindness in part has happened to Israel," the oath and promise of God are pledged to restore them to their former station and immunities. Trusting in the oath and promise of God, therefore, we would go forward, and joyfully bear our part in the accomplishment of his purposes of mercy toward his ancient people. We esteem it an honour to be permitted to send forth the first American missionary to Palestine, exclusively to the seed of Abraham. We confidently expect the co-operation of our auxiliaries; and indulge the hope, that others also will assist us in this delightful work. And may he, whose blessing alone can render any means effectual, bless, and increase us, more and more, and all similar institutions throughout the world; till that shall be brought to pass which the mouth of the Lord hath spoken, "Behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people; and the sons of strangers shall build up thy walls, and their kings shall minister unto thee. For in my wrath I smote thee, but in my favour have I had mercy on thee. And Israel shall be saved in the Lord with an everlasting salvation."

N. B. Communications to the society may be addressed to Miss Hannah Adams, corresponding secretary, No. 26, Newbury Street, or to Miss Frances Erving, treasurer, No. 17, Colonnade Row.

Boston, July 15, 1822.

#### NORTH AMERICAN INDIANS.

Further extracts from Mr. Hodgson's Journal, continued from our number for June, p. 200.

"THE town or township of Cosito is said to be able to muster 700 warriors, while the

number belonging to the whole nation is not estimated at more than 3500.

"About a mile from the town we came to the Chatahouchy, a beautiful river. We were ferried over by Indians, who sang in response; the Indian muses, like their eastern sisters, appearing to 'love alternate song.' Their dress frightened our horses; and, as we were pushing from the shore, a young hunter leapt into the boat, with no other covering than his shirt and belt, and his bow and arrows slung behind.

"We arrived at Ouchee Bridge about one o'clock; and our horses being rather tired, we determined to rest the remainder of the day at a stand kept by a young man from Philadelphia, whose partner is a half-breed. I slept in a log cabin, without windows; and supped with my host and several unwashed artificers and unshaved labourers, who, according to the custom of this part of the country, even when not within Indian limits, sat down with us in their shirt-sleeves, fresh from their labours. Our host had killed a panther a few days previously, within twenty yards of the house.

"Ouchee Creek, which is here to form the boundary between Alabama and Georgia, when the Indian title is extinguished, derives its name from the Ouchees, a conquered tribe of Indians; many of whom were long held in captivity by the victorious Creeks. We saw several of them, who exhibited, in the subdued and dejected expression of their countenances, indications of their degraded condition.

"We left Ouchee Bridge on the 26th of May; and, early in the afternoon, arrived at Irish Bainbridge, where we found a stand in which the 'Big Warrior' is a sleeping partner, and a head-waiter from one of the principal inns in Washington, the efficient man. There is, however, another partner, whom I found highly interesting. He had lived fifteen years in the heart of the Indian country, having married an Indian wife, and adopted the manners of the natives. He appeared to unite great mildness and intelligence; and has contracted so ardent a love of solitude, by living in the woods, that he lately removed his stand from the most profitable situation, because there was a neighbour or two within four miles. As he was going out to hunt in the woods, for an hour or two, at sun-set, I accompanied him; glad of an opportunity of learning some particulars of the Creek Indians, from one so long and so intimately acquainted with them.

"He told me that the 'Big Warrior' and the 'Little Prince' are the chief speakers of the nation, or the heads of the civil department. Their dignity is not strictly heredi-

tary; although some of the family usually succeed, if there be no particular objection. The chief speakers are by no means necessarily the principal orators, but may employ a fluent chief to convey their sentiments. Their office is to carry into effect the decisions of the great council of the nation; a deliberative body, composed of chiefs from the different towns.

"The most popular and influential person, however, in the nation, is Mackintosh, the head warrior, a half-breed, under forty years of age; who is consulted on every occasion, and who, in a great measure, directs the affairs of his country. I saw him at Washington, in the beginning of the year, on a deputation to the American government. His suite were at the inn where I staid; and on inquiring from one of his aides-de-camp, as I believed (for they adopt our military terms,) if general Mackintosh had arrived, I was a little startled by his replying, 'I am Mackintosh.' He was very civil, and gave me an invitation to visit him if I passed through the Creek nation; which, at that time, I did not contemplate.

"My host regretted, in the most feeling terms, the injury which the morals of the Indians have sustained from intercourse with the whites; and especially from the introduction of whiskey, which has been their bane. He said that female licentiousness, before marriage, is not attended with loss of character; but that conjugal infidelity is punished by whipping, shaving the head, and perpetual exile; the husband being liable to suffer the same severities, if he connive at the return of his offending wife. The murderer is now publicly executed; the law of private retaliation becoming gradually obsolete. Stealing is punished, for the first offence, by whipping; for the second, by the loss of the ears; for the third, by death; the amount stolen being disregarded. My host remembers when there was no law against stealing; the crime itself being almost unknown; when the Indians would go a-hunting, or 'frolicking,' for one or two days, leaving their clothes on the bushes opposite their wigwams, in a populous neighbourhood, or their silver trinkets and ornaments hanging in their open huts. Confidence and generosity were then their characteristic virtues. A desire of gain, caught from the whites, has chilled their liberality; and abused credulity has taught them suspicion and deceit. He considers them still attached to the English, although disappointed in the little assistance which they derived from them in late wars. This, however, they attribute, rather to the distance of the British, which renders them less valuable allies than they expected, than to a treacherous

violation of their promises. Whatever the first glow of British feeling may dictate, on hearing of their attachment, enlightened humanity will not repine, if, under their present circumstances, they are becoming daily more closely connected with the American government, which has evinced an active solicitude for their civilization.

"Our recluse told us, that they have a general idea of a Supreme Being; but no religious days, nor any religious rites, unless, as he is disposed to believe, their green-corn dance be one. Before the corn turns yellow, the inhabitants of each town or district assemble; and a certain number enter the streets of what is more properly called the town, with the war-whoop and savage yells, firing their arrows in the air, and going several times round the pole. They then take emeticks, and fast two days; dancing round the pole a great part of the night. All the fires in the township are then extinguished, and the hearths cleared, and new fires kindled by rubbing two sticks. After this they parch some of the new corn, and, feasting a little, disperse to their several homes. Many of the old chiefs are of opinion, that their ancestors intended this ceremony as a thank-offering to the Supreme Being, for the fruits of the earth, and for success in hunting or in war.

"The more reflecting of the Creeks think much, but say little, of the change which is taking place in their condition. They see plainly that, with respect to their future destiny, it is a question of civilization or extinction; and a question, the decision of which cannot be long postponed. They are therefore become very solicitous for the establishment of schools; and the introduction of the various arts, from which the whites derive their superiority. In some of these, they have already made considerable progress; and the nation, at this time, exhibits the very interesting spectacle of society in several of its earlier stages. The hunter, who still spends much of his time in his favourite pursuit, is the possessor of perhaps several hundred head of cattle; and, if the warrior do not literally turn his tomahawk and scalping-knife into pruning-hooks, he is satisfied to regard them as mere ornaments of dress, till hostilities shall again call him into the field; and is ambitious to attain distinction in agricultural pursuits. I saw several neat and flourishing little farms, as I passed through the nation; but my pleasure was alloyed by observing, that the labour generally devolved, either on the African negro or the Indian wife. As few of the Creeks are rich enough to purchase many negroes, all the drudgery is performed by the

women; and it is melancholy to meet them, as we continually did, with an infant hanging on their necks, bending under a heavy burden, and leading their husband's horse, while he walked before them, erect and graceful, apparently without a care. This servitude has an unfavourable effect on the appearance of the women; those above a certain age being generally bent and clumsy, with a scowl on their wrinkled foreheads, and an expression of countenance at once vacant and dejected."

WE have just received bishop Bowen's address before the Charleston protestant Episcopal Sunday school society, at the anniversary of the society in Whitsun week, with the report of the society. We have only room for the following sketch, from the report, of the mode of proceeding in the school at St. Michael's church.

"The first class, being the youngest in years, or in religious attainments, learn the church catechism, thoroughly, and the collect for the day. The second class recite the collect for the day; some portion of the old or new testament; a portion of the 'evidence from prophecy for the truth of Christianity, and the divinity of Jesus Christ, in a course of catechetical instruction;' a hymn, or part of a metrical psalm, from the book of common prayer; the order and arrangement of the several books of scripture, and find the text of the preacher. The third class recite the collect for the day; a portion of the exposition of the church catechism, &c. published by the protestant Episcopal society; a hymn, or part of a metrical psalm. They are taught the use of the book of common prayer in the service of the church; an explanation of the calendar; the method of finding the lessons, &c. Some portion of the gospel or epistle for the day, and one or more of the articles of religion, are recited; and the text of the preacher found. Higher classes, with other exercises, are established as occasion may require. The extent of the exercises is, in general, prescribed; but a discretionary power is given to the teacher, to regulate them according to the ability and opportunity of the scholar. Several classes of coloured children are likewise instructed by some elderly coloured members, under the inspection of the ministers of the church. Their instruction consists in a knowledge of the church catechism; some portions of the sacred writings, and the psalms and hymns. No secular instruction is given in this school."

# GOSPEL ADVOCATE.

"Knowing that I am set for the defence of the Gospel." Phil. i. 17.

No. 21.]

SEPTEMBER, 1822. [No. 9. Vol. II.

## THEOLOGICAL.

To the Editor of the Gospel Advocate.

### CRITICISM ON ROMANS viii. 19—22.

THE following verses are involved in great obscurity in our version. They read thus: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself shall also be delivered from the bondage of corruption into the glorious liberty of the children of God."

The original word *κτίσις*, the key to the whole clause, is variously translated. Rosenmuller renders it, "the nature of things;" Macknight, "every human creature;" Doddridge supposes, it has a reference to the whole unevangelized world, and that the apostle, "by a bold prosopopœia, represents it as looking out with anxious, eager expectation, for such a relief and remedy as the gospel brings; by which human nature would be finally rescued from vanity and corruption, and inferiour creatures from tyranny and abuse."

To this interpretation there is an important, and, I apprehend, serious objection—that it is not true, that the heathen world were *impatiently desiring*, according to the import of the word *προσπαθουσα*, that the misery and wretchedness, to which man was subjected, by the power and dominion of sin, should be removed, and that the glorious change should take place,

which the gospel was intended to introduce. There is no evidence to show that the gentiles, previous to the publication of Christianity, were sensible of their extreme ignorance of God and the only way of salvation. They knew that the Jews were earnestly expecting a messenger from heaven, who, they fondly believed, would deliver their nation from servitude and oppression, and not only restore their pristine prosperity and grandeur, but give them an unrivalled superiority over all the kingdoms of the world. Suetonius informs us, there was an ancient and constant tradition over all the eastern countries, that a great prince should spring out of Judea. But that the coming of this great personage should be the means of "opening their eyes, of bringing them from darkness to light, and from the power of satan unto God," was an idea that had never entered into their philosophy, or vain deceit, and consequently could not be the object of their ardent hopes or anticipations.

The verses, in their present form, are deficient both in perspicuity and punctuation. The explanation I would suggest, is approved by Schleusner, and, indeed, it is the only one that is coincident with the whole scope and tenor of the apostle's argument.

By rendering *κτίσις*, the *new creation*, the simple sense of the whole will be this: "Christians oppressed with various and heavy afflictions, are impa-

tiently awaiting the time when it shall appear, who the sons of God are, (for Christians have been subjected to this oppression, not willingly, but by God, who, for the disobedience of Adam, has rendered them liable to such persecutions and troubles,) in hope that they themselves shall be set free from the bondage of corruption, and brought into the glorious liberty of the children of God."

This interpretation is strongly corroborated by the subsequent verses. For of whom, but the *new* creation, can it be said, that they were groaning and travailing under the pressure of the miseries of life? Not of the gentiles or of animated nature. Of whom, if not of Christians, does Paul speak, when he says, not only they, but even we also, though we have received the first fruits of the Spirit, groan within ourselves, waiting for a deliverance from death, as our adoption? Such an assertion could not be predicated of the unevangelized world, and therefore must be understood in the sense I have proposed.

Should this exposition be not satisfactory to the readers of the Gospel Advocate, I shall be happy to learn the reasons.

#### A STUDENT OF THEOLOGY.

To the Editor of the Gospel Advocate.

SOME time since a gentleman observed to me, that he had thought much on the subject of the divine foreknowledge, in connexion with that of human freedom and accountableness, and that his "cogitations much troubled him." He could not see, he said, why God's foreknowledge of actions or events, did not impose upon them a necessity, equally irresistible and irremovable with that which would be imposed by a positive order or decree. I asked him, if he had any doubts about the existence of an omniscient, omnipotent, omnipresent, and all-holy Deity, the Creator and Governour of the universe? Never

the least, said he. Do you, I inquired further, believe, that Jesus Christ, the apostles, and the prophets, lived and taught and verified their teachings, in all respects as related in the bible? All that I most fully believe, was the reply. Very well, said I, then I trust you will acknowledge, that those teachings, or revelations, as I prefer to call them, exhibit your duty—the rule of faith and practice, by which you "ought to walk, and to please God." I acknowledge it. Now, sir, I continued, do you not feel free to keep or to violate that rule? Are you not conscious, that it is a question to be decided in your breast, by your own faculties, whether you shall keep it or not? Are you sensible of any want of freedom or liberty in thinking, willing, or acting? I confess, he answered, I feel perfectly free to do my duty, or to leave it undone. What more would you have? said I, and what do you expect to gain by engaging in the difficulties and perplexities of a metaphysical theology, to solve which, requires, perhaps, less knowledge of truth, than of logic? That kind of theology is built more on words, than on things.

However, if this does not satisfy you, I will try another method. The difficulty you propose, being a metaphysical one, you must allow me to treat it metaphysically. If, while I admit that the scriptures assert the doctrine of divine foreknowledge, you also will admit, that they assert the doctrine of human freedom, and there let the matter rest, I will be content. But if not, since your objection excludes the testimony of scripture, I shall deny that there is, properly speaking, foreknowledge with God.

Returning to my lodgings after the interview, I threw the argument, which was introduced by this last observation, into form in my common place book; whence I now transcribe it.

To ascribe to God foreknowledge, what is it but to assert, that change, or the succession of one thing to another,

takes place in the divine mind? It surely cannot be said, that at one period he knows, that a certain deed will be executed, and at a subsequent period sees the actual execution. If he is omniscient, omnipresent, and unchangeable, attributes granted by all, then all events, that, according to our way of speaking, have taken place, and all events that will take place, are eternally before him, in one concentrated view. To know an event is, with him, to see it transpiring; he does not first discover it at a distance, and after an interval behold it present; it is always present. Hence with Deity all is present knowledge and present perception.

It has been asserted, that God's knowledge of events, that are future to us, is properly called foreknowledge. In relation to men, they say, it is foreknowledge. Now no one pretends, that the knowledge of God, considered absolutely, imposes on human actions a necessity, which affects either their freedom or their accountableness. Hence it is difficult to see how that knowledge, when considered in a relation, that is purely hypothetical, should impose such necessity. Does a necessity grow out of the relation? I am sure it will not be asserted. It is evident, that no proposition can place the divine Being in a relation, which is inconsistent with his attributes, and which conducts to erroneous views of his nature, his character, or his government; or to erroneous views of the nature and obligations of men.

The objector asks, If God certainly foreknew, that an event would take place, how was it in the power of man to prevent it, that is, to frustrate the divine prescience, and on what principle can he be made to answer for that, which he could not control? But if all the knowledge of God is present knowledge, and if, strictly speaking, it is improper to ascribe foreknowledge to him, then his knowledge of an event or action, no more makes it necessary,

than the knowledge of a human individual, who is present at and witnesses an action, makes that action necessary. As was observed above, God's knowledge of an action, and his seeing the performance of it, are perfectly contemporaneous, and I may almost say, identical; he does not at one period *know* and subsequently *see*; he always knows and he always sees. Hence that, which he knows and sees, cannot but be an existing object, because, to appeal to an old axiom, a thing cannot be, and not be at the same time. I can have no idea of any necessity in the case but this; and this, most evidently, is not an exultating necessity. In short, the divine Being may, perhaps, be said to know an action, because he sees it performing; and his seeing the performance, creates no more necessity, than any other being's seeing it.

Notwithstanding the reasoning, which I attempted in this case, and which, upon more mature reflection, I cannot see to be entirely destitute of justness, I seriously question whether there is not much better reason for letting such topics rest, without discussion, precisely where revelation has left them, than for employing ourselves in curious endeavours to clear them of difficulties. The frequent discussion of them evidently tends to embarrass the mind of the unlearned; and I am not certain, that it does not tend to vitiate the mind of the learned. Whether I have "betrayed myself to my own reproof," is a question of which I shall say nothing.

CARDAN.

To the Editor of the Gospel Advocate.

IN looking over the pages of an old book, called a "Guide for the doubting, and a cordial for the fainting saint," the author of which was Benjamin Wadsworth,\* a Calvinistick dissenter, and pastor of a congregation in Boston,

\* Afterwards President of Harvard College.



in the beginning of the last century ; I was particularly struck with some observations upon the nature of conversion, and have copied them for publication in the Advocate, as confirming the sentiments which were sometime since expressed in a letter that was presented to your readers upon the same subject. I think, moreover, that the extracts are well calculated to quiet the fears and apprehensions of those humble and pious persons, who are in a great measure deprived of the consolations of religion, from the circumstance that they have never experienced that sudden and extraordinary change, which has taken place in some of their acquaintance, and which has been represented to them as essential, in all cases, to spiritual welfare and acceptance with God.

S.

"Some Christians are greatly disquieted and discouraged, because they do not know the particular time of their conversion. Possibly, the Christian will say, 'so far as I know my own heart, I hate the ways of sin, I desire firmly to rely on Christ alone for salvation, and to lead a holy life, yet I fear all is not right and sound at bottom ; I doubt I was never truly converted. For conversion is a very great change ; it is a person's coming out of the kingdom of satan into the kingdom of Christ ; 'tis a changing of masters ; a turning from sin to God ; a rising from death to life ; 'tis, indeed, a great change ; and who can experience this change, but that he must needs know the time of it ? Nay, I can discourse with, or hear of some, who can tell the time of their conversion. They can say, that at such a time they were first convinced and wrought upon ; that such a particular text, or such a particular sermon, or such a remarkable providence, was peculiarly instrumental of their conversion ; but as for my part, I know nothing of the particular time of my turning from sin to God, and, therefore, I doubt I was never truly converted.' Now, to this case, I would say, first,

that there are but some, and, probably, but few sincere Christians that can tell the particular time of their conversion. Some can tell it, but probably there are but few that can. Paul could tell the very day when he was converted ; it was on such a day when he was going to Damascus to persecute the saints. But we do not know that Peter, or James, or John, knew the particular day of their conversion. There are many whom we cannot but charitably hope are truly pious, who know nothing of the particular time of their new birth. Mr. Baxter, in his book upon infant baptism, says, 'For my own part, I aver it from my heart, that *I neither know the day nor the year* when I began to be sincere. I was once, he continues, in a meeting of very many Christians, most eminent for zeal and holiness of most in the land, of whom divers were ministers, and some at this day as famous, and as much followed as any I know in England, and it was there desired, that every one should give in the manner of their conversion, that it might be observed what was God's ordinary way ; *and there was but one that I remember of them all, that could conjecture at the time of their first conversion.*'

"Secondly, 'Tis commonly thought that those ordinarily know least of the particular time of their conversion, who have been best furnished with the means of grace, and been kept from scandalous sins. They have had convictions, doubts, fears, and hopes from their childhood. Nor can they say, whether parental instruction, reading God's word, or hearing it preached, was, firstly, instrumental of saving good to their souls. 'So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and his seed should spring and grow up, he knoweth not how.'

"Thirdly, If thou art converted, thou shalt go safe to heaven, though thou knowest not the time of thy conversion. If thou dost heartily hate and loathe all

thy sins, dost heartily trust in Christ for pardon and salvation, heartily desiring and endeavouring to be truly holy, then thou art certainly converted, though thou dost not know the particular time when. These things are the fruits, and so the proofs, of converting grace. If they are in thee thou mayest take comfort, rejoice, and be thankful. In many persons, God often times begins and carries on the work of grace insensibly, so that they come to good growth and maturity, before they know that they are alive. How our eyes were opened we know not, only one thing we know, whereas we were blind, now we see."—Wadsworth's Guide, Boston edition, 1720. pp. 88—92.

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SERMON.—No. XVIII.

JAMES iii. 1.—*My brethren, be not many masters; knowing that ye shall receive the greater condemnation.*

THERE is scarcely any of the epistles, which have been received into the canon of the new testament, in the perusal of which, there is necessary so careful a reference to the circumstances of the character and condition of those immediately addressed, as that of which these words are part. Almost every thing which St. James, in a manner so interesting, and so peculiarly his own, inculcates upon those, to whom he is writing, (whom we find to be the twelve tribes scattered abroad,) bespeaks the existence of a corrupt character of sentiment and manners, at this time prevalent, as well among those who had embraced, in general, the profession of the gospel, as among the nation of the Jews at large: and there is a solicitude manifest in the mind of the writer, for the removal of errors which are wholly inconsistent with the true faith of Jesus, and the genuine design and tendency of his religion; and abuses and perversions of the law itself, and its principles, which covered the nation, even when its condition was

the best and most enlightened, with the foulest disgrace, and rendered it, as it were, a carcase, ready, (according to the figurative language of our Lord,) for the eagles of vengeance to gather over, and consume.

We see this feeling of the sacred writer's mind, when we read, as in the first chapter, "lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, (the word engrafted upon the religion, in which, as Jews, you have confided) which is able to save your souls." "Be ye doers of the word, and not hearers only, deceiving your own selves." The influence of the same strong solicitude for the correction of gross and shameful error, appears, when, as in the second chapter, St. James says, "whosoever shall keep the whole law, and yet offend in one point, (whosoever shall keep all the law besides, with exact and rigid conformity,) and yet (under the sanction of the corrupt notion which prevails among you, wilfully and consciously) offend in one favourite point of sin, he is guilty of all"—and in the end of the chapter, "as the body without the spirit is dead, so faith without works is dead also." Here also, in the text, with which the third chapter of the epistle is introduced, St. James with ardent concern for the honour of their religion, and their own happiness and good, directs his admonition against peculiar characteristic offences of the people whom he addresses. Not in Judea only, but in the places of their dispersion, the Jews had among them, their doctors of the law, who, by an imposition of hands, were authorized to be teachers and expounders of the law to others.\* This distinction became much an object of inordinate and ill-judged ambition; and there were doubtless not a few among them, who were justly subject to the animadversion of St. Paul in the introduction to

\* Whitby.

his first epistle to Timothy ; where, in evident allusion to Judaizing deluders of the converts he had made at Ephesus, he says, “ the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned ; from which some having swerved, have turned aside unto vain jangling ; desiring to be teachers of the law.” To the Romans also, the same apostle says of these aspirants, as indiscreet as they were ambitious, that being “ confident of their ability to be guides to the blind, a light to them that sat in darkness, instructors of the foolish, and teachers of babes, yet they had only the form of knowledge and of the truth in the law.” It is against the affectation of an office so ill desired, and so ill administered, aspired to through motives which had nothing in them becoming true religion, and executed in a manner not in any degree suited to promote the interests of truth or sound knowledge or godliness, according to the law, that St. James seems to warn the persons whom he addresses. Aware that through the presumption of teaching others, they would expose themselves to the severer consequences of their disobedience of the law and its requisitions, he urges upon them the folly and wickedness of their proud aspiring to be masters, according to the so prevalent spirit of their day, to which our lord himself is shown us by the evangelists so frequently adverting, over their brethren. Brethren, be not many masters, knowing that ye shall receive the greater condemnation. The epistle of St. James, having been addressed alike to Jews yet unconverted to the faith of Christ, and to those among the nation who had received the faith in general, yet had nourished errors inconsistent with its purity, this interpretation of his meaning, in this place, seems reasonably to demand our acquiescence. There is, however, another, which is modified according to the supposition that the apostle ad-

dresses himself here, as in the epistle generally, to those who, from among the twelve tribes, scattered abroad, having received the Christian faith, yet retained many of the habits of religious error, which so greatly characterized this period of this unhappy nation's history. As in the Jewish synagogues, it was customary, after a chapter had been read from the books of the old testament scriptures, that every one who had sufficient learning and ability, might be permitted to expound and to exhort, the same custom is supposed to have prevailed in the assemblies of the primitive church. St. James, therefore, it has been supposed, here warns his readers against the abuse of this liberty, and advises them to be cautious lest they executed this task to the perversion of others, and of course to their own condemnation. Whether this interpretation of the language of St. James, in this place, or that which was first stated to you, be received as the true one, it is evident, that although he adverts to an evil of his own peculiar day, he yet adverts to errors of feeling and of conduct, which have been transmitted through all ages of the church. Legalized practices, exactly corresponding with those, on the abuse of which, his admonition was founded, may not, indeed, make part of the discipline of the church in our day ; but, perhaps, we may find, on consideration, that St. James does not utter in this place, that which may not bear an application, in which we may reasonably indulge an interest, and from which we may derive useful and wholesome instruction. Let us then inquire, whether in general, there is any evil in the church of Christ, to which this admonitory precept may be applied, and see what the consideration is, by which such evil, so far as it may be admitted to exist, should be restrained. Brethren, be not many masters, knowing that ye shall receive the greater condemnation.

The history of the church, as well as

experience and observation, make this a copious subject. My purpose must necessarily be, simply to suggest to you, a practical application of the exposition of it, as an obscure, and, as it appears in our translation, somewhat difficult passage of this epistle.

The apostle need not be understood to direct his advice and admonition, against the desire to exercise an office, sacred in its institution and authority; but against the ambitious affecting of the character of masters in religious things, on the part of those who held no office in the church, having sacred obligations and intent. Where, then, in the history of the church, since his day, may not the spirit of this be seen, agitating, in a greater or less degree, the household of faith, and disturbing the peace of the followers of Christ? We look, indeed, with wonder and with gratitude at the dispensation of heavenly wisdom, which, in one or another age, raises up the bold assertor of truth, and endues him with strength and fortitude for its defence, against the unhallowed designs of its corrupters, or for its rescue from the hands of weak and pusillanimous traitors to its cause. The hand of heaven, in such occurrences, may be recognised, and should be honoured and adored. But the restless spirit of the pride of individual wisdom, or of the impatience of obligation, which would express and confine men within prescribed limits of religious conduct, that neither cross nor interfere with any which the scriptures have set, is not characteristic of the true and faithful disciple of the Son of God. God has his own instituted method of instructing and enlightening his household. He chooses not that men should rashly take the office upon themselves of instructors, censors, and guides of their brethren; and they, who, in some portions of the Christian community, may be frequently found asserting their right and capacity, uncalled and uninstructed, to teach, and exhort, and admonish, are in di-

rect counteraction of advice, such as that which the apostle may be understood to give, when he says, "My brethren, be not many of you masters."

Of the extent to which this evil has prevailed, we may form some conception, by adverting to the innumerable divisions and subdivisions of religious party, which, at the instigation of such as would be masters, in all ages of religious liberty, have dishonoured and disturbed the church. The severe impositions of popery, by which heresies and schisms were for some centuries repressed, constituted a greater evil than they, and claim our reasonable abhorrence. But the liberation of the human mind from the shackles of arbitrary imposition, was the liberation also of the spirit of dissension, inseparable from the infirmity and corruption of man, from the confinement in which it had been kept, and a new confusion of tongues was its consequence. While we rejoice in the blessings of religious freedom, which it is the manifest will of God that the professors of the religion of Christ, ever should enjoy, we must lament the abuses to which man, in the spirit more of antichrist, than of the gospel law of liberty, is for ever perverting it; and applying the language of the apostle before us, to such abuses, may reasonably feel ourselves required to disapprove, and, by all prudent and consistent means, restrain and discountenance the pride of individual opinion, or the excessive ardour of individual feeling and persuasion in religious things, which would lead men, with little opportunity of qualification for such an office, to affect to be teachers and leaders of their brethren. We have seen this evil, in our day, operating to no small extent; and perhaps it may have encroached on the order and harmony, in some portions of its territory, of our own communion. They who should meekly follow the counsels of the church, in which they were placed by Providence, as hearers of

counsel, and not authors of it to others at large, and receive with all godly quietness, that which, not at variance with scripture, is the engrafted word adapted to their instruction unto salvation, have unhappily been found, in some instances, far more ambitious to teach, than willing to be taught. Even the church itself, both as to its ministry and people, might receive, if it would, the benefit of their imagined excellence of qualification, to enlighten its darkness, and correct its doctrines; while their brethren within their own immediate personal sphere, shall hear them exhort, expound, and pray; or, foolishly content with their authorized minister's instruction alone, remain but half enlightened, and go on unconverted, in the course of the cold formalities of the church, to their destruction. We shall mistake, my brethren, if we suppose, that the spirit thus imperfectly characterized, goes about, altogether, within other borders than our own, or that it has not risen in our own immediate day, to distract the minds of the weak, and infringe the right order of the church. There are always those, to whom the admonition of the text is applicable; and it is perpetually necessary to guard the church from confusion, and the minds of its members from distraction, by dissuading men from the rash enterprise of attempting to lead the sentiments of their brethren in religious things, and laying down for them the law of religious opinions and behaviour.

The consideration, by which the apostle enforces his peculiar advice, is universally applicable, and may suitably be referred to, where we would ourselves be instrumental of correcting an evil of a similar character and tendency. "Knowing that ye shall receive the greater condemnation."

If, my brethren, it is true of the duly authorized ministers of Christ, that they bear upon them, a burden of hazardous responsibility, and when they have preached to others, may, for their

insufficient vigilance, and faithfulness to prevent the misery of others, become themselves cast away from the divine presence and favour, how manifestly must the danger of even greater condemnation, attach to the unnecessary, rash, and unauthorized assumption of an office, whose province is the direction of the sentiments, and the regulation of the habits of men, in their relation to their God and Saviour! O, who sees not the awful risk they run, who thus take upon them to regulate the opinions, and authoritatively influence the actions of their fellow men, in things of sacred and eternal import! The admonitions of friendship, and the kind suggestions of charity for the souls of men, are always consistent with the duty of every member of the church of Christ, however humble his lot, or small his opportunity of improvement. But we can be at no loss to distinguish these from the magisterial attitude too often taken, and the task assumed for systematick execution, of instructing and guiding the minds of men, to the supply of their deficiency in knowledge, or the correction of their errors of opinion, or the animation of their too cold and formal religious conduct. Let the supposition of error, in the religious doctrine or opinion inculcated or enforced by those who thus take the spiritual interests of their brethren under their care, be admitted, or let the temper and conduct induced by them, be supposed at variance with those fruits of the Spirit, which are love, joy, peace, long suffering, gentleness, meekness, brotherly kindness, and the like, and how easy is it to admit the position of the text, that against them there is a heavier sentence of condemnation, prepared of the Judge in heaven. The ministers of the gospel of Christ can, we trust, in no case, be insensible to the awfulness of the consideration, that the souls of men, made a sacrifice to their perverseness, negligence, or caprice, will be demand-

ed at the day of account at their hands. How reasonably, therefore, may they urge upon those who have not the solemn responsibility with which they are invested, that they do not needlessly expose themselves to danger, greater than otherwise impends their immortal destiny, by affecting to guide their fellow men, where it may be their unhappiness most perniciously and perilously to mislead them.

There is, however, another view in which this conduct, to which the admonition of the text is directed, implies danger of divine displeasure. It bespeaks a pride of self, which the religion of the gospel does not warrant, and which its author cannot but disapprove and condemn. Spiritual pride is the real principle of this conduct, (unknown perhaps, sometimes, to him who indulges it,) whatever of benevolence for men, or of zeal for God, it may affect to have for its motive. It is because men, by some unaccountable delusion of their own evil heart, are persuaded that they are wiser and better than others, that they would undertake to be their master in Israel. Let, then, a true, be substituted for this extravagant, self estimation, and men will learn, that it is enough for them, that they improve to the utmost that they can, the occasions heaven may afford them to become wise unto salvation; and while they let their brethren have their prayers and their counsel, seasonably, and in the spirit of meekness and fear administered, "labour to work out their own salvation with fear and trembling."

It is from the pride of self, in which this assumption of the office of censors and guides of others in religious things, is so likely to have its origin, that the pernicious latitude of privilege in the use of speech proceeds, on which the apostle in the remaining part of the chapter so strongly animadvert. It were not difficult, perhaps, to illustrate and exemplify this evil of the tongue, (a kind of self-sanctified evil speaking)

thrown by the pride and presumption of spiritual precedence and rule, out of the restraint necessary to its right and happy use. It were unnecessary, however, to a sufficient enforcement of the advice of the apostle, which we have been considering, and the subject may therefore be dismissed with a mere recital of his forcible and penetrating appeal. This wisdom, which in the pride of self estimation is affected, adequate to all men's own moral necessities, and their brethren's also, descendeth not from above, but is earthly, sensual, devilish. For where there is bitter anger on account of opinions, to which it unavoidably leads, and strife in maintaining them, there must be tumult and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be persuaded, full of mercy and good fruits, without partiality, and without hypocrisy. Let us then, humbly seek to be possessed of this true wisdom; and under its guidance seek our way to eternal life and glory.

For the Gospel Advocate.

CONCORDATE OR BOND OF UNION BETWEEN THE CATHOLICK REMAINDER OF THE ANCIENT CHURCH OF SCOTLAND AND THE CHURCH OF CONNECTICUT.

It will perhaps be recollected by some of our readers, that, in our number for March, 1821, we republished from the Churchman's Magazine, the address of the Scottish bishops, "to the Episcopal clergy in Connecticut." In that address, mention is made of "a concordate drawn up and signed by the bishops of the church in Scotland on the one part, and by bishop Seabury on the other, the articles of which are to serve as a bond of union between the catholic remainder of the ancient church of Scotland and the now rising church in the state of Connecticut." The copy of this concordate sent to the clergy of that diocese,

not having been deposited in any publick archives, or transmitted, as far as we can learn, from the first bishop to his successors in office, cannot now be found ; but through the kindness of the right reverend Dr. Skinner, the present bishop of Aberdeen, and the son and successor of one of the venerable bishops who assisted at the consecration of bishop Seabury, we have been favoured with a correct copy of one of the most primitive documents of modern times. We hasten therefore to lay it before our readers, requesting them before they peruse it to refresh their recollections by turning to the address in the 94th and 95th pages of our first volume. It may be necessary to premise, that in consequence of the political disabilities of the Scottish bishops, many of the Episcopal clergy and laity in Scotland remained in the anomalous state of paying no ecclesiastical obedience to the apostolick succession. However they may have justified this on a plea of obedience to the civil authority, the moment the Scottish bishops took the oaths required by the existing government, it became the duty of the clergy and laity to submit to their lawful government. Those who did not thus submit, became guilty in the language of bishop Horsley, of "keeping alive a schism." It was this state of things in the year 1784, to which the third article of the concordate alluded. To heal this schism has been for many years an incessant object of exertion among the pious and consistent friends of the church ; and we are happy to add that their labours for peace have not been in vain. "I feel most happy," says bishop Skinner, "in having it in my power to inclose for you a correct copy of the concordate which you mention as likely to prove a very acceptable present. This interesting document forms a pleasing record of the perfect harmony and unanimity which subsisted between the bishops of our church at that time, and the

worthy bishop Seabury ; and distinctly proves the soundness of their sentiments and opinions on the most important points of theology. The circumstances of our church are indeed considerably altered since that period ; a change for the better, which is in a great measure to be ascribed to the part which its governours took in contributing to lay the foundation of your American church. By this means they were made known to some of those worthy friends in England, through whose benevolent exertions we were relieved from the severe penalties of legal restriction, under which our pious predecessors had been so long depressed : and although in point of numbers we are greatly inferior to our presbyterian and sectarian countrymen, yet in the respectability and rank of our members, we are, to say the least, fully on a level with the establishment. Those anomalous intruders of English or Irish ordination, of whom the concordate complains in such severe terms, are now reduced to a very few congregations, not above six or seven in the whole kingdom ; and in no long time, there will not, I hope, be any in Scotland professing themselves Episcopalians who are not really such by submitting themselves to the spiritual authority of their indigenous bishops."

IN THE NAME OF THE  
HOLY AND UNDIVIDED TRINITY,  
**Father, Son, & Holy Ghost,**  
ONE GOD, BLESSED FOR EVER,  
AMEN.

THE wise and gracious providence of this merciful God, having put it into the hearts of the Christians of the Episcopal persuasion in Connecticut in North America, to desire that the blessings of a free, valid, and purely ecclesiastical episcopacy might be communicated to them, and a church regularly formed in that part of the western world upon the most ancient and primitive model : and application

having been made for this purpose by the Rev. Dr. Samuel Seabury, presbyter in Connecticut, to the right reverend the bishops of the church in Scotland; the said bishops having taken this proposal into their serious consideration, most heartily concurred to promote and encourage the same, as far as lay in their power, and accordingly began the pious and good work recommended to them, by complying with the request of the clergy in Connecticut, and advancing the said Dr. Samuel Seabury to the high order of the episcopate; at the same time earnestly praying that this work of the Lord, thus happily begun, might prosper in his hands, till it should please the great and glorious head of the church, to increase the number of bishops in America, and send forth more such labourers into that part of his harvest.

Animated with this pious hope, and earnestly desirous to establish a bond of peace and holy communion between the two churches, the bishops of the church in Scotland, whose names are under written, having had full and free conference with bishop Seabury after his consecration and advancement as aforesaid, agreed with him on the following articles, which are to serve as a CONCORDATE, or BOND of UNION between the catholick remainder of the ancient church of Scotland, and the now rising church in Connecticut.

Article i. They agree in thankfully receiving, and humbly and heartily embracing the whole doctrine of the gospel, as revealed and set forth in the holy scriptures: and it is their earnest and united desire to maintain the analogy of the common faith, once delivered to the saints, and happily preserved in the church of Christ, through his divine power and protection, who promised that the gates of hell should never prevail against it.

Article ii. They agree in believing this church to be the mystical body of Christ, of which he is the

head and supreme governour; and that under him the chief ministers or managers of the affairs of this spiritual society are those called bishops, whose exercise of their sacred office being independent on all lay powers, it follows of consequence that their spiritual authority and jurisdiction cannot be affected by any lay deprivation.

Article iii. They agree in declaring that the Episcopal church in Connecticut is to be in full communion with the Episcopal church in Scotland, it being their sincere resolution to put matters on such a footing, as that the members of both churches may with freedom and safety communicate with either, when their occasions call them from the one country to the other: only taking care, when in Scotland, not to hold communion in sacred offices with those persons, who, under the pretence of ordination by an English or Irish bishop, do, or shall, take upon them to officiate as clergymen in any part of the national church of Scotland; and whom the Scottish bishops cannot help looking upon, as schismatical intruders, designed only to answer worldly purposes, and uncommissioned disturbers of the poor remains of that once flourishing church, which both their predecessors and they have, under many difficulties, laboured to preserve pure and uncorrupted to future ages.

Article iv. With a view to this salutary purpose, mentioned in the preceding article, they agree in desiring, that there may be as near a conformity in worship and discipline established between the two churches, as is consistent with the different circumstances and customs of nations; and in order to avoid any bad effects that might otherwise arise from political differences, they hereby express their earnest wish and firm intention to observe such prudent generality in their publick prayers, with respect to these points as shall appear most agreeable to apostolick rules, and the practice of the primitive church.



Article v. As the celebration of the holy eucharist, or the administration of the sacrament of the body and blood of Christ, is the principal bond of union among Christians, as well as the most solemn act of worship in the Christian church, the bishops aforesaid agree in desiring, that there may be as little variance here as possible. And, though the Scottish bishops are very far from prescribing to their brethren in this matter, they cannot help ardently wishing, that bishop Seabury would endeavour all he can, consistently with peace and prudence, to make the celebration of this venerable mystery conformable to the most primitive doctrine and practice in that respect, which is the pattern the church of Scotland has copied after in her communion office, and which it has been the wish of some of the most eminent divines of the church of England that she also had more closely followed, than she seems to have done, since she gave up her first reformed liturgy used in the reign of king Edward VI; between which and the form used in the church of Scotland, there is no difference in any point, which the primitive church reckoned essential to the right ministration of the holy eucharist. In this capital article, therefore, of the eucharistick service, in which the Scottish bishops so earnestly wish for as much unity as possible, bishop Seabury also agrees to take a serious view of the communion office recommended by them; and if found agreeable to the genuine standards of antiquity, to give his sanction to it, and by gentle methods of argument and persuasion, to endeavour, as they have done, to introduce it by degrees into practice, without the compulsion of authority on the one side, or the prejudice of former custom on the other.

Article vi. It is also hereby agreed and resolved upon, for the better answering the purposes of this concordate, that a brotherly fellowship be henceforth maintained between the Episcopal churches in Scotland and

Connecticut, and such a mutual intercourse of ecclesiastick correspondence carried on, when opportunity offers, or necessity requires, as may tend to the support and edification of both churches.

Article vii. The bishops aforesaid, do hereby jointly declare in the most solemn manner, that in the whole of this transaction they have nothing else in view but the glory of God, and the good of his church; and being thus pure and upright in their intentions, they cannot but hope, that all whom it may concern, will put the most fair and candid construction on their conduct, and take no offence at their feeble but sincere endeavours to promote what they believe to be the cause of truth and of the common salvation.

In testimony of their love to which, and in mutual good faith and confidence, they have for themselves, and their successors in office, cheerfully put their names and seals to these presents, at Aberdeen, this fifteenth day of November, in the year of our Lord one thousand seven hundred and eighty four.

Sic subscribitur

(L.S.) ROBERT KILGOUR, Bp. & Primes.

(L.S.) ARTHUR PETRIE, Bp.

(L.S.) JOHN SKINNER, Bp.

(L.S.) SAMUEL SEABURY, Bp.\*

## REVIEW.

Sermons on those Doctrines of the Gospel, and on those Constituent Principles of the Church, which Christian Professors have made the Subject of Controversy. By Aaron Bancroft, D.D. Pastor of the Second Congregational Church in Worcester. Worcester, May, 1822. 8vo. pp. 423.

THE title page indicates the very multifarious character of these discourses.

\* As this is the copy of the concordate in possession of the bishops of the church of Scotland, the signature of bishop Seabury is properly put last, but we presume that in

They are twenty-nine in number; and they embrace almost all the points which are now in dispute among our dissenting brethren. Dr. Bancroft disbelieves the trinity; has great doubts respecting the nature of our Lord, though on the whole he inclines to consider him as more than human; wholly denies, however, that religious worship should be paid to him, and represents his death as only an evidence of his sincerity, his benevolent intentions towards mankind, and his submission to the will of God. He disbelieves the five points of Calvinism; thinks that, with the exception of Christmas, which he says ought to be observed by all Christians, publick worship should be confined to the Lord's day; disapproves of prayer and conference meetings, and night preaching; thinks that the Lord's supper is not more holy than are some other offices of our religion; and denies the eternity of the future punishment of the wicked.

On those subjects which constitute the points of difference between us and our dissenting brethren, and which have unhappily led them to separate from our communion and fellowship, Dr. B. maintains the validity of dissenting ordinations and the scriptural character of congregational discipline; talks much against creeds and publick formularies of religion; and maintains that the term heretick, in the bad sense affixed to it in Titus iii. 10, applies only to persons who are guilty of immoral practices.

On the subjects in dispute among the two classes of dissenters distinguished by the names of Calvinistick or orthodox and unitarian or liberal, we do not, for several reasons, intend to dwell. In the first place, to enter

the copy sent to the church of Connecticut, bishop Seabury signed first, and the Scottish bishops last; this interchangeable mode of signature being customary in all agreements between equal parties.

into all the subjects on which Dr. B. has written, to separate accurately the truths from the errors of his statements, to give him the credit due to many of his remarks, which are often excellent, and to detect at the same time the instances of crude conceptions, and inconclusive reasoning with which the volume abounds, would demand more time and space and patience than we can possibly bestow. Besides, if Dr. B., as his partial publishing committee affirm, be considered by "the most zealous Calvinists" as a "*formidable* opponent," we have no doubt that our orthodox friends at Andover will make him feel a little the force of their critical acumen. We are the more willing to have them take a considerable portion of this labour, because we verily believe that much of the present distracted state of religion is to be attributed to the principle of dissent; and that if they had remained under the safeguard of episcopacy and a scriptural liturgy, they would not now have been so miserably rent into the party-coloured patch-work which is extended over the face of our country.

We have another reason for confining our attention to those parts of Dr. B.'s book in which we are more immediately concerned. The churchmen in the eastern diocese are few in number; and surrounded as they are by large bodies of religionists who, while they agree in nothing else, unite in all the principles of dissent, they are in great danger of losing sight of their own distinctive principles. "Professors with us," says Dr. Bancroft, "at the present day may be classed in two great divisions, Calvinists and liberal or unitarian Christians." And his publishing committee echo the same sentiment, stripped of its restrictive and qualifying clauses. Speaking of the sermons in the present collection, the committee observe that "they form a regular series upon those permanent doctrines of Christianity which now

divide the TWO PRINCIPAL CLASSES, called *orthodox* or *Calvinistick* and *liberal* or *unitarian*.\* Now such assertions, constantly repeated, may have a very prejudicial influence upon the members of our communion. Those who have a great abhorrence of the Calvinistick doctrines of election and predestination, which are in their view only a system of fatalism, may be induced to regard with indulgence the destructive principles of unitarianism. And, on the other hand, those who look with just abhorrence upon the unitarian tenets as subverting the whole foundation of Christianity, may be led to think that there is nothing valuable in the church, but its opposition to unitarianism; they may consider it as holding every tenet common to orthodox dissent; and they may finally imagine that a continuance within its pale is of no consequence, provided they retain their attachment to those cardinal and distinguishing doctrines of the gospel, the divinity and atonement of our blessed Saviour. In our view therefore, it is of great consequence, that the members of our church should understand, and know how to set a proper value upon, the privileges they enjoy. They are to be reminded that their orthodox, dissenting brethren can offer them no privilege in return for the sacrifices they would make were they to leave the communion of the church. The dissenters retain no

sound doctrines which they did not carry with them when they separated from our common mother, the church of England. These they now hold in common with us, but they hold them with difficulty, because they have deserted the external protection of episcopacy and the liturgy. The members of our communion are never to forget, that those congregational societies, which have now become unitarian, were once orthodox. There is no security therefore for themselves, unless they adhere to apostolick institutions, and thus endeavour to restore the unity of the Christian church.

We have been thus explicit in stating the reasons which induce us to confine our remarks to certain parts of Dr. B's book, because we wish it to be understood that in upholding the distinctive principles of Episcopalians, we act from no motive of hostility towards those who unhappily dissent from us, but from the firm conviction that those principles form the only security against anarchy and schism.

The first subject which we shall consider is the account Dr. B. gives of the primitive state of the Christian church.

It is the result either of imperfection in the reasoning power, or of ignorance concerning the main subject in dispute, or of design and artifice in the controversialist, that subjects on which there is no debate are often gravely proved, or that the very point which is the great source of contention is constantly assumed. Such, if we mistake not, is the fault which generally pervades Dr. B.'s discourses, and such is more especially the fact in all that he has said on the subject of the primitive church. We acquit him, however, of any design to deceive his hearers, and believe that he is quite honest in all his remarks. But, unfortunately, we are obliged to praise his integrity at the expense of his knowledge. He evidently knows little of church history; and that by his own confession.

\* Christians divided into two principal classes, and unitarians one of them! How potent an effect does the nearness of the object produce upon the eye!

"Its orb so full, its vision so confin'd!"

This result of the privilege of private judgment made us think of capt. Ross's arctic highlanders, the Esquimaux lately discovered in Baffin's Bay. "These poor people are so completely shut out by mountains, covered with perpetual snow, from their southern neighbours, as to have no knowledge of any other human beings besides themselves; judging from surrounding appearances that all the rest of the world to the southward, was a mass of ice and snow." *Quarterly Review*, vol. 21.

"When the discourses were written," he observes in his preface, "the author had no intention of publishing them, and was not, therefore, careful particularly to note his authorities for the facts stated. This neglect he now regrets, more especially in relation to that part of the work which contains a succinct history of the corruptions of the papal church, and of the protestant reformation; because a review of Mosheim, Priestley, Campbell, and the appropriate articles in Rees's cyclopædia, (*the principal authors consulted,*) would require more time than he has to bestow on the subject." And these are all the authorities within Dr. B.'s reach, on the important subject of the primitive church! Mosheim, a presbyterian historian, in whose first volume containing an account of the church for the first four centuries, scarcely any ancient author is quoted as supporting his assertions; Priestley, whose great and avowed object was to prove the primitive church corrupt, and whose unfairness and blunders in the citation of ancient authors have been detected by the Ithuriel spear of Horsley; Campbell, a presbyterian divine of acknowledged abilities and candour in every thing else but where presbyterianism is concerned, whose work has been most ably answered by the late bishop Skinner, and who, it is admitted by most of his admirers, never wrote so feebly as he did on the subject of the Christian church; and Rees, a unitarian dissenter, in whose cyclopædia, on every subject into which unitarianism and the principles of dissent can by fair means or foul be foisted, no opportunity is lost of inculcating his sentiments, and buttressing up by uncandid and discoloured statements, the rotten fabrick of his heresy; Such, Christian reader, are the authorities, and the only authorities, of Dr. Bancroft, on the government, discipline, and worship of the primitive Christian church!

From the knowledge of such origi-

nals it is not difficult to foretell what the copy must be. "Christianity," says Dr. B., "was designed to be a universal religion; and in its constitution and general principles it is fitted for this purpose. The divine Author left nations and communities of men at liberty to adapt external forms to the state of society, to the nature of civil government, and to the general improvement of particular ages and countries." p. 96. Undoubtedly. To this general assertion no one will object; and it was the practice of the church in all ages until the extravagant pretensions of the papacy were set up, to adapt its internal regulations, upon things indifferent, to the state of civil society. But what follows? "In every communion, the sincere worshipper will be accepted. Indeed, no individual of the human family, as I verily believe, is necessarily excluded from the acceptable service of his Maker; and without sincerity no one will find acceptance." We had the simplicity to imagine that our Saviour instituted but one communion. But no: it seems, according to Dr. B., "that because Christianity was designed to be a universal religion, therefore there must be different communions in different nations, and according to the different forms of civil government." There must be a monarchical communion, and an aristocratical communion, and a democratical communion. We begin now to understand this sly mode of begging the question. The papal communion is fitted for despotick civil governments; the Episcopal, for a limited monarchy; the presbyterian, for an aristocracy; and the congregational, for the democrattick institutions of New England. Our Roman brethren will be very much obliged to the doctor, for a concession which yields to them the palm of antiquity for which they have been so long contending. Our Saviour and his apostles were the subjects of the Roman emperor, and as "Christians

ity was designed to be a universal religion," "and external forms adapted to the nature of civil government," it must have been at its first formation imperial. Peter must have been the emperor of the apostles: *Apostolorum omnium princeps ac patronus*, as Valesius calls him. This is a most glorious discovery, and with regard to the form of primitive Christianity, must shut all protestants' mouths for ever. To use the imposing title which one of the papal polemicks has given to his book, it is, "The end of all controversy."

But Dr. B. is still more liberal in his concessions. "No individual of the human family, as he verily believes, is necessarily excluded from the acceptable service of his Maker." We say so too, provided they accept the terms on which salvation is offered; but if this was all that Dr. B. meant, it is a truism which does not seem to have much connexion with his subject. Perhaps he meant every individual of the human family in his present condition; whether he calls upon Jehovah, Jove, or Lord; in which case, the Hindoos and Hottentots, as well as the savages of America, are as likely to be saved as Christians, and we are great fools to be at the expense and trouble of sending missionaries to convert them. "Without sincerity," says Dr. B., "no one will find acceptance." How true! But it would have been a little more in point, if he had asserted the converse of the proposition: *with sincerity, every one will find acceptance!* the sincere Mahometan and the sincere pagan, as well as all the sincere hereticks and schismatics who, with wrong-headed turbulence have in all ages destroyed the peace of the Christian church, might have been, and may be, quite sure of doing acceptable service to their Maker. Perhaps Dr. B. did not intend to say this, and we should be very unwilling to charge him with more than he is willing to admit; but if he did not intend it, we

can only say that he does not think on this subject with much precision.

But how do all these declarations comport with what follows? "The ecclesiastical polity established by our divine Lord is fully adapted to the purpose of his reign. Christ declares, 'that his kingdom is not of this world.'" p. 98. Excellent! Nothing could have been said better. There was, then, an "ecclesiastical polity" "*established by our divine Lord.*" It was "fully adapted to the purpose of his reign," and therefore there was no possible pretext for men to change it, on the plea of necessity or expediency. "The kingdom of Christ is not of this world;" it is therefore wholly independent on human policy, and in all that is essential, uninfluenced by the mutability of political institutions. "The ecclesiastical polity *established by our divine Lord,*" consisted in the entire transfer of his authority to his apostles; their power in ordering and establishing the church being guided by the influences of the Holy Ghost.—John xx. 21: As my Father hath sent me, even so send I you.—Luke xxii. 29. I appoint unto you a kingdom, as my Father hath appointed unto me.—Matt. xxviii. 18, 19, 20. All power is given unto me in heaven and in earth. Go ye therefore, and teach (*μαθητεύετε* make disciples of) all nations, baptizing them, &c. teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.—John xvi. 12, 13, 14, 15. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall

show it unto you.—Acts i. 2. After that he (Jesus) through the Holy Ghost had given commandments unto the apostles whom he had chosen; v. 3, 4, being seen of them forty days, and speaking of the things pertaining to the kingdom of God, and being assembled together with them commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.—v. 8. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

Put all these declarations together, and weigh well their import, and it will be seen that our Saviour made a complete transfer of his authority in his church on earth, to his apostles, or, as we should say in the language of political diplomacy, gave full powers to his apostles to act in his name, and to represent him in constituting the church. The great object of his mission was to die for mankind; and all the time he spent on earth, after he began his ministry, was employed in teaching his apostles. This done, they were to teach the disciples whom they baptized, to observe all things that Christ commanded them, and they were assured, that the Holy Ghost would bring all things to their remembrance, whatsoever Christ had told them. Both they, then, were assured, and we may be assured, that what the apostles instituted, was of divine institution. And this, indeed, is expressly affirmed by St. Paul. "God hath set (ἐξέταξε, hath appointed, as in Luke xxii. 29,) some in the church, first apostles, secondarily prophets, thirdly teachers, &c. 1 Cor. xii. 28. But the prophets and teachers certainly were appointed by the apostles. Therefore, according to St. Paul, those appointed, or set in the church by the apostles, were set, or appointed by God, on the well

known axiom of common sense, as well as of law, that qui facit per alium facit per se: whatsoever we do by the instrumentality of another, is to be considered as done by ourselves.

Let us then consider what the apostles established. In the first place, we find, that they filled up the vacancy in their own order, occasioned by the treachery, and subsequent death of Judas. Acts i. 26. Matthias was numbered with the eleven apostles. The twelve apostles, answering to the twelve tribes of Israel, being thus constituted, "to go unto the circumcision," (Gal. ii. 8, 9.) God was pleased soon after, to convert the persecuting Saul, and constitute him an apostle, to go unto the gentiles. Acts ix. 15. With him Barnabas was associated, in the same apostleship; for Barnabas is expressly called an apostle, as well as Paul; (Acts xiv. 14,) and St. Paul, in order to prove to the Galatians that he was in nothing behind the very chiefest apostles, (2 Cor. xii. 11,) tells them that James, Cephas, and John, who seemed to be pillars, that is, Peter and the two sons of Zebedee, the most eminent of the apostles of the circumcision, gave unto him and Barnabas the right hand of fellowship, (Gal. ii. 9,) acknowledging their equality. Here then are fourteen apostles; and a fifteenth is mentioned by St. Paul, in the same epistle. Three years after his conversion, he went up to Jerusalem to see Peter, and abode with him fifteen days. "But *other of the apostles*," says he, "saw I none, save James, the Lord's brother." This James, the Lord's brother, is so called, to distinguish him from James the son of Zebedee; and he was not therefore one of the original twelve. Here then is conclusive proof, that the apostles enlarged their number. We forbear to mention further proof at present, because we shall have occasion hereafter to mention Epaphroditus, and others, who are called ἀποστολοι τῶν ἐκκλησιῶν, apostles of the churches. That the

apostles constituted an order of the ministry, called presbyters (πρεσβύτεροι) or elders, we presume, will not be questioned. We read of the apostles, Barnabas and Paul, (Acts xiv. 23,) that during their mission in Asia minor, "they ordained them elders in every church;" and in the next chapter, that on their return to Jerusalem, they were received of the apostles and elders; that the apostles and elders came together, to consider the case of the gentiles; that it pleased the apostles and elders with the whole church, to send chosen men to Antioch, with Paul and Barnabas, &c. evidently showing, that a distinction existed between these two orders. See Acts xv. 2, 4, 6, 22, 23.

It is equally unquestionable that another order of men was appointed, and solemnly ordained, by the laying on of the apostles' hands. Seven of these are mentioned, as having been appointed from the Grecian, or Hellenistick converts; (Acts vi. 3, 5,) and though they are not there called deacons, yet it is sufficiently evident, that they were distinct from the elders.\* Here, then, we have, first,

\* On the subject of the appointment of deacons, Mosheim maintains, that the seven mentioned, Acts vi. 3, 5, were not the first who were appointed in the church of Jerusalem, but only the first who were appointed among the Greek, or Hellenistick converts. He considers the "young men," (νεοτίποι) who were in waiting on the apostles, and who committed the bodies of Ananias and Sapphira to the earth, (Acts v. 6, 10,) as in fact the deacons of the church. "Now, if this opinion be correct," he adds, "as it really appears to me to be, there is at once an end of the notion, entertained by some, that the deacons of after-ages, differed from those of the primitive times; in that it was the office of the original or primitive ones to take care of the poor, but, that those of after times, had duties of a very different nature assigned to them by the bishops. To me it seems clear, that no such alteration took place in the functions of the deacons, but that from the first, it was their duty to render themselves serviceable in all things, which might be required of them, by the situation and cir-

umstances of the church at that time." See Mosheim's commentaries on the affairs of Christians before the time of Constantine the great, translated by Vidal. vol. i. p. 237, note. But if we are to believe Dr. B. "deacons originally were considered as the almoners of the church; and no service was performed by them, in the offices of public worship, but serving the bread and wine to communicants, and providing materials for baptism." p. 112. We may surely be permitted to use Dr. Bancroft's own authorities, when they evidently make against him.

But our author affirms, (p. 100,) that "there is no proof from the new testament, that the apostles instituted more than one order of ministers." The apostles themselves, he of course excludes; and of deacons, he also affirms, (p. 102,) that they "were not, in the primitive age, considered as an order of the priesthood." Of the priesthood, they certainly never were considered as an order; and any one, accustomed to accurate language on this subject, would never have employed the term. But deacons were, and still are, considered as an order of the Christian ministry. As Dr. B. produces no proof of his assertion, the reader, we trust, will consider ours, as equivalent, at least, to his. As an evidence, however, that we do not speak without book, we would simply refer to the eighth chapter of the Acts, and ask, whether Philip, one of the seven appointed by the laying on of the apostles' hands, did not preach and baptize? By another affirmation equally positive, he gets rid of the apostles. "It is unnecessary to bring into view the distinction, between apostles who were supernaturally endued to execute their high commission, and the ordinary ministers of the gospel." p. 103. We, on the contrary, think it very necessary to bring into view this distinction; and, if Dr. B. did but know it, the whole of the question, he has undertaken to discuss, turns upon

circumstances of the church at that time." See Mosheim's commentaries on the affairs of Christians before the time of Constantine the great, translated by Vidal. vol. i. p. 237, note. But if we are to believe Dr. B. "deacons originally were considered as the almoners of the church; and no service was performed by them, in the offices of public worship, but serving the bread and wine to communicants, and providing materials for baptism." p. 112. We may surely be permitted to use Dr. Bancroft's own authorities, when they evidently make against him.

this point. But let us attend to the reason he assigns, for its not being necessary. "The apostles," he says, "were supernaturally endued to execute their high commission." And were not others thus endued, beside the apostles? Were supernatural gifts confined to them? Did not Stephen, the deacon, do "great wonders, and miracles among the people?" Acts vi. 8. Did not Philip, the deacon, work miracles? Acts viii. 6. Did not Cornelius and his company, who were laymen, speak with tongues? Acts x. 46. If these things are so, the working of miracles had no necessary connexion with the question about the orders of the ministry, or even with the ministry itself. The fact is, that all orders of men in the church, laity, as well as clergy, received, at that time, those extraordinary manifestations of divine power, which were predicted by the prophet: "It shall come to pass in the last days, (saith God,) I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants, and on my hand-maidens, I will pour out in those days of my spirit, and they shall prophesy." See Acts ii. 17, 18, compared with Joel ii. 28, 29. If, then, the apostolick office ceased, when miraculous gifts ceased, by the same mode of arguing, we may prove, that all orders of the ministry have ceased. But the assertion is directly contrary to our Saviour's promise, contained in his commission. Matt. xxviii. 18, &c. Jesus came, and spake unto them, (i. e. the eleven disciples, v. 16, the whole body of the apostles which remained after the treachery and death of Judas,) saying, all power is given unto me in heaven and in earth. Go ye, (apostles) therefore, and make disciples of all nations, baptizing them, &c. teaching them, &c. And lo, I am with you (apostles) alway, even unto the end of the world."

The apostolick commission is not, and will not be fulfilled, till all nations are converted to the Christian faith, baptized, and instructed, in the duties of their religion. For the accomplishment of this great purpose, our Lord, who hath all power in heaven and earth, will, by his authority, be with his apostles in their official character, and consequently with all who derive authority from them, 'till the end of the world. Then he will come again, to judge the world in righteousness, and to demand from his apostles, and from all whom they have commissioned, an account of their trust. Such is the declaration of the scriptures; and such is the foundation of Episcopacy; namely, that our Saviour appointed in his church, an order of men, invested with plenary powers to continue the office, given to them, to the end of the world; that this order of men appointed under them two other orders, elders or presbyters, and deacons; but that the apostles confined to their own order the right of commissioning to the ministry, for this plain reason, because they were the only order appointed with plenary powers by our Saviour himself.

But Dr. B. having, in this summary way, turned the apostles out of doors, and disfranchised the deacons, proceeds to prove, that there was but one order of the ministry, by showing, that in the new testament, the words presbyter or elder, and bishop, are used to denote the same office. A very useless labour; for if he had known any thing of the controversy, or at least, if he had read on both sides of the question, he would have known that this was never disputed. He assumes throughout his book, the very point to be proved, and proves what is not denied. The term bishop is applied, in the new testament, both to apostles and elders; the office of an apostle being called, Acts i. 20, *ἡ ἐπισκοπή* an episcopate or bishoprick. So the term presbyter or elder is also applied



to the apostles. 1. Pet. v. 1. The elders (*πρεσβυτέρους*) which are among you, 1 (Peter) exhort, who are also an elder; (*ὁ συνπρεσβυτέριος*, their fellow elder.) So St. John, in the salutation of his second and third epistles, calls himself, the elder, *ὁ πρεσβυτέριος*. And in Acts xi. 30, both the first and second order of the ministry seem to be comprehended under this name. The disciples at Antioch, in expectation of a great dearth predicted by one of the prophets sent to them from Jerusalem, determined to send relief to the brethren in Judea, "which also they did, and sent it to the elders (*πρὸς τοὺς πρεσβυτέρους*) by the hands of Barnabas and Saul." As the apostles were residing still at Jerusalem, and it appears, from Acts iv. 35, 37, that it was the practice to deposit the charities of the church with them, the term *elders*, must here signify either the apostles alone, or at most the apostles, and those of the second order. If then, both offices, that of apostles, as well as that of elders, were called in the new testament by the same titles, nothing is gained to the argument by proving that the two titles were applied indiscriminately to the same office. When St. Paul sent for the elders of Ephesus to come to him at Miletus, a distance of fifty miles, and gave them a charge to take heed unto themselves, and to all the flock over which the Holy Ghost had made them (*ἐπιστάτας*) overseers or bishops, Acts xx. 25, the whole of the transaction shows that he considered himself, and was considered by them, as their ecclesiastical superiour. Of what consequence then, is the name by which the inferior order is called, provided the fact be established, that it is inferior? This petty verbal criticism is unworthy of a rational and learned mind.—It is precisely the same quibbling sophistry, which would strip the Redeemer of his attributes, because one of the names of God was employed among the Jews, to designate a civil ruler.

The source of the fallacy may be very easily traced. Dr. B., and all the advocates of presbyterian parity, assume, that the term bishop was used in the same restrained signification in the apostolick age, in which it is used now. But there is a constant fluctuation in language, a constant contraction from general to specifick, which vitiates every argument of this nature. Hooker has assigned the reason of this change, with his usual acuteness: "Sith the first things," says he, "that grow into general observation, and do thereby give men occasion to find name for them, are those which being in many subjects, are thereby the easier, the oftener, and the more universally noted; it followeth that names imposed to signify common qualities of operations, are antienter than is the restraint of those names, to note an excellency of such qualities and operations, in some one or few amongst others. For example, the name disciple being invented to signify generally a learner, it cannot chuse, but in that signification be more antient than when it signifies, as it were, by a kind of appropriation, those learners who being taught of Christ, were, in that respect, termed disciples, by an excellency. The like is to be seen in the name apostle, the use whereof, to signify a messenger, must needs be more antient than that use which restraineth it unto messengers sent concerning evangelical affairs; yea, this use more antient than that whereby the same word is yet restrained farther to signify only those, whom our Saviour himself immediately did send. After the same manner, the title or name of a bishop, having been used of old to signify both an ecclesiastical overseer in general, and more particularly, also, a principal ecclesiastical overseer; it followeth, that this latter restrained signification is not so antient as the former, being more common. Yet because the things themselves are always antienter than their names; therefore that thing which the restrained use of

the word doth import, is likewise antienter than the restraint of the word is; and consequently that power of chief ecclesiastical overseers, which the term of a bishop doth import, was before the restrained use of the name which doth import it. Wherefore a lame and impotent kind of reasoning it is, when men go about to prove, that, in the apostles' times, there was no such thing as the restrained name of a bishop doth now signify; because, in their writings, there is found no restraint of that name, but only a general use, whereby it reacheth unto all spiritual governours and overseers."—Hooker's Eccl. Pol. book vii. sec. ii.

Let any unbiassed man, therefore, read the Acts of the apostles, and the epistles to Timothy and Titus, and he will see, that there were three orders of the Christian ministry; 1. apostles, or chief bishops; 2. presbyters, or inferiour bishops; and 3. deacons. We have already mentioned four apostles, added to the original number; and that there were others, is, we think, intimated in Romans xvi. 7, and 2 Cor. viii. 23. In the latter passage, our translation calls them the messengers of the churches; the word apostle, as Hooker in the above cited passage has observed, originally signifying a messenger. St. Paul, exhorting the Corinthians to make contributions for the poor Christians in Judea, tells them that he had sent Titus to receive their alms, and that with him, he had sent two other brethren, whom he highly commends, (verses 18 & 22,) but does not name. He then adds, that if any of the Judaizing party, who were opposed to him in that church, should make any objections to their trusting these persons, and should ask information concerning their characters, they might reply, that as for Titus, he was already well known to them, having been the partner and fellow labourer of St. Paul, in founding their own church, and that, as for the two other brethren, they were from their

official, as well as their private character, worthy of confidence, being APOSTLES of their churches, and the glory of Christ. "If any inquire concerning Titus, he is my partner and fellow helper, concerning you: or if our brethren be inquired of, they are the messengers (*ἀποστόλοι* apostles) of the churches and the glory of Christ."

Such apostles were Timothy and Titus. Of this the epistles addressed to them exhibit internal evidence. Timothy is required to lay hands suddenly on no man; not to receive an accusation against a presbyter without sufficient witnesses; to reprove, rebuke, exhort; to hold fast the form of sound words; and to commit what he had heard of St. Paul, to faithful men, who should be able to teach others. Titus was left in Crete, to set in order the things that were wanting, that is, to complete what St. Paul had left undone, and to ordain presbyters in every city: to exhort and rebuke with all authority, and to reject a heretick after the first and second admonition. In the language of the new testament, they were the apostles of their respective churches; in the language of the church at a later period, Timothy was bishop of the church of Ephesus, Titus the bishop of the church of Crete, having presbyters under him in all the cities of that island.

Dr. B. (p. 101.) produces the salutation of the epistle to the Philippians as an evidence that there was not one presiding officer there. "To all the saints at Philippi with the bishops and deacons." A little attention to this epistle will enable our readers to perceive how easily the objection is obviated. St. Paul being a prisoner at Rome, the Philippians raised a sum of money to supply his wants, and sent it to him by their chief officer, their apostle, Epaphroditus. When Epaphroditus returned, he carried an epistle from St. Paul to them, thanking all orders in the church for their care of him. Let any one read the epistle,

and especially the second chapter, from the twenty-fourth verse to the end, and he will perceive that this was the real state of the fact. In verse 25, St. Paul calls Epaphroditus, "My brother and companion in labour, and fellow-soldier, *but your messenger.*" In the original it is, *ἑμῶν δὲ ἀπίστολον*, but your **apostle**. In the church at Philippi, then, there were three orders of ministers—1. An apostle; 2. bishops; 3. deacons; in modern language, a bishop, with several presbyters or deacons under him.

If we look to the example of the church of Jerusalem, we shall find traces of the same mode of administration. It must be borne in mind how rapidly the Christians increased in Jerusalem. On the day of Pentecost, Peter converted three thousand souls; three thousand adults; enough to form three very large congregations. A short time after, five thousand more were added. Not more than twenty years had elapsed, before we find that there were many myriads, many ten thousands of Jews in Jerusalem who had become Christians. (Acts xxii. 20.) Ecclesiastical antiquity constantly and unanimously affirms that James the less, our Lord's brother, called by Josephus James the just, was the first bishop of Jerusalem. James the son of Zebedee, who was one of the twelve apostles, was put to death by Herod about ten years after the martyrdom of Stephen, and at the same time Peter was cast into prison. This is related in the twelfth chapter of the Acts; and in the same chapter it is mentioned that St. Peter, on his miraculous deliverance from prison, came to the house of Mary, the mother of John whose surname was Mark, where many were gathered together, praying. And when he had gained admittance, and had told them how he had been delivered, he added, "Go show these things unto James, and to the brethren." Why was James so particularly mentioned, unless it was that he was

the presiding officer of the church in Jerusalem? In the fifteenth chapter of the acts there is an account of a meeting, or council of the apostles and presbyters, concerning the question whether the gentiles should be obliged to observe the Mosaic law; at which council we find James speaking in the language of authority, and giving sentence in the case, after St. Peter and others had done speaking; and to this sentence all concurred. How can it be accounted for, that one who was not of the original twelve, should have received all this respect and deference, unless we admit the solution, that he was the apostle or chief bishop of the church in Jerusalem? In the twenty-first chapter, St. Luke thus describes the return of himself and St. Paul to Jerusalem, "And when we were come to Jerusalem, the brethren received us gladly, and the day following Paul went in with us unto James; and all the elders (*πάντες οἱ πρεσβύτεροι*, all the presbyters) were present." Acts xxi. 17, 18; see also Gal. ii. 12, where persons coming to Antioch who were members of the church in Jerusalem, are said to come "*from James.*" If James had not been pre-eminent in the church of Jerusalem, why should his name have been singled out in this manner? View him as the apostle or bishop of the church in Jerusalem, and all is clear. It was a proper act of respect in St. Paul to visit the bishop on his arrival; and he found the presbyters there with their bishop ready to receive him. Here is all the proof of Episcopal government which the nature of the narrative admits, and it appears to us impossible to give a satisfactory explanation of it on the ground of ministerial parity.

We have seen from the twentieth chapter of the Acts, that there were a number of presbyters or bishops of the church of Ephesus. Yet in the Revelation, the epistles addressed by the command of Christ to the seven churches of Asia minor, in which

Ephesus was included, are directed to the *angels* of the several churches. The primary signification of the word *αγγελος*, angel, is a messenger or ambassador. It is therefore synonymous with apostle. St. John in his mystick vision of our Lord, saw him surrounded with seven golden candlesticks, and having in his right hand seven stars. In this symbolick representation, the seven stars were the angels or apostles of the seven churches, and the seven candlesticks the seven churches. When therefore, St. John says, "Unto the angel of the church of Ephesus write," Rev. ii. 1. we are warranted to conclude that there was an angel or apostle presiding over the presbyters or bishops of that church. And what renders this conclusion the more certain, is the fact, that not more than ten or twelve years after the Revelation was written, Ignatius the bishop of Antioch addressed a letter to the church in Ephesus, containing among others, equally explicit, the following remarkable expressions: "Since in the name of God I have received your numerous body, in the person of my inexpressibly dear Onesimus, *your bishop* according to the flesh, I pray that you may love him as Christ hath commanded, and that you may all resemble him; for blessed be God that he hath made you worthy of possessing such a bishop. Likewise concerning my fellow-servant Burrhus, who by the will of God is *your deacon*, I pray that he may continue to be an honour to you and to the bishop. It becomes you in every way to glorify Jesus Christ, who hath glorified you, that by uniform obedience you may become perfect in the same mind and sentiment, and may all say the same thing of the subject, so that being under subjection to *the bishop and presbyters*, ye may in all things be sanctified." Ign. ad Ephes. sec. 1 and 2. This Onesimus appears to have been the immediate successor of Timothy; the latter, according to Cave, having received martyrdom about the

year 97, and Onesimus about the year 109.

But Dr. B. asserts, in terms of great confidence, that ordinations were not uniformly administered by the apostles. "From scriptural history," says he, "it is evident, that pastors of particular churches were not uniformly ordained by the apostles, or by evangelists during their lives. Nay, it is apparent, evangelists themselves did not always receive ordination from the apostles. St. Paul thus exhorts his son Timothy, 'Neglect not the gift that is in thee, which was given thee by prophecy, and the laying on the hands of the presbytery.'" p. 105, 106. It is a little unfortunate that he should have forgotten to mention another passage, which, being collated with the above, will serve to define its meaning: "Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee *by the putting on of my hands*." 2 Tim. i. 6. If Timothy received the gift by the laying on of the hands of the presbytery, it is certain that St. Paul was one of them, and that he was the chief agent in the transaction. If Dr. B. had recollected this text, it would have taught him what sort of presbytery it was which thus ordained or consecrated Timothy. We think we have shown that the title of presbyter was applied to the apostles; and this is the sense in which this passage was understood by Chrysostom and Theodoret, who probably knew as much about the use of Greek words as Dr. Bancroft. But be that as it may, so long as Timothy received the gift by the putting on of St. Paul's hands, the passage in question cannot be adduced to prove that pastors "were not uniformly ordained by the apostles."

But "Paul and Barnabas," says Dr. B. (p. 106,) "as well as Timothy, were separated to their work by the imposition of the hands of the presbytery." Yes: one is quite as likely as the other. St. Paul says of himself,

Gal. i. 1. that he was "an apostle, not of men, neither by man, but by Jesus Christ and God the Father;" that is, as Macknight, a presbyterian writer, paraphrases it, "Paul, an apostle, not sent forth from any society of men, neither appointed by any particular man, but by Jesus Christ. He received his commission as the first twelve did, directly from our Lord himself." The fact to which Dr. B. alludes, and which has led him into this strange mistake, is as follows: In the thirteenth chapter of the Acts it is said, that "there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen—and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Now from the very terms of the narrative, this could not have been an ordination. Barnabas and Saul were already possessed of the same powers as Simeon, Lucius, and Manaen. They are all spoken of as already prophets and teachers. What Dr. B. mistakes for an ordination, was merely the solemn invocation of the divine blessing on them, for a particular work, namely, that of visiting the churches of Asia minor; and it is expressly stated, Acts xiv. 26, that they returned to Antioch, "*whence they had been recommended to the grace of God, for the work which they fulfilled.*" The most candid and intelligent presbyterian writers, have acknowledged, that this was not an ordination. "Paul," says Macknight, "was first made an apostle by Christ, when he appeared to him, in the way to Damascus, Acts ix. 15. And three years after that, his apostolick commission was renewed, Acts xxii. 21. So that he was sent forth, neither by the church at Jerusalem, nor by that at

Antioch. The Holy Ghost indeed ordered the prophets at Antioch (Acts xiii. 2,) to *separate* Paul and Barnabas; but it was *to the work, whereunto he had called them* formerly. This separation was simply a recommending them to the grace of God by prayer." Macknight Comm. in loc. vol. iii. p. 108. Any one, who is at all acquainted with ecclesiastical antiquity, well knows, that it was a common practice whenever the blessing of God was invoked to accompany the invocation, by the laying on of hands.

We have now, with some diligence, examined Dr. B's. account of the primitive church; and we give ourselves some credit for patience in thus investigating assertions, made with a hardihood which may go down in Worcester, but which certainly cannot be very composedly tolerated by men who know that there are other people in the world, beside Calvinists and unitarians. Perhaps our readers have considered their patience quite as much exercised in the perusal of our lucubrations, as we have thought ours to have been, in the lucubrations themselves. We shall therefore reserve what we have to say further with regard to Dr. B's. book, for another number: and shall conclude at present, with a quotation from Hooker, which expresses our own convictions, and which will, we hope, be equally expressive of those of our readers.

"A thousand five hundred years and upward, the church of Christ hath now continued under the sacred regiment of bishops. Neither for so long hath Christianity been ever planted in any kingdom throughout the world, but with this kind of government alone; which to have been ordained of God, I am, from mine own part even as resolutely persuaded, as that any other kind of government in the world, whatsoever, is of God.

"We are not through error of mind deceived, but some wicked thing, hath undoubtedly bewitched us, if we for-

sake that government, the use whereof universal experience hath for so many years approved, and betake ourselves unto a regiment, neither appointed of God himself, as they who favour it pretend, nor 'till yesterday ever heard of, among men.

"The time may come, when bishops, whose regiment doth now seem a yoke, so heavy to bear, will be longed for again, even by them that are the readiest to have it taken off their necks. But in the hands of divine Providence, we leave the ordering of all such events."

For the Gospel Advocate.

EXTRACT FROM THE MESSIAH.

BOOK II.

*Translated from the original German of Klopstock.*

(Continued from p. 280.)

He cried aloud, and wept tow'rd's heaven,  
and strove

To speak his transports. But, so long expos'd

To bellish torments, his enfeebled soul—  
Could nought save stammer; yet his longing arms

Stretch'd toward th' Eternal, and his look  
of joy

From forth that darksome rock, proclaim'd  
full well

His raptur'd feelings. So the sage's soul,  
That, long the future pondering o'er, yet doubts

Of future life, and trembles in itself  
To be annihilated. Should a friend,  
Sure of eternity and proud in God  
Console, and shed the balm of pity o'er it,  
Sudden the sad one breaks forth into joy  
Knowing the truth; and blesses Heaven  
aloud;

And feels repose; and is again immortal.  
So 'twas with Samma at that new-felt ease,  
So balmy, so unwont. Messiah now  
With mighty voice the lord of hell address'd:  
Spirit of desolation, who art thou  
That thou should'st thus the race of man affront?

I am, replied a voice of deaf'ning awe,  
Satan, the world's true king; the lord of those

That live, unconquer'd spirits, 'neath my  
realm;

An occupation, which methinks more bright,  
And more exalted is, than those ordain'd

To slaves of heaven, as they crouch! O seer,  
For sure would Mary ne'er immortals bear;  
Seer, doom'd to dust thy fame hath even pierc'd

The darkness of my hell; and Satan's self,  
Be proud upon the thought, had left his throne  
To see in thee the future Saviour  
Of slaves that bow to God. Yet wert thou nought

But a poor prophet, whose chimerick dreams,  
O heaven, multiply like those the arm  
Of death entombs beneath their kindred sod.  
I care not for immortals; yet, to while  
My time of idleness away, I plague  
And torture, as thou seest, thy lov'd mankind.

Look on this place of wretchedness, and say,  
Are Satan's words belieing? Now I haste  
Back to my hell in triumph, that again  
My subject bands may greet me; and, meantime,

Will'st thou work miracles, now have thy wish,

Seer of mortality; for Satan leaves  
The field to thee, and soon his mighty foot  
Shall cleave a blasting passage thro' the depths

Of ocean and of earth till straight again,  
King, he return to claim his wrested world.  
But, e'er I part, die wretch! he said, and vast

Rush'd upon Samma: but the sleeping force  
Of the peace-loving Mediator now  
Repell'd him; as th' Almighty's, when worlds

Are doom'd to ruin by the powers of hell.  
The arch fiend fled deep trembling, and forgot

To fray his passage thro' the ocean depths!  
Samma, meanwhile, with looks of rapture left

The rock to seek his Saviour. So the banks  
Of proud Euphrates, him of Babylon\*  
Full joyful left; when first he had regain'd  
His pristine form, and dar'd to look anew  
Upon the orb of heaven; feeling no more  
The fearful touch of God at ev'ry rush  
Of the broad stream; nor trembling at each storm

That rolled like the storms of Sinai's mount,  
When towards his hanging shades he hasten'd back

An humiliated monarch, now no more  
Issuing the vain command to adore his shrine—

Ev'n with such joy knelt Samma down and spake;

May I not follow thee, thou holy man  
And spend the life thou givest me anew  
In thy blest service? Thus he said; and held,

\* Nebuchadnezzar.

With trembling arms, Messiah to his breast.  
Christ smil'd benign upon him and replied:  
Follow not now my steps, but linger oft  
On Golgath's mount, and thou shalt view  
thyself

What Abram and the prophets could but  
hope for.

As thus he spoke, lo! turn'd to John,  
And said, in timid innocence, these words:  
O chosen of God's prophets, lead me forth  
To where he stands; thou know'st him.  
Smiling heard

The lov'd disciple, that untutor'd speech;  
And brought him to Messiah; and he spake:  
Prophet of God, true thou wilt not permit  
My sire to follow thee; but dare inquire,  
My youth emboldened by thy miracles,  
Why thou remain'st amid these gloomy  
shades

That fright me so? O! rather deign to  
come

To my sire's dwelling place, and there ac-  
cept

What my glad mother shall before thee set,

Honey and milk and fruits, that loveliest  
yield

Our trees, shall be for thee; our lambs shall  
drop

For thee, their tenderest load; and I, myself,  
O pitying prophet, will enraptur'd lead thee  
Beneath the shade of trees, which late my  
sire

Portion'd for me; and thou, alas! my bro-  
ther

Must I then leave thee, 'mid the cold grave's  
damps!

And canst thou never more call, pleas'd, with  
me

Spring's partycolour'd flowret's! never more  
Embrace thy brother! Prophet of the high-  
est,

There lies he, mouldering in yon new made  
grave.

Jesus look'd on with pity; and bespoke  
The mov'd disciple: wipe away the tears  
From his sad cheek. Full many have I seen  
Among mankind less virtuous than he.

(To be continued.)

## RELIGIOUS INTELLIGENCE.

Extracts from the Address of the Board of  
Directors of the Domestick and Foreign  
Missionary Society, of the Protestant Epis-  
copal Church in the United States of  
America, to the Members of the said  
Church.

Philadelphia, Feb. 16, 1822.

We refer, for a development of the views  
of the convention, to the constitution of  
the society, to be appended to this re-  
port; from which it will appear, that these  
are the two objects of domestick and foreign  
missions.

Had no other than the former been at-  
tempted, there would have been a wide range  
for the display of zeal and of endeavour. It  
is probably known to those who will be the  
readers of this address, that there was a time  
within the memory of many living, when, in  
consequence of the troubles of the revolu-  
tionary war, concurring with the want of  
the means of continuing the ministry among  
ourselves, the far greater number of our con-  
gregations were destitute of pastors; and  
indeed, in a state approaching to annihi-  
lation. Although, under the blessing of God,  
there has been a gradual revival of the ad-  
ministration of the ordinances; yet, to this  
day, in the Atlantick states there are nume-  
rous districts, in which a considerable por-  
tion of the people is Episcopal, while yet an  
Episcopal ministry is unknown among them:

owing partly to the circumstance, that the  
number of the ordained is unequal to the de-  
mand; but principally to their being a scat-  
tered people, not likely to be benefited by  
any other than a missionary ministry; until,  
by excitement thus made, and by consequent  
increase, the inhabitants shall be competent  
to the supporting of a ministry of their own.  
This has been found, in many instances, to be  
the effect of the occasional visits of a zealous  
missionary.

It adds immensely to the necessity of the  
present call on your beneficence, that while  
the active members of our church have been  
occupied in repairing the decayed ways  
and renewing the dilapidated buildings  
of our Zion, new prospects have been  
opening on them westward, in immense ter-  
ritories, in which the church is to be reared,  
if at all, from its foundations. It has been  
distressing to the hearts of those prominent  
in our ecclesiastical concerns, that for some  
years past they have received continual and  
earnest requests for ministerial supplies, which  
there were no means of meeting. Some aid  
has been afforded. It has been very small;  
but the thankfulness with which it was receiv-  
ed, the excitement consequent on it among  
those destitute members of our communion,  
and its efficiency beyond proportion to what  
was bestowed, present pleasing preages of  
what may be expected from the combined

energies of our church throughout the union, prudently directed, and sustained by the liberality of its members generally.

We stand in a relation to our brethren in the new states, not unlike to that in which, before the revolution, the Episcopal population in the Atlantick provinces stood to their parent church in England. What was then the conduct of that church, towards the forefathers of those who are now invited to imitate them in their beneficence? It was, that she extended her fostering care to her sons, in their migration to the then uncultivated wilderness of the new world; and that she organized a society, in which the prelates took the lead, being sustained by the most distinguished of the clergy and of the laity over the whole realm. Although their aids were discontinued with the acknowledgment of the independence of this country—a limitation to which they were restricted by the conditions of their charter—yet the good achieved by them is felt in its consequences to the present day. To provinces planted by members of the established church, they extended no aid; nor was there occasion for any, there being provision made in them by legislative assessments. But in the provinces in which the Episcopal portion of the population was thin, and other forms of profession prevalent; we should at this time be destitute of the means of worshipping God agreeably to the dictates of our consciences, or rather, there would have been long since lost all the traces of the peculiar institutions of our apostolick church, had it not been for the fostering care of the said venerable body, and for the expense to which the members of our communion in the parent land voluntarily subjected themselves. The time is come, when gratitude and honour, in concurrence with zeal for what we conceive to be the truths of scripture, urge us to repay the benefit; not to the bestowers of it, who neither claim nor stand in need of a return; but by the supply of the spiritual wants of those who have migrated from our soil, as our forefathers migrated from the land of their nativity; and who would doubtless have been objects of the beneficence of the church which is our common parent, but for the severance which has taken place in the course of divine Providence.

While we represent, in this important point of view, the wants of the members of our own church, we do not overlook the other branch of our trust; from which it may be gathered, that the convention contemplated the giving of a beginning to efforts simultaneous with those of other denominations of Christians, for the extending of the light of the gospel to the benighted heathen. There

is no fact more remarkable on the face of the bible, than that the gospel is to be preached to all nations: this having been announced by the Saviour in person, and by his apostles after his crucifixion. Judging from what we know of the courses of Providence, operating through the intervention of second causes, we are led to conclude, that these predictions will be fulfilled by human endeavours, under the government of divine grace.

Here opens on us a subject which cannot be contemplated without grief, on account of the inefficiency of measures formerly pursued for the extending of the kingdom of the Redeemer; and especially their contrariety to the beneficent spirit which it breathes. The sword and the cross have been displayed in unnatural alliance, in wars professedly made for the subjecting of nations to the sceptre of the Prince of peace. The effect has been, either the generating of enmity against a religion attempted to be obtruded by violence; or, the establishing of the same religion in name, but disfigured by corruptions subversive of the spirit of its institutions. It was not thus that the faith in Christ had been propagated, when, within a few years after the apostles, its apologists appealed to the known fact, that independently on human policy or force, it had reached the utmost limits of the then known world.

Of late years, under very different circumstances, and generally in a very different spirit from the above, there have been put forth endeavours for the conveying of the gospel to heathen nations. It has been by presenting the books of scripture in their different languages; and by sending to them missionaries, whose views are detached from all the concerns, alike of temporal sovereignties, and of spiritual domination interfering with civil duties; and who cannot have any other object, than that of making their converts the subjects of “a kingdom not of this world.” Who can calculate the effects of this new plan for the evangelizing of the world? And who can tell, whether it may not be the expedient in the counsels of divine Wisdom, for the fulfilment of the promise to the Messiah, of “giving him the heathen for his inheritance, and the utmost parts of the earth for his possession?” or of hastening the time, when, in the language of the new testament, “the fulness of the gentiles shall have come in.”

But why should this be reckoned altogether a problem, when there has already begun and progressed a series of events, pointing to the consummation so desirable? Already, the peaceful preaching of the gos-



pel has made inroads on the superstitions of Braham and of Buddha in Asia. Already, in Africa, many of her sable children are assembled under pastors, who break to them the bread of life. And already the uniting of religion and civilization has made the beginning of a rescue of the inhabitants of our western wilderness, from the atrocities of their savage state; and of opening their eyes to a due esteem of the arts and the enjoyments of civilized life; under no circumstance, however, without a proportionate esteem for those truths, those precepts, and those promises, which can be learned only from the bible.

It is a remarkable fact, tending to sustain the sentiments which have been delivered, that there has lately appeared, in various countries, a zeal for missionary labours, beyond any thing of the same spirit since the age of the first preaching of the gospel. Many and great are the dangers to be encountered, and many and great are the privations to be submitted to, in the prosecution of such designs; and yet the ardour, far from being damped by discouragement of this sort, is on the increase. In the beginning, there may have been no unreasonable apprehensions, that the fire would expire after a transient blaze; but many years have attested not only the sincerity, but the perseverance of the men, who had thus devoted themselves to the going out into the high-ways and hedges of pagan idolatry, at the cost of encountering any hardships, and of being forever separate in this world from the endearing intercourses of kindred and early attachments. Is there not in this what may not improbably be an indication of the approach of the time, when there shall be a verifying of the promise—"from the rising of the sun, even unto the going down of the same, my name shall be great among the gentiles?"

For these reasons, we assign its due importance to the secondary branch of the constitution of the society, while we consider the other as its more immediate object. For in comparing the claims of the great fields of labour within the bounds of our federal compact, and of those exterior to it, there was felt the conviction of the preponderance of the former, because of the more immediate relation in which they stand to us, and because of the greater efficiency which is likely to be the result of community of language and manners; the greater ease of perpetuating the knowledge of revealed truth, where, although on the decline, it is not absolutely lost, than where it is to be begun; and the less expense in the sending and the maintaining of missionaries in the former case, than

in the latter. Nevertheless, as it appears that the good providence of God is opening new prospects of the bringing of heathen people within the pale of the church of Christ; and as pious persons, among ourselves, have declared their ardent wishes in favour of an opening of this channel for their liberality, the convention have complied with so pious a motion; at the same time, judging it a dictate of religious prudence, to leave to every subscriber to choose, if he should entertain a choice, between the two purposes defined. Accordingly, this is provided for by the second article of the constitution.

We conclude, in the spirit of the conclusion of the constitution, by inviting all the members of our church to put up the prayer there suggested, for the blessing of God on the concern committed to our trust; not doubting that the effect of such a prayer, habitually put up to the throne of grace, will so interest the affections of the supplicants, as to ensure their contributing of reasonable portions of their substance, for the accomplishing of so estimable an object of their desire. Especially, if such persons should have felt the check of the admonitions of the gospel on their consciences, of its consolations under the various vicissitudes of life, and of the bright prospects which it opens beyond the darkness of the grave; they will cheerfully bestow their proportionate aids, for the extending of those benefits to regions where they are now unknown; to the retaining of them in districts, in which they are in danger of being lost in an increasing dissoluteness of manners; in short, in contributing to the reign of truth and righteousness, and thus leading on to the accomplishment of the object of the petition enjoined on us for daily use—"the doing of the will of God on earth, as it is done in heaven."

#### PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY.

THE trustees of the theological school of the protestant Episcopal church in the United States held their annual meeting in the city of New York, on the 23d day of July, 1822. The meeting consisted of clerical and lay trustees from Massachusetts, Connecticut, New York, and Pennsylvania. The venerable presiding bishop of the church, bishop White, of Pennsylvania, favoured the meeting with his presence and his counsels. Bishop Hobart, of New York, and bishop Croes, of New Jersey, also attended. Bishop Brownell of Connecticut, had made arrangements for attending, but was prevented by indisposition. At the meeting, an interesting communication was read from the standing com-

mittee of the church in South Carolina, affording strong evidence of the lively and zealous interests of the bishop and clergy and laity of that state, in the success of the seminary, to which they have liberally contributed. The trustees adopted statutes for the government of the institution, and attended an examination of the students, who afforded evidence of very satisfactory proficiency in the different branches of study which they had pursued. An interesting address was delivered in the presence of the trustees the professors, and the students, by the presiding bishop. A dissertation was read by one of the students, and sermons publicly delivered by two of their number. The following is the report of the professors.

*New York, July 22, 1822.*

The professors of the general theological seminary beg leave respectfully to report to the trustees as follows :

At the commencement of the session, on the 13th of February, 1822, the following students were admitted as members of the institution :—Seth W. Beardsley, New York ; Augustus Convers, New York ; Robert B. Croes, New Jersey ; John Dick, New York ; Edward K. Fowler, New York ; Thomas T. Groshon, New York ; Lemuel B. Hull, Connecticut ; William L. Irving, New York ; Levi S. Ives, New York ; William Jarvis, Connecticut ; Samuel R. Johnson, New York ; William L. Johnson, New York ; Samuel Marks, Pennsylvania ; Henry M. Mason, Pennsylvania ; Matthew Matthews, Pennsylvania ; Sylvester Nash, Virginia ; Thomas V. Peck, New York ; William T. Potter, Massachusetts ; George M. Robinson, New York ; William Shelton, Connecticut ; Edward Thomas, South Carolina ; Henry J. Whitehouse, New York ; and Joseph L. Yvonne, New York. On the 22d of March, Samuel G. Raymond, New York, was admitted ; on the 22d of April, Joseph P. Verdries, Pennsylvania ; Philip Gadsden, South Carolina ; and William P. Coffin, South Carolina ; and, on the 17th of June, Paul T. Keith, South Carolina.

The students attended the professor of pastoral theology and pulpit eloquence\* one day every week, from the commencement of the session until the month of June. The service of the church was on these occasions performed as a devotional exercise by the students in rotation, and two sermons, and frequently more, were delivered by them, which, as well as the performance of the service, were the subjects of the criti-

cisms of the professor. They also went through a short course of instruction on the qualifications and duties of the clerical office.

The professor of biblical learning and of the interpretation of scripture\* reports, that he has attended two classes. One of them, having studied with him, during the last term of the seminary, while in New Haven, the epistles from Romans to Colossians, inclusive, has, during the present session, gone through the remainder. As this class attended him but once a week, it has been found impracticable to review any but the epistle to the Hebrews. The other class attended twice a week, and, after carefully reading the gospel of St. Matthew, examined the evangelists as a harmony, the Greek of archbishop Newcome being used as a text book, and the general principles of other harmonists being occasionally pointed out. Since the beginning of May, they have pursued the study of the historical books of the old testament from Joshua to Esther, inclusive ; but as the variety of duties which engaged their attention made it impracticable for them to devote more than one day in the week to this pursuit, it was impossible to attend to it with any minuteness. Lectures on subjects connected with these studies were occasionally read by the professor, and he believes that the most important questions of a critical nature arising out of them, were topics of discussion.

The class attending the professor of systematick theology† began, shortly after the opening of the seminary, to study bishop Pearson's exposition of the creed, and have proceeded as far as that part of the work inclusively, which treats of the personality and divinity of the Holy Ghost : comprising nearly five sixths of the whole. The class was attended three times a week generally, but considerable interruptions in their exercises has been occasioned by the state of the professor's health. The course pursued by him has been to connect with the study of the exposition of the creed, that of other works on some subjects which appeared to require a more full examination than the bishop's exposition contains. The class, accordingly, have studied nearly the whole of the following works : Jones's *Catholic Doctrine of the Trinity* ; Bishop Horsley's *Tracts on Unitarianism* ; Dr. Magee on the *Atonement* ; Bishop Hobart's *Tract on the Descent into Hell*, with Bishop Horsley's *Sermon on the same subject* ; and West on the *Resurrection*, with several of Bishop Horsley's *Sermons on that subject*. Occa-

\* Right Rev. John Henry Hobart, D. D.

\* Rev. Samuel H. Turner, D. D.

† Rev. Bird Wilson, D. D.

sional references have likewise been made to passages in other authors.

With the professor of the nature, ministry, and polity of the Christian church, and ecclesiastical history,\* the students attended during the present session in two classes. The first class, having prosecuted in the seminary, while at New Haven, the study of the history of the church before the coming of Christ, and for the three following centuries, have attended to the ecclesiastical history of the fourth century, with Mosheim for the text book. It was then thought advisable to direct their notice to the writings of the earlier fathers, with the view of passing from them to the study of the nature and ministry of the church, under the advantage of the important light thrown on these subjects by that sound and best rule for the interpretation of scripture, the generally prevailing principles and practice of the first Christians.

The various other claims upon the time of the students rendered impossible a critical study of the fathers in the original languages. All, therefore, that could be done on this head, was, to recommend that exercise to them when opportunity shall be afforded. The generally accurate translations of archbishop Wake, and of the Rev. William Reeves, were made subjects of particular examination, and those parts of them which had the most important bearing on the principles and practice of the primitive church, having been compared with the originals, such inaccuracies as occasionally appeared were pointed out. The notes and other observations of these translators, particularly applying the study of the fathers to the important topics connected with the first department of this professorship, were made the subject of particular notice and examination.

The second class have been engaged in the history of the church before the coming of Christ, and have recited that portion of the third part of Stackhouse's body of divinity which relates to this subject, and the first six books of Prideaux's connexions.

Each of the above classes has attended the professor once in every week, and, for a short time, the second class has attended twice.

The professor has devoted as much of his time as his other avocations would admit, to the recitations of the students from the above text books. Where additional facts or illustrations have presented themselves to his mind, in the course of this exercise, he has endeavoured to improve the circumstance, by a familiar and informal notice of them.

Upon the union of the general seminary with that of New York, those students who had made some progress in the Hebrew language, formed themselves into two classes, who have attended the professor of Hebrew and Greek literature,\* since the commencement of the session until the present time. During the above period, the classes have severally read the first 17 psalms, and the first 17 chapters of Isaiah; and beside continual repetitions of distinct parts of the same in the course of the recitations, they have nearly completed a general revision of the whole. The class that read Isaiah have attended the professor once a week from the commencement of the session. The other class, for some time, attended two recitations in each week; but, in consequence of the numerous studies to be pursued, the faculty thought it expedient to diminish the number of recitations one half. Several students who were not able to join either of the above classes, have separately attended the professor during the latter part of the session. In addition to the above course of study, a part of each week has been devoted to such of the students as were desirous of having assistance in reading the notes to bishop Pearson's exposition of the creed.

The professor of the evidences of revealed religion and of the application of moral science to theology† reports, that since the last week of April, nearly all the students, except those of them who had already gone over the same course during the last year in the New York seminary, have attended his instructions.

The text book used in this part of the course, was Paley's evidences, in which the class was regularly examined. In going over this work, it was endeavoured to give such an enlargement of Paley's argument by extemporary intrusion, reference to other authors, and, where the subject appeared to demand it, by written lectures or dissertations, as to present a general view of the historical and internal evidences of Christianity, of the popular objections of infidelity and their refutation, and of the history of controversies on that subject, especially so far as they seemed to have an influence upon the opinions of our own country; excepting only those objections and controversies of a purely abstract and metaphysical character, the consideration of which has been reserved for another part of the course.

The faculty beg leave further to report, that, of the students abovementioned, Messrs. Dick, Fowler, Groshon, Peck, Robinson, and Raymond, have left the semi-

\* Rev. Benjamin T. Onderdonk.

• Mr. Clement C. Moore,  
† Mr. Gulian C. Verplanck.

nary; also Messrs. Irving and Ives, in consequence of their expectations shortly to take orders, and Mr. Nash, in consequence of the illness of his father. Messrs. Marks and Yvonnet are absent.

All which is respectfully submitted. Signed by order of the faculty of the theological school, J. H. HOBART, *President*.

#### PALESTINE MISSION.

Though we do not think it necessary to make copious extracts from a work so generally circulated as the *Missionary Herald*, we think our readers will be gratified with the perusal of the following extracts from a letter of Rev Pliny Fisk, dated "*Alexandria, Feb. 4, 1822*."

"In respect to brother Parsons's health, I can say but little in addition to what you will find in the letters we forwarded to Smyrna about ten days ago. His symptoms are in many respects more favourable; but he continues extremely weak, and his constitution is evidently very much impaired, if not completely broken down. We have a skilful physician, who says, without hesitation, that he will, in some good degree at least, recover; at the same time, he gives the opinion, that he will not be likely ever to enjoy good health again, certainly not in this climate, referring to Egypt and Judea. There will always be a tendency to a disordered state of the bowels and of the liver. He says that, for the winter, the climate of this place is favourable; for the summer, no place would be so favourable as mount Lebanon. Were we both in health, we should wish to spend the summer on that mountain. We shall probably remain in Egypt until spring, and then, if Providence permit, go to mount Lebanon. We have entertained the hope, that one or both of us might be at Jerusalem at Easter, but we begin to fear that we shall not be able to accomplish this part of our plan. We regret this, though we regret it less than we should do, if the state of the country were such as to allow pilgrims to go, as usual, to the holy city. We apprehend very few, if any pilgrims will go this year.

"It has grieved us, and I am sure it has grieved you, and many others, to find the funds of the board in such an embarrassed state. That they who profess to be the friends of foreign missions, could, with perfect ease, enable the board to enlarge all their missions, and establish many new ones without delay, is a point which, I presume, no one will deny. But how far it may be the will of God that pecuniary contributions shall aid in the diffusion of the gospel, is a question not so easily answered. That it is the duty of the churches to send forth and

support missionaries among the heathen, will not, I trust, be questioned by true Christians. It is certain, however, that a missionary, who possesses the spirit of his work, will be the last man to complain for want of temporal comforts. If he reads the history of Christ, of the primitive disciples, and of the martyrs, he will think all his sacrifices and sufferings are nothing. If missionaries possess any other spirit than this, there will be, I fear, but little reason to hope, that success will attend their labours. The head of the church knows how far pecuniary aid would render them more extensively useful; and so far, I trust, he will cause it to be afforded. For missionaries themselves to speak on the subject of contributions for their own support, is a delicate thing. I have, more than once, resolved never to mention the subject in my communications to you or others. If I know myself, I would never do it for my own support or comfort. I would sooner, in case the provision now made for my support should fail, devote one half my time to labour, and thus support myself. But when I read the journals of our brethren in other missions; and when I look at Smyrna, and Armenia, and then see how difficult, how next to impossible it is, for the board to send additional labourers into any of these fields, though there are young men ready to go, who ask for nothing but their food and clothing, I cannot but wish that I were able to say something, which would rouse Christians to greater liberality. When a tabernacle was to be built, the people of Israel, of every condition, age, and sex, came forward, voluntarily, with their offerings, till the priests were obliged to say, '*Stop. There is enough and too much.*' When a temple was to be built, David offered, willingly, gold to the value of 18 or 20 millions sterling, beside a large amount of silver and other things, and his chief men then offered a much larger amount; and David's prayer shows that, instead of feeling any reluctance, he offered all this from choice, and felt unworthy of the privilege of doing it. Thanks be to God for the grace bestowed on his people, there are, in the present day, many bright examples of cheerful liberality. But alas! how often is the opposite true! What reluctance! What frivolous excuses! What absurd and ridiculous objections! I have been an agent for the missionary cause, and shall never cease to remember, with gratitude, the kind encouragement, the cordial approbation, and the cheerful contributions, of a few, in many places which I had occasion to visit. But the coldness, the shyness, the studied neglect, the suspicion, the prejudice, which the simple name of *missionary agent* produced in the minds of many, who profes-

to be Christians, to have their treasure in heaven, to prize the gospel above all other things, and to pity the perishing heathen, cannot easily be forgotten. How far it may generally be the fault of the agent, or some defect in the method adopted for raising money, I pretend not to say; but, unhappily, it is too often the fact, that the visit of an agent is considered rather an object of hatred or contempt, than of approbation and desire. In England, two clergymen of years and of high standing, go out together as agents; and, in *one* instance at least, a rich layman accompanied them, and voluntarily defrayed all the expenses of the journey. Whether such a plan might not be attended with good effects in the United States, perhaps deserves consideration.

"A missionary ought, unquestionably, to labour contentedly, and be grateful for whatever support the churches may afford him; and, I am sure, if the donors could know with what emotions missionaries sometimes read over the monthly lists of contributions, they would not think them altogether ungrateful. But is it a *duty*, is it *right*, while so many are living at home in ease and affluence, that missionaries should bring themselves to an early grave, by cares and labours, which might be relieved by a little pecuniary assistance? I know not how it may seem to others; but, knowing as I now do the various expenses to which a missionary is constantly subjected, it seems to me hardly possible, that the sum you allow should appear too great. The sum which we receive, is a mere pittance, compared with what other travellers, who come into this part of the world, expend. It is, in fact, small when compared with what the Episcopal missionaries in these parts receive. The late Mr. Williamson was appointed travelling agent for the British and Foreign Bible Society, and was to receive a salary of £250 sterling, besides his travelling expenses. Still the English societies have, in general, more money than men. You merely defray the expenses of your missionaries, and those kept down by the most rigid economy; and yet there are generally several waiting, who cannot be sent abroad, for want of money. An individual in England sometimes sends forth a missionary, and provides liberally for his support. The lamented Burkhardt was thus employed. Mr. Wolf is now supported by one or two individuals. Among all the men of affluence in

America, are there none who will go and do likewise?

"There is, however, one incorrect opinion often expressed on this subject; it is, that missionaries cannot go to the heathen unless money is contributed for their support. This is not universally true. They can go, in some cases, and to some people, and labour for their own support. It is true that, in this way, they cannot maintain schools, perform journeys, print books, and give their whole time and strength to missionary labour. But they may, in many places, support themselves, and still have a *part of their time* for their appropriate work. If the labour and anxiety, attending this course, are necessary to prepare us for success, I hope the Lord will give us grace to do his will with all cheerfulness and diligence. The baptist missionaries in India supported themselves, for a time, by superintending an indigo factory. The Moravians, in a great measure, support themselves by their own labours. In this part of the world, one or two single men might live by devoting three or four hours a day to teaching the children of Europeans who have settled here. In other parts of the world, they might probably find other means of support. If the means are not provided for outfit and passage, employment for a certain period in America, would procure what might suffice. There are missionaries who are willing to go, if the churches will support them. Let the question now be '*are there missionaries who will go and support themselves?*' Let the question be distinctly considered. Can a young man of true missionary spirit, hesitate on this question? Dear sir, I beg you will put the question to those who talk of going to the heathen, and see whether there are any who will go. 'Let them sit down first, and count the cost, and then, if, with all their hearts, they can say '*yes*,' let them thus show that they really feel the command of Christ to be urgent, and the condition of the heathen deplorable.

"O that God may bestow on us all more of his grace, and make us more diligent and faithful in his work."

#### CONNECTICUT.

William Jarvis, and John M. Garfield, A. B. have been admitted to the holy order of deacons, by the Rt. Rev. Bishop Brownell; the first, at Norwalk, on Wednesday, the 7th, and the latter at Hamden, on Sunday, August 18.

### TO CORRESPONDENTS.

The queries of Amicus Homini are received; but we doubt the utility of engaging at the present time in the controversy to which his questions might lead.

# GOSPEL ADVOCATE.

"Knowing that I am set for the defence of the Gospel." Phil. i. 17.

No. 22.]

OCTOBER, 1822.

[No. 10. Vol. II.]

## THEOLOGICAL.

To the Editor of the Gospel Advocate.

COMMENT ON 2 PETER iii. 15, 16.

"AND account that the long suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other scriptures, unto their own destruction." The original of that part of the passage quoted above, which is printed in *italicks*, is, in the common Greek text, (textus receptus,) *ἐν αἷς αἷς δουλεύοντάς τινες*. and to this our translation corresponds. But from the critical labours of Griesbach, it appears that the greatest weight of manuscript authority is in favour of reading *ἐν αἷς*, instead of *ἐν αἷς*, in the Greek clause just transcribed. Schleusner and Rosenmueller adopt this reading. The common reading *ἐν αἷς*, refers to *ἰανουαρίαις*, in the preceding part of the verse, and makes St. Peter say, that in the epistles of St. Paul, generally, there are some things hard to be understood, while the reading adopted by Griesbach makes him mean, that on the subject of which he was speaking, St. Paul's epistles contained some things difficult to be understood. St. Peter is in this passage speaking of the coming of Christ, and of those things which will precede or take place at that event. And it is on the subject

of the coming of Christ, and the time of it, that he intends to say, there are some things difficult to be understood in the writings of St. Paul. M.

### SERMON.—No. XIX.

HEBREWS xii. 1, 2.—*Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

IN reading the history of the Jews, we are apt to feel no more interested in the affairs of their nation, than we do in reading the histories of the Greeks and Romans. But, upon looking closely into the subject, we shall find the Jewish history much more interesting, not only as it exhibits the extraordinary interposition of the Deity, but as it is a type and emblem of the Christian life, and sets before us many characters intended for our instruction and improvement. The Jewish nation, like the Christian in this life, passed through many trials and vicissitudes; and all the ancient saints, from the beginning to the end of the old testament history, were called to a life of suffering, and by that means

became qualified for their reward. Thus also "must we undergo much tribulation in our way to the heavenly kingdom;" we must pass through the furnace of affliction, before we enter into glory. The apostle, having in the 11th chapter given us a long catalogue of ancient worthies, who had "obtained a good report through faith," exhorts us in this 12th chapter, to follow their example, but more especially the example of our blessed Lord. "Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience, the race that is set before us; looking" especially "unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

In this passage are contained, first, an exhortation to run our race; secondly, directions how to insure success.

I. First, we are exhorted to run our race; (and to run with patience.) Though the original way of happiness was closed up by the fall of man, and a flaming sword guarded all access to the tree of life; yet the Lord cast up a new and living way, and marked out a course, where we might run with success, and obtain the prize. He has opened a way through the waters of regeneration, through a wilderness of trials in the Christian life, and through the Jordan of death, to the bright Canaan of eternal rest. And this way is so plain, that the way-faring man shall not err therein, if he but duly attends to the directions given him. It is through Jesus Christ, through repentance, and faith, and persevering holiness, that we are to enter into the kingdom. In this course we must run, or never obtain the crown. We are not left at liberty to prescribe a path for ourselves, nor take any other road

for the kingdom, but that which is marked out by the great King. The race is "set before us," prescribed, and designated, and appointed by divine authority; and to that path we must strictly adhere, if we would run with success and end with glory. But though the course is plain before us, we cannot continue perseveringly in it without constant diligence and exertion. Many difficulties and obstacles lie in the way, that are apt to turn us aside, or obstruct our progress. The heart of Israel in the wilderness was sometimes much grieved because of the way. Sometimes our path is steep and slippery, so that we need constant struggling to get forward, and earnest watchfulness, lest we fall backward. Sometimes the way is rough and thorny, painful to the flesh, and exposing us to fall from our own steadfastness. Such also is the languor and sluggishness of our dispositions, and so opposed is our corrupt nature to the Christian life, that we are apt to become weary and faint in our minds, relax our exertions, and give up the pursuit. There are also at all times many around us, who say, "It is vain to serve God," and who use all their influence to turn us away from the faith. At times, even our familiar friends, the members of our own households, who ought most to aid and encourage us, exert themselves to impede our progress. They perhaps tell us, that religion is vain, and the gospel is vain, that such a way of salvation, through regeneration and conversion, is enthusiastick in its nature, and will lead to no good in the end. But, my friends, whatever difficulties or discouragements we meet with, we must "run the race with patience." With a calm and patient endurance of all our trials, we must still press forward. In spite of all external obstacles and inward weaknesses, we must hold out till we reach the goal at the end of our race; "by patient continuance in

well doing, we must seek for glory, honour, and immortality." To run well for a season, and then fall back, will avail us nothing; our last state will be worse than the first; none but "those who endure unto the end, shall finally be saved."

We ought, my friends, to be stimulated to this diligent perseverance, by the consideration of the many witnesses that surround us. The saints, who have lived and died in faith, and thus gone before us to glory, are represented in our text as witnesses. They are spectators of our trials and conflicts, and evidences to us that our persevering efforts shall be crowned with success. They have showed us what it is to conquer; and now, if they are permitted to behold us, they doubtless observe with anxiety, whether we make any progress in the Christian path. Having run their race, and arrived at the goal, and received their reward, they may be considered as looking back upon us, pointing us to the path which they have trodden, warning us against dangers, which they have passed, holding up their crowns to our view, and encouraging us to go on and conquer. In this view, the consideration of them is calculated to revive our spirits, and quicken our languid exertions. Conceive, my hearers, "a cloud of witnesses," a multitude of departed saints; all the faithful of ancient days, and many of our acquaintance, who were engaged in the race when we entered upon it; imagine them looking back upon us with eager solicitude, desiring to encourage us in our Christian course. Imagine them rejoicing, when they behold us faithful, and advancing rapidly in our way; consider them ready to weep over us, if we relax our diligence, or in any measure give up the pursuit. Conceive of them as crying out to us in the most animating language, Press forward with faithfulness, in the Christian path. Think of us, who have gone before you. We once

endured the same trials; we, like you, were sometimes discouraged with the difficulties of the way, and ready to faint under our trials; but, through grace, we held out and conquered, and at last obtained the prize. Hold ye on a little longer, and the crown of righteousness is yours. "Be not weary in well doing; for in due season ye shall reap, if ye faint not." If we, my brethren, will dwell seriously upon this thought, we shall be encouraged; if ever men engaged in a race were animated by the acclamations of surrounding friends, much more shall we be animated by a view of that cloud of witnesses, who have finished their course in faith, and are now gone to glory.

II. We proceed now, secondly, to consider the directions which the apostle gives for running, successfully, the Christian race.

1. And first, we must put away every thing that is calculated to obstruct our progress. Those who are undertaking to run a race, have no need to be informed of the importance of casting off every unnecessary incumbrance. But in running the spiritual race, we are apt to be forgetful of this necessary caution. There are many worldly things about us, and many dispositions within us, which we cherish, and are fond of, but which are apt to weigh down our spirits, and exhaust our strength. How often do the cares; and pleasures of the world divide our attention, relax our diligence, and prevent our advancement in the divine life! In every individual, there is some sin, which most easily besets him, and which, like a long flowing robe, entangles his feet, and lessens his activity in the service of God. What sin this is, we should be careful to inquire; what is the entangling sin, as the word signifies, or the sin which most easily besets us. It is, in general, some sin, to which our constitution is more particularly inclined. Or it is some habit, which



we have followed so long, that it has become like second nature. Or it is some evil, which is more particularly incident to our situation in life, or to our company, or to our employment. Whatever this sin may be, it must be laid aside, "every weight and every besetting sin." Whether it be pride or passion, covetousness or sensuality, whether it be sloth or intemperance, whether it be unbelief or impenitence, or self-righteousness, or self-dependence, we must lay it aside, and never imagine that we can carry it with us in the Christian race. Whatever object stands in our way, whatever tends to divert us from the path of duty, whatever is calculated to embarrass our minds, or divide our attention, or destroy our diligence, must be given up, if we would "so run as to obtain the prize."

2. And we must not only renounce every unnecessary incumbrance, and every besetting sin, but we must direct our eyes to Jesus Christ. "Looking unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Jesus is here proposed to our view, both as a successful Pattern, and an almighty Friend. The course he had to run was more arduous and difficult than was ever appointed to any other person. No other could have persevered in it and come off with success. The cross and agony which he bore, were infinitely heavier than we can conceive. He sustained the sins of an offending world. He suffered the most painful and the most ignominious death; but he did not shrink in the severest conflict; he endured the cross, and despised, or disregarded, the shame." He was animated in his race by "the joy that was set before him," the joy of glorifying the divine attributes, the joy of delivering sinful and wretched souls, the joy of being for ever acknowledged as the Author of their salvation. In

the prospect of fulfilling this glorious work, and bringing about these desirable objects, he disregarded all his trials and difficulties. At one time it is intimated, that he even longed to accomplish his bloody baptism; he continued his course with unabated resolution, till he could say, "It is finished," the law is fulfilled, and a fountain opened for sin and for uncleanness. Indeed he did not stop here, but arose in order to raise his people, and is exalted "to the right hand of the throne of God." What a glorious pattern of patience and perseverance! And how ought we to be encouraged by his success! It is true his powers were greater than our own; but he had so much the more to endure. If we are encouraged by his example, if we look continually unto him, and endure as seeing him who is invisible, if, for the joy that is set before us, we press on diligently in the Christian race, we shall be finally compensated for all our toils, and be exalted with him to the kingdom of heaven.

But the apostle also exhorts us to look unto Jesus as our almighty Friend. It is he that marked out the course for us to run. It is he that girded us with strength, and called us forth to the race. It is he that holds out the prize to our view, and, with a great cloud of witnesses, looks on to behold our diligence. It is he that sits as judge, to award the prize to every one that wins it, and will bestow it with his own hand. He is "the Author and Finisher of our faith." He is the great object of faith; by the power of his grace he enables us to believe; he puts into our minds good desires,—gives us that faith whereby we are stimulated to engage in the Christian race; he increases our faith by helping us forward, and finishes it by bringing us triumphantly to the end, and crowning us with glory at his right hand. Let us then look unto Jesus as our Redeemer and Saviour. Let us behold him as the propitiation for our sins. Let us meditate

upon the extent of his atonement, and the power of his grace; consider how sufficient he is to renew our strength and help us forward, and how faithful he will be to prosper our exertions and give us the final reward.

There is a peculiarity in this direction, which we must not omit to notice. The apostle's words imply, not merely that we should look unto Jesus, but that we should look away from other objects unto him. We are apt to look to our own strength, when we ought to be looking entirely to him to strengthen us. Sometimes we look to our own weakness, or at the length and difficulties of the way, and are discouraged at our undertaking, when we ought to be strong in him and in the power of his might. Often we are inclined to look at the stumbling blocks that lie in our way, or at the opposers that are endeavouring to hinder us, or to any thing that tends to keep us back. But we should look off from all these, and keep our eyes steadily fixed on Jesus as our Redeemer, our Example, and our Friend; and then our difficulties will appear as nothing; we shall proceed on with cheerfulness and satisfaction; we shall so run, not as uncertainly, but in sure confidence of obtaining the prize.

This subject may afford much consolation and encouragement to those who are resolutely running the Christian race. Doubtless they sometimes feel ready to faint by the way; there are so many obstacles before them, and so many hindrances on every side, that they can hardly pursue their course. But, my Christian friends, look at that cloud of witnesses, who have gained the reward before you, and are now beholding your trials. They have overcome through faith; and they know that you can overcome by the same means. Look especially at Jesus, that bright example of all righteousness, and that gracious helper of all his followers. Look also at the prize, the joy that is set before you, and have respect unto

the recompense of the reward. How abundantly will the celestial crown repay your persevering exertions! Methinks you have advanced, at least some of you, within a short distance of the goal, and are just ready to join the general assembly and church of the first born in heaven. Press on, then, a little longer, "forgetting the things that are behind, and reaching forward to those things which are before." So shall you finish your course with joy, and receive a crown of righteousness from the hand of Jesus, your righteous Judge.

Our subject may also afford a word of admonition to any who are halting or turning aside out of the course: there are many, who "run well" for a season, but, after all, are hindered from pressing forward to the prize. Inquire, my brethren, whence it is, that you are relapsing, and falling from your own steadfastness. Have you found any object in the things of the world that will compensate for the loss of heaven? It would surely be better to think less of worldly objects, to lay aside every weight, and every incumbrance, whether riches, honours, or pleasures, rather than be diverted from the Christian course, or kept back from the great salvation. He that puts his hand to the plough, and looks back, he that halts in the race, will never reach the mark or obtain the crown. If any are thus turning back, may God enable them to resume their labours. May he once more awaken them, and move them, that they may return to the paths of his flock, and become diligent and faithful in his service. Let them be assured, that if they will become "steadfast and immovable in the work of the Lord, their labour will not be in vain in the Lord."

And, finally, a word of exhortation may be drawn from our subject, for those who never began the Christian race. Could it be optional with them, whether they will be any way interested in the race, we might well

leave them to their own choice. But the truth is, the task is appointed to all men; and must be to them that neglect it. They are all entered upon the lists, whether they will or not. And unless they so run as to obtain the prize, they must have all the shame and misery of failure. They will fail of the crown: they will come short of heaven; and this is not all; they will be judged not only unworthy of heaven, but worthy of hell. If they have been thus negligent and slothful, the doom of the slothful servant will be assigned them. Consider, then, my hearers, how much time you have lost since it was your duty to enter upon the Christian race. Consider, that Jesus, who superintends the race, is still calling you to enter upon the great undertaking. Consider, that it is an arduous work, and that you have but little time remaining to perform it. Soon your day will be gone; the race will be lost; you will fail of the crown, and incur a dreadful retribution. Begin, then, immediately the heavenly race. The prize is now in view; Jesus is ready to assist your feeble efforts; you are called, entreated, and commanded to repent, and turn from your careless ways, and embrace the gospel. Repent, therefore, and be converted, that your sins may be blotted out.

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To the Editor of the Gospel Advocate.

THE INFLUENCE OF CHRISTIANITY ON  
THE SAVAGE CHARACTER.

(Continued from page 243.)

FINDING resistance vain, measures were taken in the three towns for removal, and on the 11th of September, 1781, they commenced their march.

"Never," says Mr. H. "did the Christian Indians leave a country with more regret. The three beautiful settlements, Gnadenhutten, Shonbrun, and Salem, were now to be forsaken, together with many of their young cattle, that were in the woods, with some hundred head of hogs, and at least

three hundred acres of corn, ripe for harvesting, exclusive of a great quantity of old corn, potatoes, turnips, cabbages, &c. were now lost to them: together with books, that were burnt, many of which were for the instruction of the youth. Here, indeed, was patience required, and a hope that the Lord would be with them and grant them further strength and fortitude, to overcome all difficulties and dangers."

Very different was their condition at Upper Sandusky, where they arrived on the 11th of October. "Every day now brought us new troubles. The cattle finding no good pasture, were continually attempting to return, and therefore had to be watched. The milch cows failed for want of proper feed; and, owing to this, many families, and especially those who had small children, suffered. Provisions of all kinds were wanting, and when the women went into the woods, or on the river banks, to look for, and dig roots as a substitute, they either could not find what they were in search of, or the ground was too hard frozen to get at them. Corn was very scarce throughout the country, and those who had the article, asked a dollar for three or four quarts. Even the timber for building was far off, for all the country, to a great distance, was a barren prairie, with the exception of here and there a few scattered trees. The pinching cold was severely felt by all those who were in want of clothes and bedding, and this was particularly the case with us.

"Under the pressure of sufferings, we were ridiculed and laughed at.—'Look!' (said the Monsey chief to a Wyandot,) 'look at these *praying* (Christian) Indians; who but the other day were living in affluence, how they now creep about in the bushes, looking for roots and berries to keep themselves from starving. Well! they are served right; for why should some live better than others! we have now brought them on a level with us!' Yet such sayings were not the worst, but both

captain Pipe and the half king boasted, 'that they now had it in their power to *compel* the Christian Indians to go to war with them, whenever they chose to command them.' "

During the winter they suffered all the miseries arising from famine, cold, and nakedness. Their cattle perished with hunger. They were often obliged to live on the carcasses of these starved animals, and, in a few instances, children at the breast perished for want of nutriment. "The famine daily increasing—and the children crying for victuals, was more than the parents could endure. These could not afford to pay at the rate of a dollar for two or three quarts of corn, which was the price now asked by those who had any. Therefore, consulting with one another on measures to be taken for their relief, their deliberations closed with a resolution, to look to no other quarter for corn, but to their forsaken towns—and the plan being agreed upon, they informed the half king of their intention, leaving it at his option, whether or not he chose to send a guard with them to keep them from '*running away*!' which, however, he declined doing. They next made their plan known to the missionaries, namely: that they would proceed to their towns, and leave their families some distance behind them, to whom they would bring the corn from the fields, and who were to bury it in holes\* made in the ground for the purpose; and from which place they would fetch it, as it would be wanted. The plan being approved of, they were desired to conform thereto, as it was natural to suppose that the people from the American side would now and then take a look at the old towns, to see if any warriors harboured there. Having taken an affectionate leave, they set out in

several divisions, of about one hundred and fifty in number, men, women, and children; each division intending to work upon the corn which they had raised."

While they were thus engaged, in the beginning of April 1782, they were surprised by a party of Virginians, who murdered more than ninety of them in cold blood. The horrid catastrophe is thus related by Mr. Heckewelder:

"On the day our Indians were bundling up their packs, intending to set off on the next morning; a party, of between one and two hundred white people, from the Ohio settlements, made their appearance at Gnadenhutten. They had already, when within a mile of the place, met with Joseph Shabosh, son of our brother Shabosh, (while he was catching his horses,) and murdered him in a most cruel manner, notwithstanding his telling them who he was, and that he was a white man's son, and begging them to spare his life. Jacob, brother-in-law to young Shabosh, whilst tying up his corn sacks, on the bank, at the sweat-house, and about one hundred and fifty yards from the town, and thirty from the river; was the first person who saw the party coming on, between himself and the river, and so near him, that (as he expressed himself) he might have seen the black in their eyes, had they looked in the direction where he was standing. He even knew some of the men of the party, to be the same who had taken the Christian Indians from Shonbrun in the last fall, among whom both he and young Shabosh were, and believing the good captain Biggs to be again with them, he was about hailing them, when, to his astonishment, they at that instant, shot at one of the brethren, who was just crossing the river in a canoe, to go to the corn-field, and who dropping down at the shot, Jacob supposed him to be killed. Seeing this act of theirs, he fled precipitately, and before they had turned their faces the way he was, he was out of sight.

\* These holes are made round, about three feet deep, narrower at the top than at bottom, after the hole is dug, it is burnt out—set with bark, and well covered after the corn is in.

Jacob might have been the means of saving many lives, especially at Salem, where his old father was; but not having the presence of mind, he ran several miles the contrary way, and hid himself for a day and a night.

"The murdering party, seeing most of the Indians scattered over the corn-field at work, (or preparing for the journey,) hailed them, as their 'friends and brothers, who had purposely come out to relieve them, from the distress brought on them by the enemy, on account of their being friends to the American people.' The Christian Indians, not in the least doubting their sincerity, walked up to them, and thanked them for being so kind, while the whites again gave assurances that they would meet with good treatment from them. They then advised them to discontinue their work, and cross over to the town, in order to make the necessary arrangements for the journey, as they intended taking them out of the reach of their enemies, and where they would be supplied abundantly with all they stood in need of: all which was pleasing to them to hear.

"During these transactions at Gnadenhutzen, the national assistant, John Martin, and his son, were not yet returned from the woods, from where they were taking corn, to deposit it at some distance; but on their return that day to the field, they were not a little surprised, at seeing so many tracks of shodden horses, and not a single person remaining in the field, where they had left them the day before, busily employed. Not knowing the cause of this, he repaired to an eminence from where he had a full view of the town, on the opposite side of the river; and there, seeing the Indians and white people together, apparently very sociable, some walking about, and others as if engaged in friendly conversation, he sent his son across to them, while he went to Salem, to inform the brethren and sisters there, of what had taken place at Gnadenhutzen; giving it

as his opinion, that perhaps God had ordained it so, that they should not perish in the barrens of Sandusky, and that these people were sent to relieve them. After having held a consultation with the brethren at that place, they united with him in opinion, and sent the two brethren, Adam and Henry, with him to Gnadenhutzen, for the purpose of learning the true cause of the white people coming out, concluding that, if it turned out as they expected and wished, they would also join them. They finding every thing agreeable, they were not only satisfied with what the white people had told them, but were also urged by the brethren at this place, to join them in going into the settlements of the white people, where the brethren at Bethlehem, on a proper representation being made, would cheerfully supply them with teachers. The whites, encouraging them in these hopes, now appointed a body out of their number, to go with the messengers to Salem, to assist in bringing the inhabitants, with their effects, to Gnadenhutzen.

"The language of the white people, being the same at Salem, as at Gnadenhutzen; the brethren and sisters were easily persuaded to go with them; especially, as many of them professed to be *very* religious, admiring their fine and spacious place of worship, and discoursing constantly on religion, both here and on the way to Gnadenhutzen; frequently saying to the Indians: 'you are indeed good Christians!' and made use of the same language to one another in their hearing. Some of them, on leaving Salem, set fire to the houses and church, which was disapproved of by our Indians; they, however, pretended that they meant no harm, but had merely done it to deprive the enemy of a harbouring place.

"Arriving at the river bank opposite Gnadenhutzen, their eyes began to open; but it was now too late. They discovered a spot in the sand, where

to appearance, a wounded Indian had been weltering in his blood, and near this, marks of blood on the canoe. Poor creatures! being disarmed; as they, with those of Gnadenhutzen, had freely given up their guns, axes, and knives, to those who had solemnly promised, that on their arrival at Pittsburg, all should be returned to them again. But had they even been in possession of their arms, they could not conscientiously, and probably, would not have attempted to resort to these in their defence. Being taken over to the town, O how the prospect was changed! the language now held to them, was the reverse of what it had been at Salem, and on the road hither. The Gnadenhutzen brethren, sisters, and children, were already confined for the purpose of being put to death; they were no longer called Christians as before, but warriors!—the same language was also held to the Salem Indians,—all were declared enemies and warriors, and all they could offer in their defence, was of no avail. They were further told: ‘that the horses found with them, had been taken from white people, they being branded with letters, with which Indians were unacquainted; that the axes found with them, had the names of white people stamped upon them. Pewter basins and spoons were stolen property; the Indians making use of wooden bowls and spoons. Tea-kettles, pots, cups, and saucers, were also declared stolen property. In short, every thing they possessed, was said to have been taken from the white people whilst at war with them; and to this they would swear.

“How must those poor creatures have felt, being sensible of their innocence! They could have given a satisfactory account of every article found in their possession, where, and from what trader or mechanick they had purchased it. As for the branding irons, it was common among them, to get these made by the smiths, with the

initials of their names, to enable them to know the horses and colts belonging to each other. But many of these accusers knew well, that the Christian Indians were becoming an agricultural people—were making use of the plough, raised large crops, and lived chiefly by the produce of the field, and the cattle they raised. That more or less of them could set a decent table to a stranger, furnished with bread, meat, butter, cheese, milk, tea, coffee, chocolate, &c. together with such other articles as the season afforded. Besides this, the Christian Indians were well known by their dress, which was plain and decent, no sign of paint to be seen on their skin or clothes, they wore no feathers about their heads, neither did they shave and trim them as every Indian warrior does; but wore their hair as the Christians did. These, with other marks on them, were alone sufficient to prove that they were not warriors. But the number of horses and other property which they possessed, was an object with these murderers, who concluded, that—‘when they killed the Indians, the country would be theirs; and the sooner this was done, the better!’\* Accordingly they told the poor creatures that they must die.

“Finding that all entreaties to save their lives was to no purpose—and that some, more bloodthirsty than their comrades, were anxious to begin upon them, they united in begging a short delay, that they might prepare themselves for death—which request at length was granted them. Then asking pardon for whatever offence they had given, or grief they had occasioned to each other, they kneeled down, offering fervent prayers to God their Saviour—and kissing one another, under a flood of tears, fully resigned to his will, they sang praises unto him, in the joyful hope, that they would soon be relieved from all pains, and join their Redeemer in everlasting bliss.

\* The language of backwoods-men.

"During the time of their devotion, the murderers were consulting on the manner, in which they would put them to death. Some were for setting fire to the houses they were in, and burning them alive. Others wanted to take their scalps home with them, as a signal of victory; while others remonstrated against either of these plans, declaring, that they never would be guilty of murdering a people, whose innocence was so satisfactorily evinced, and these proposed to set them at liberty, or, if they would not do that; at least to take them as prisoners, and deliver them up to the proper authority; but, finding that they could not prevail on these monsters to spare their lives, they wrung their hands—and calling God to witness, that they were innocent of the blood of these harmless Christian Indians, they withdrew to some distance from the scene of slaughter.

"The murderers, impatient to make a beginning, came again to them, while they were singing, and inquiring whether they were now ready for dying, they were answered in the affirmative; adding: 'that they had commended their immortal souls to God, who had given them the assurance in their hearts, that he would receive their souls:'—One of the party now taking up a cooper's mallet, which lay in the house (the owner being a cooper) saying: 'how exactly this will answer for the business,' he began with Abraham, and continued knocking down one after the other, until he had counted fourteen, that he had killed with his own hands. He now handed the instrument to one of his fellow-murderers, saying, 'my arm fails me! go on in the same way! I think I have done pretty well!'" In another house, where mostly women and children were confined, Judith, a remarkably pious aged widow, was the

first victim. After they had finished the horrid deed, they retreated to a small distance from the slaughter houses, but after a while returning again to view the dead bodies, and finding one of them, (Abel) although scalped and mangled, attempting to raise himself from the floor, they so renewed their blows upon him, that he never rose again; then having set fire to the houses, they went off, shouting and yelling, on having been so victorious.

"The number of Christian Indians murdered by these miscreants, exceeded ninety; all of whom, except four, were killed in the slaughter houses. The four, were young Shabosh, who was killed before the murderers reached the town. Jacob, who had been shot down in the canoe, and two young brethren, Paul and Anthony, who perceiving the murderers' intentions, were shot down under the bank of the river, whilst attempting to escape."

Your readers will lament to learn, that the chief, of whom an account has been given, Isaac Glickhican, was among those who were thus cruelly murdered. The following is the character which Mr. Heckewelder gives of the principal sufferers: "Of the above number, sixty-two were grown persons, one third of whom were women; the remaining thirty-four were children. Five of the slain were respectable national assistants, viz. Samuel Moore, Tobias, Jonas, Isaac and John Martin. The two former, had been members of the pious missionary Brainard's congregation in New Jersey, and, after his death, had joined themselves to the Christian Indians living on the Susquehanna. The first, (Samuel) was a very useful member of the church; he had received his education from or under Mr. Brainard, could read well, and understood the English language so well, that he was for many years, and until his death, an interpreter of the sermons preached. He was, perhaps, never seen without being at some occupation. Of reading

\* So related by a lad who escaped out of this house, and who understood English well—and confirmed by several of the party.

he was very fond, especially in the bible or hymn book. Tobias' appearance alone, commanded respect: he also led the life of a true Christian. The same may be said of Jonas, and of Isaac Glickhican, the reader of this narrative has already been informed, how useful a member of the congregation he was—how prudently he acted on all occasions, and how ready and fearless he was in time of danger—how faithful to his teachers, and doubtless he would have risked his life for them if occasion had required it. John Martin, one of the chapel interpreters at Gnadenbutten, was an exemplary and worthy man. Three of these five brethren were above sixty, and the other two about fifty years of age. Many of the brethren and sisters who were murdered, were born of Christian parents in the society, and were part of those who in the years 1763 and 1764 had been taken under the protection of the Pennsylvania government, while the Paxton boys (as they called themselves) daringly threatened to murder them. Here they were now murdered! together with the children!—the loving children!—who so harmoniously raised their voices in the chapel—at their schools, and in their parents' houses, in singing praises to the Lord!—those, whose tender years, innocent countenances, and tears, made no impression on these pretended white Christians, were all butchered with the rest."

It is not necessary to make many comments upon this narrative. The doctrine of passive submission, and non-resistance under the infliction of injuries, is undoubtedly carried to an extreme; but this very circumstance renders the change of character the more surprising. These Indians, before their conversion to Christianity, were as brave and fearless, as passionate and revengeful, as unshackled and uncontrollable. as averse from labour, and impatient of domestick life as any of their heathen brethren. How

powerful, then, was that principle, which, while they retained all their former power of inflicting injuries, could render them so mild and patient and forgiving under injuries, so confiding and submissive, so industrious and regular, so ardent in their love towards God, so constant in their friendship for mankind!

J.

To the Editor of the Gospel Advocate.

A WEEKLY paper, called the *Roman Catholick Miscellany*, is published in Charleston, South Carolina, which I sometimes see and peruse. It is, as might be supposed from its title, devoted to the interests of the Roman church, but, in addition to this, is filled with the local concerns of the Irish. In this paper of July 10 last, p. 46, is the following paragraph:

"To this moment, many well-disposed, and otherwise well-informed people, in the south, are really under the impression, that catholicks believe the pope can dispense with the obligation of oaths, contracts, and agreements."

Upon this passage, I ask permission to subjoin a few remarks.

If the pope be infallible; if the unity of the Roman catholick church, in her faith, her discipline, and her conduct, be the same in all ages of the world, as the catholicks teach, and, I presume, believe, then the infallibility of his holiness, and the principles of the church, must be the same, in every respect, now, as they were in days of old. If the Roman catholicks do not now believe that the pope "can dispense with the obligation of oaths," it is a gratifying evidence of the increased illumination of their mind, of their honesty, their good sense, and their obedience to God, and the laws of the country in which they live. But, in this respect, I apprehend, his holiness and they will be at issue; for we find it upon record that the popes not only claimed the right, but exercised the



power of dispensing with the obligation of oaths."

I am, Mr. Editor, one of the "people in the south," who, from my course of reading, have believed in this fact. If my impressions are wrong, I freely declare, I shall take great pleasure in abandoning them. It is my desire to think well of all churches, which are built upon the "Rock of ages;" and I take more delight in viewing the bright, than the dark side of a picture. On the present subject, I would wish that the fact could be proved against me. It is my wish to think differently from what I do; and if the following facts can be disproved, I shall cheerfully yield my opinion.

"For the dignity and defence of God's holy church," says pope Gregory VII., "in the name of almighty God, the Father, Son, and Holy Ghost; I depose from imperial and royal administration king Henry, son of Henry, sometime emperor, who too boldly and rashly hath laid hands on thy church; and I *absolve* all Christians subject to the empire, *from that oath* whereby they were wont to plight their faith unto true kings: for it is right, that he should be deprived of dignity, who doth endeavour to diminish the majesty of the church. Go to, therefore, most holy princes of the apostles, and what I said, by interposing your authority, confirm; that all men may now at length understand, if ye can bind and loose in heaven, that ye also can upon earth take away and give empires, kingdoms, and whatsoever mortals can have."

Pope Urban II. declared, that "subjects are by no authority constrained to pay the fidelity which they have sworn to a Christian prince, who opposes God and his saints, or violateth their precepts."

"Pope Paschall II. deprived Henry IV. and excited enemies to persecute him; telling them that they could not offer a more acceptable sacrifice to God, than by impugning him, who en-

deavoured to take the kingdom from God's church."

Pope Innocent III. deposed the emperor Otho IV. when a council, held at Rome, ordained that, if a "temporal lord, being required and admonished by the church, should neglect to purge his territory from heretical filth, he should, by the metropolitan, and the other comprovincial bishops, be noosed in the band of excommunication; and that if he should slight to make satisfaction within a year, it should be signified to the pope, that he might from that time *denounce the subjects absolved from their fealty* to him, and expose the territory to be seized on by catholicks."

Pope Innocent IV. declared the emperor Frederick II. to be his vassal, and in his general council of Lyons, denounced a sentence of deprivation against him in the following words: "We having, about the foregoing and many other his wicked miscarriages, had before a careful deliberation with our brethren, and the holy council, seeing that we, although unworthy, *do hold the place of Jesus Christ on earth*, and that it was said unto us in the person of St. Peter the apostle, whatever thou shalt bind on earth—the said prince (who hath rendered himself unworthy of empire and kingdoms, and of all honour and dignity, and who for his iniquities is cast away by God, that he should not reign or command, being bound by his sins, and cast away, and deprived by the Lord of all honour and dignity,) do show, denounce; and accordingly by sentence deprive; *absolving all who are held bound by oath of allegiance, from such oath for ever*."

Pope Boniface VIII. hath a decree extant in the canon law, running thus; "We declare, say, define, pronounce it to be *of necessity to salvation, for every human creature to be subject to the Roman pontiff*;" and that he might not be misunderstood, he declares that "one sword must be under another, and the temporal must be subject to

the spiritual power—whence if the earthly power doth go astray, it must be judged by the spiritual power.” This was confirmed by pope Leo X. and the Lateran council.

Pope Clement V. declared, in the great synod of Vienna, that the emperor was subject to him.

Pope Clement VI. pretended to depose the emperor Lewis IV.

Pope Pius V. begins his bull against queen Elizabeth in these words: “He that reigneth on high, to whom is given all power in heaven and in earth, hath committed the one holy catholick and apostolical church, *out of which there is no salvation*, to one alone on earth, namely, to Peter, prince of the apostles, and to the Roman pontiff, successor of Peter, to be governed with a plenitude of power: this one he hath constituted *prince over all nations, and all kingdoms, that he might pluck up, destroy, dissipate, ruin, plant and build.*” And in the same bull he declares, that “he thereby deprives the queen of her pretended right to the kingdom, and of all dominion, dignity, and privilege whatsoever; and *absolves* all the nobles, subjects, and people of the kingdom, and whoever else have sworn to her, *from their oath.*”

The bull of pope Sixtus V. against Henry, king of Navarre, and the prince of Conde, contains the following passage: “By the authority of these presents, we do *absolve* and set free *all persons*, as well jointly as severally, *from any such oath*, [of allegiance] and from all duty whatsoever in regard of dominion, fealty, and obedience, and do charge and forbid all and every of them, that they do not dare to obey them, or any of their admonitions, laws, and commands.”

The above extracts are taken from Barrow’s Works, tom. i. p. 540—543. fol. ed. Lond. 1741; where the original Latin is quoted. I shall make but one quotation more.

“The bull of deposition,” says bishop Burnet, “is printed in *Cherubin’s*

*Bullarum Romanum*, which, since many have the confidence to deny matters of fact, though most publicly acted, should be found in the collection of papers, the substance of it is as follows: ‘The pope, being God’s vicar on earth; and according to Jeremy’s prophecy, set over nations and kingdoms, to *root out and destroy*; and having the *supreme power over all the kings in the whole world*, was bound to proceed to due correction,’ &c.—‘And declares, that if the king [Henry VIII.] and his complices do not appear, [at Rome] he has fallen from the right to his crown, and they from the right to their estates; and when they die, they were to be denied Christian burial. He puts the whole kingdom under an interdict; and declares all the king’s children by the said Anne, [queen Anne Boleyn] and the children of all his complices, to be under the same pains, though they be now under age; and incapacitates them for all honours or employments; and declares all the subjects or vassals of the king or his complices, *absolved from all oaths or obligations to them*, and requires them to acknowledge them no more.’ This bull was dated at Rome, Aug. 30, 1535, and was carried into execution by another bull, dated Dec. 17, 1538.” Burnet’s Hist. of the Reformation, vol. i. p. 245, fol. ed. Lond. 1681. See likewise Father Paul’s Hist. of the Council of Trent, p. 86, 87, Lond. 1629, or in the Latin edition, A. D. 1622, p. 97, 98.

The foregoing extracts, I trust, will be deemed sufficient to warrant the “people in the south,” in believing that the pope does, or did, claim and exercise the right of “dispensing with the obligation of oaths.”

The pope is a temporal sovereign, with troops at his command, as well as a bishop directing the spiritual concerns of the church of Rome. In which capacity he pretends to this dispensing power, I am at a loss to determine. I do not see in the scrip-

tures, that St. Peter, or any of the apostles, were commissioned to depose kings and rulers of nations, or to absolve their subjects from their oaths of allegiance. On the contrary, I find St. Peter saying; "submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governours, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well."\* As the dispensing power is not to be found in the bible, it must be looked for among the *traditions* of the Romish church, which the Roman catholics say, are of the same authority as the written word of God. If these traditions have ever been committed to paper, like the *Mishna*, I should like to see something, which would give even a semblance of authority to the bishop of Rome, for the exercise of the dispensing power. Pope Innocent IV. declared that, "*he held the place of Jesus Christ on earth.*" I shudder while I copy this blasphemy. Pope Pius V. declared, as we have seen, that he was "*constituted prince over all nations and all kingdoms, that he might pluck up, destroy, dissipate, ruinate, plant, and build.*" The bull of Paul III. contains the same declaration, and quotes the prophet Jeremiah, for his authority. In looking at this authority, we find it is *JEHOVAH*, speaking to the house of Israel!!!† Is America included in this sweeping power of destruction? America was known when these bulls were issued. Does the pope, then, arrogate this authority over the United States? Can he change our rulers who have been freely elected by a majority of our citizens? Can he dissolve our allegiance to the government of our choice? Ridiculous! If Roman catholics think so, American protestants do not. And as we do not choose to have our civil rights invaded, by any power, secular or spiritual, we

should be glad to know, when, and by what pope, "the power of dispensing with oaths," was officially and publicly relinquished? The popes of old, no doubt, deemed the exercise of this dispensing power a right appertaining to the Roman see; but if any pope, subsequent to those mentioned, has relinquished it, what becomes of the papal infallibility in the reign of those popes, and of the vaunted unity of principles and action in the Roman church? They cannot, surely, under these circumstances, be the same now, as they were at the reformation. If they are, then according to the doctrine of the Romish church, the pope has the power of turning Mr. Monroe out of the presidential chair, as a heretick, and of placing a creature of his own in his place! Is this the opinion of Roman catholics? It certainly is not the opinion of protestants.

In the holy warfare against hereticks, every protestant is a heretick in their opinion, every Roman catholic prelate is bound by his consecration oath, to aid and support the pope. In this oath is the following passage: *Hæreticos, schismaticos et rebelles eidem domino nostro vel successoribus prædictis pro esse persequar et impugnabo.* "Hereticks, schismatics, and rebels to our said Lord [the pope] or his aforesaid successors, I will to my power persecute and oppose."\*

The oath at length, in the original Latin, as well as a translation, will be found in Barrow. I will copy the latter, for the information of those who have not an opportunity of consulting the works of that author.

"I, N. elect of the church of N. from henceforward will be faithful, and obedient to St. Peter the apostle, and to the holy Roman church, and to our lord, the lord N. pope N. and to his successors canonically coming in. I will neither advise, consent, or do any

\* 1 Peter, i. 13, 14.

† Jerem. xviii. 7—11.

\* Pontif. Rom. Antwerp, Anno 1626, p. 59, and p. 86. Apud Barrow's Works, i. p. 553.

thing that may lose life or member, or that their persons may be seized, or hands anywise laid upon them, or any injuries offered to them under any pretence whatever. The counsel which they shall entrust me withal, by themselves, their messengers, or letters, I will not knowingly reveal to any, to their prejudice. I will help them to defend and keep the Roman papacy, and the royalties of St. Peter, saving my order, against all men. The legate of the apostolick see, going and coming, I will honourably treat and help in his necessities. The rights, honours, privileges, and authority of the holy Roman church, of our lord the pope, and his aforesaid successors, I will endeavour to preserve, defend, increase, and advance. I will not be in any council, action, or treaty, in which shall be plotted against our said lord, and the said Roman church, any thing to the hurt or prejudice of their persons, right, honour, state, or power; and if I shall know any such thing to be treated or agitated by any whatsoever, I will hinder it to my power; and as soon as I can, will signify it to our said lord, or to some other by whom it may come to his knowledge. The rules of the holy fathers, the apostolick decrees, ordinances or disposals, reservations, provisions and mandates, I will observe with all my might, and cause them to be observed by others. Hereticks, schismaticks, and rebels to our said lord, or his aforesaid successors, I will to my power persecute and oppose. I will come to a council when I am called, unless I be hindered by a canonical impediment. I will by myself in person visit the threshold of the apostles every three years; and give an account to our lord and his aforesaid successors, of all my pastoral office, and of all things any wise belonging to the state of my church, to the discipline of my clergy and people, and lastly to the salvation of souls committed to my trust; and will in like manner humbly receive and diligently execute the apostolick commands.

And if I be detained by a lawful impediment, I will perform all the things aforesaid by a certain messenger hereto specially empowered, a member of my chapter, or some other in ecclesiastical dignity, or else having a parsonage; or in default of these, by a priest of the diocese; or in default of one of the clergy [of the diocese] by some other secular or regular priest of approved integrity and religion, fully instructed in all things abovementioned. And such impediment I will make out by lawful proofs, to be transmitted by the aforesaid messenger to the cardinal proponent of the holy Roman church, in the congregation of the sacred council. The possessions belonging to my table I will neither sell nor give away, nor mortgage, nor grant anew in fee, nor any wise alienate, no, not even with the consent of the chapter of my church, without consulting the Roman pontiff. And if I shall make any alienation, I will thereby incur the penalties contained in a certain constitution put forth about this matter. So help me God, and the holy gospels of God."

In conclusion, I would ask the jurists this question, merely for information, without deciding upon it myself: Whether a citizen of the United States can take this oath, and promise this obedience, to the pope, he being a foreign temporal prince, consistently with the allegiance he owes to the government of his own country?

ONE OF THE PEOPLE IN THE SOUTH.

## REVIEW

OF DR. BANCROFT'S SERMONS.

(Continued from page 289.)

HAVING in our last number considered the account which Dr. Bancroft gives of the primitive church, we proceed in the present to offer some remarks to our readers on a subject of much greater difficulty, the questions relative to the sufficiency of the scrip-

tures as our rule of life, and the right of private judgment in matters of religion.

"The reformers," says Dr. B., "in their dispute with the Romish church, took the most tenable ground, which they maintained with all the force of argument, and all the power of truth, viz. 'the sufficiency of scripture as a rule of faith and practice, and the right of private judgment.' But no sooner had they separated a large portion of the Christian community from the catholick communion, than they, in direct violation of their own principles, assumed the spiritual domination over their protestant brethren from which they themselves revolted, under the Roman pontiff. By their own authority they established formularies as the test of orthodoxy, and they denied the Christianity of all who dissented from them." Sermon xiii. p. 193.—To this charge of inconsistency, the reformers, were they able to answer for themselves, would plead, we think, not guilty. Dr. B. assumes as usual, that his definition of terms is the only one of which they are susceptible, and consequently the same which was adopted by the reformers. We think they understood the terms "sufficiency of the scriptures and right of private judgment," in a very different sense from that in which they are understood by those who now assume the title of "liberal Christians."

And first as to the sufficiency of the scriptures; to know what the reformers taught on this point, it is necessary that we should know the exact state of the controversy between them and the church of Rome. "The controversy between us and the hereticks," says cardinal Bellarmine, "turns on two points. The first which we assert is that all necessary doctrine whether of faith or morals is not contained in the scriptures; and therefore, secondly, that beside the WRITTEN word of God, the UNWRITTEN word of God, that is, the divine and apostolick traditions, are

requisite. By divine traditions are meant certain instructions given by Christ to his apostles, but no where found in the new testament; by apostolick traditions, whatever was instituted by the apostles, under the direction of the Holy Spirit, but not recorded in their epistles." Bellarm de verbo Dei non scripto, lib. iv. cap. 2, 3. The Romanists therefore, while they assented to the general proposition that the word of God is the only rule of faith and morals, comprehended under this term, certain oral instructions given by our Saviour to his apostles on matters of faith necessary to salvation, and which are not expressly declared in the scriptures. In opposition to this, the English reformers maintained that "holy scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." Article vi. entitled "of the sufficiency of the holy scriptures for salvation."—The same sentiment is expressed in the first homily entitled "a fruitful exhortation to the reading and knowledge of holy scripture." "Unto a Christian man there can be nothing either more necessary or profitable, than the knowledge of holy scripture, forasmuch as in it is contained God's true word, setting forth his glory, and also man's duty. And there is no truth nor doctrine necessary for our justification and everlasting salvation, but that is, or may be, drawn out of that fountain and well of truth." So again, "Let us diligently search for the well of life in the books of the new and old testaments, and not run to the stinking puddles of men's traditions, devised by men's imagination, for our justification and salvation. For in holy scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hands at length." The cate-

chism ascribed to Nowell, which appears to have been sanctioned by the bishops, and set forth by public authority in 1570, has the following question and answer. "Q, Dost thou then affirm that all things necessary to godliness and salvation are contained in the written word of God? A. Yea: for it were a point of intolerable ungodliness and madness, to think either that God had left an imperfect doctrine, or that man were able to make that perfect which God left imperfect." It will be evident to our readers that all these expressions were levelled against the Romish doctrine of "*an unwritten word of God*," and that when the reformers maintained the sufficiency of the scriptures, it was in opposition to the assertion that "all necessary doctrine whether of faith or morals is not expressly contained in the written word," "*in scripturis non contineri expresse totam doctrinam necessariam, sive de fide, sive de moribus.*" Bellarm. ut sup. As all the continental reformers agreed on this point with those of England, it is unnecessary to say more in order to prove what they meant when they spoke of the sufficiency of the scriptures.

"But," says Dr. Bancroft, "no sooner had they separated a large portion of the Christian community from the catholic communion," &c. Separated from the catholic communion! God forbid. Though Dr. B., and his obsequious committee, who talk of "the liberty of protestants, for the enjoyment of which they separated from the catholic church," may be willing to concede to our Roman brethren that they constitute the church catholic, we are by no means willing to make such a concession. We are members, and we trust sound members, of the catholic or universal church, having been made so when we were born into it by baptism; and we are not willing to be deprived of our birthright, because a portion, and a corrupted portion of this catholic church arrogantly claims

so exclusive an epithet. But to let this pass as only one instance of that loose and inaccurate mode of expression which pervades the whole book, let us proceed to consider the charge itself. "In direct violation of their own principles," says Dr. B., "they (the reformers) assumed the spiritual domination over their protestant brethren, from which they themselves revolted under the Roman pontiff" To support this broad assertion he ought to have shown that the reformers required as articles of faith necessary to salvation what cannot be proved from the scriptures. He assumes this; but assumption is one thing and proof another. We shall confine our remarks at present to the conduct of the English reformers; both because they are those with which we are more immediately concerned, and because we wish as much as possible to narrow the ground of argument.

"By their own authority," continues Dr. B., "they established formularies as the test of orthodoxy." In the first place what did they establish? The creeds for the laity, the thirty-nine articles for the clergy, and the book of common prayer and administration of the sacraments for both. With regard to the creeds, the reformers indeed affirmed that they "ought thoroughly to be received and believed:" Why? On their own authority? No: they say no such thing. In fact they never had an idea of requiring a belief in them on their own authority. They expressly disclaim it; for they add as a reason why they ought to be so received, "*for they may be proved by most certain warrants of holy scripture.*" Art. viii. So again in the twentieth article. "It is not lawful for the church to ordain any thing that is *contrary to God's words written*, neither may it so expound one place of scripture, that it be repugnant to another. Wherefore, although the church be a witness and a keeper of holy writ, yet as it ought not to decree any thing against the

same ; so besides the same ought it not to enforce any thing to be believed for necessity of salvation." Is there then no difference between declaring, with the reformers, in what sense they understood the scriptures, and declaring, with the church of Rome, that all things necessary to salvation are not contained in the scriptures ? Is there no difference between presenting to the laity a summary of the chief articles of Christian faith, drawn from the scriptures, and the imposition of articles of faith which are confessedly no where to be found in the scriptures ? If there be a difference, Dr. B.'s charge of inconsistency is wholly without foundation ; but if there be no difference, we beg leave to ask whether he does not involve himself in his own charge ? Does not Dr. B. every time he goes into the pulpit, attempt to maintain and prove from the scriptures what he considers to be Christian doctrine ? and does he not thereby " in direct violation of his own principles assume the spiritual domination over his protestant brethren ?" No, say the committee of Dr. B.'s parish who have published his sermons, " doctrinal discourses from the pulpit are now seldom heard with satisfaction, or even with *patience*, if the preacher proposes to do more than to *aid* the inquiries of his hearers. They will hardly suffer him to prescribe a creed for their adoption, or to denounce them for the independent exercise of their Christian liberty. Every man, indeed, who has much reputation to preserve as a divine and a scholar, finds it necessary to be cautious in stating opinions to be adopted by others, which cannot be defended by the soundest expositions of scripture, and the fairest deductions of enlightened reason. Introd. p. iii. iv.—We were of opinion that there was something more than a regard to reputation, which ought to operate upon the mind of a preacher of the gospel. We verily thought with St. Paul, that " it is re-

quired in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you or of man's judgment." We considered the office of one who is required not to " handle the word of God deceitfully," as one which involved a most awful responsibility, a responsibility to that great Being, who will come to demand of him an account of his ministry. But the committee have set us right on this subject. The clergyman is no longer an ambassador of Christ, proclaiming the terms of salvation to sinful men, but he is a lecturer to a set of critics, who are constantly on the watch to detect an imposition on their understanding, and proclaiming to the preacher, " Take care, sir, what you advance, for you are speaking at the peril of your reputation, as a divine and a scholar." But to let this pass, it is sufficiently amusing to hear of " the independent exercise of their Christian liberty," and " the soundest expositions of scripture, and the fairest deductions of enlightened reason." What does all this prove, but that Dr. Bancroft is an expert angler, and has caught them upon his hook, while they thought they were running off with a fly ? Dr. Bancroft's creed, in all its essential particulars, is *their* creed. And it is so with all congregations which have not written formularies. If men are to unite together at all, it must be under a minister who expounds the scriptures in some specifick manner. The laity have no liberty in the case, excepting that of retiring from the preaching of a minister who does not suit them ; and even that they have not if the town in which they live is not large enough to support two, or if the ministers happen to agree in sentiment. Where then, we should be glad to know, is all this boasted liberty of the laity ? As for the ministers, they have liberty enough. They pray what they please, and they preach what they please ; and provid-

ed they have knowledge enough of human nature to retain their popularity, they may carry their people with them wherever they choose to lead. We appeal on this subject to the test of experience; and to the experience too of the people of New England. It is a well-known fact, that the fathers of New England were, to a man, doctrinal Calvinists; and that one of the charges preferred by them against the great body of the church of England, from which they separated, was, that they had utterly subverted "the faith in the important points of predestination, free-will, justification, perseverance, and some other things which that church requires all her children to give their assent and consent unto." Mather's Magn. b. i. c. v. sec. 3. Mather refers his reader for a description of the religion of the first settlers, to the account by governor Winslow, who, he says, "gives us to understand that they are *entirely of the same faith with the reformed churches in Europe, only in their church government, they are endeavourous after a reformation more thorough, than what is in many of them.*" Magn. b. i. c. iii. s. 7. They had no idea of any further reformation in doctrine, but only in discipline.\*

\* An attempt has been made, by the unitarians, to press the Leyden pastor, John Robinson, into their service, by quoting his famous address to the Plymouth colony, as an evidence that in his opinion there would be further light thrown on the subject of doctrine. But whoever considers the language of Mr. Winslow, above quoted, and other passages in Mather's Magnalia, (see especially b. ii. c. i. s. 3, 7.) will perceive, we think, that he had reference only to a further reformation in church government and discipline. "For my part," said Robinson, "I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion; and will go at present no further than the instruments of their first reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our good God has imparted and revealed unto Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great

"It was once," says Mather, "an unrighteous and injurious aspersion, cast upon the churches of New England, that the world knew not their principles; whereas, they took all the occasions imaginable, to make all the world know, that in the *doctrinal part of religion*, they have agreed entirely with the reformed churches of Europe; and that they desired, most particularly, to maintain the faith professed by the churches of old England, the country whereto was owing their original." B. v. p. 1. s. 1.

Such was the state of the churches of New England in the year 1680; but if we look forward fifty or sixty years, we shall find that the ministers, and consequently their congregations, had generally become what is now popularly known by the name of moderate Calvinists. We say *popularly*, for, in strictness of speech, there can be no such thing as *moderate Calvinism*. The five points are so intimately connected, that one cannot be relinquished without dissolving the system. What was termed *moderate Calvinism*, consisted, in fact, of a cautious abstinence from perplexing and bewildering speculations on the subject of divine decrees and human free agency. In a word, the divines of New England had assimilated very much in doctrine to the clergy of the church of England. They were what the venerable Dr. Lathrop, of West Springfield, was, within the recollection of many of our readers. The sermons of that pious and excellent man, are,

man of God, who yet saw not all things." The term Calvinist was applied in various senses, according to the subject of controversy. The Lutherans called them Calvinists who opposed Luther's doctrine of consubstantiation. Those who maintained the presbyterian form of church government devised by Calvin, were called, on that account, discipline Calvinists. Robinson thought the Calvinistic form of church government an improvement upon Episcopacy, but still he did not think it sufficiently scriptural. As to the doctrine of the Calvinists, he agreed with them, and had no idea that on this point any reformation was needed.



we conceive, a fair specimen of what the old and respectable ministers of New England generally taught, before the coming of Mr. Whitfield; and they are very much like the sermons which are preached at this day in the Episcopal churches of England, Scotland, and America. But the arrival of Mr. Whitfield produced a very great change in the state of things. Numbers of the New England ministers were captivated by his preaching, and espoused his doctrine, concerning the mode of the Holy Spirit's operation upon the mind of man. Hence they were called the *new lights*, and the ministers who opposed the innovations and extravagances of Mr. Whitfield, were called the *old lights*. Now in what manner were the people affected by these divisions among the ministers? Did not the congregations of the new light ministers become new lights? And did not the congregations of the old light ministers remain old lights? Whatever the ministers were, such were the people. And, we ask again, is not such the case at the present day? We have not sufficient information, respecting the actual state of the orthodox ministers, to know how many of them retain the old light character; but we ask, whether those religious revivals which are common in all the congregations of the new light ministers, are not in an equal degree uncommon where the minister does not happen to be of the Whitfieldian class? If so, it exhibits evident proof of the personal influence of the minister in directing the faith of the congregation. At the first introduction of the new light system, some of the old light ministers were led by their opposition to it, into an extreme beyond the point of moderate Calvinism, and under the name of Arminians, began to lean at least towards the Arian and Pelagian heresies. But there being no liturgy, and no test by which their religious sentiments could be tried, the change went on imperceptibly, till at length the publication of a pamphlet

in 1815, taken from Mr. Belsham's life of Theophilus Lindsay, and entitled, *American unitarianism*, developed the fact, that a great proportion of the congregational ministers in Boston, and in many of the adjacent towns, had become unitarians.\* Till this time, the great mass of their congregations did not dream that they had forsaken the tenets of their forefathers. In the language of one of the wits of Boston, "the weathercocks had turned several points, while the swallows sat contentedly on their respective vanes, without being sensible of the motion." And what was the fact when the discovery was made? Did their congregations desert them, as the publishers of that pamphlet expected? On the contrary, they warmly espoused their cause; what was before conducted in secret, and by negative means, is now done openly and with the most energetick activity. There are a few perhaps, who are discontented with the change, but these are retiring, one by one, to other places of worship, while the great body are ranging themselves under their respective leaders, despising and ridiculing the faith which their forefathers venerated. These facts, we think, exhibit striking proof how little the laity are disposed to avail themselves of what the Worcester committee call "the independent exercise of their Christian liberty." Whether it arise from indifference about religious truth, or from confidence in their pastor's wisdom and integrity, we pretend not to say; but so it is, that the great body of those congregations which have no publick written formularies,

\* When we use the term "unitarians," in this article, we do it merely from courtesy to Dr. B. and his friends. Properly speaking, no Christians are so strictly unitarian, as those who maintain the trinity in unity. Dr. B. should call himself a "duarian," for though he denies to our Saviour what he is pleased to call "the supreme Divinity," he nevertheless admits that he is called God in some inferior sense. What is this, after all, but making two Gods?

are disposed to consider their minister as their standard of doctrine. The question, then, is, not whether the laity are to have formularies, but whether they are to have *written* formularies. Formularies of some kind they must have. Wherever two or more persons agree in any particular exposition of scripture, the tenets, which they hold in common, may justly be called their creed. And this creed generally depends upon the representations made to them by their minister. If then, from the very nature of the case, the minister of each congregation will have some system of religious doctrine, in which he will instruct his people, a written formulary can restrain no liberty excepting that of the pastor. And we think we shall be able to show that such a restraint will increase the liberties and preserve the privileges of the laity.

In our number for January, we presented to our readers a collation of the apostles' creed, with the correspondent passages in the scriptures, by which every article of it may be proved. This creed is not an exposition of scripture, but merely a summary of the principal points of Christian faith in the very words of scripture. This is the profession of faith, made at baptism, and consequently the terms of lay-communion. It has been received as such, from so early a period, and has been so generally and so universally maintained, that we know not a single Christian nation, or a single denomination, of all who profess and call themselves Christians, the unitarians excepted, which has not received and assented to it. This creed, then, being established as the standard of communion, in the church, the laity know from it their privileges. They cannot be excluded from communion because on speculative points they are followers of Calvin, or of Luther, of Arminius, of Hopkins, or of Wesley. Let the minister be of what sentiments he may on these subjects, he cannot deprive the laity of their

right of communion, on the ground that they do not come up to his standard.

The Nicene creed is nearly the same with the apostles' creed, excepting that it is more enlarged with respect to the divinity of the Son and Holy Ghost. If Dr. B. affirms that this is the establishment of a doctrine not found in the scriptures, we only say that he assumes, as usual, the very point to be proved. On the credit of his own belief, he has led his congregation to receive it as a fact, that the doctrine in this creed was first "publicly asserted," in the council of Nice; (p. 179.) and he has the assurance to call the commencement of the fourth century, "an ignorant age of the church." It is really some exercise of patience, to read such assertions. After the immense learning with which bishop Bull has defended the Nicene faith from the charge of novelty, comes Dr. Bancroft with his whisk and sweeps down the whole fabric, to the entire satisfaction of his Worcester committee, with the simple expression of his belief. As an evidence how totally unfounded are such assertions, we shall lay before our readers the following extract from the works of Irenæus, who was born about the year ninety-seven of the Christian æra, and who is the earliest of the writers now extant, whose subject led him to speak of a summary of the Christian faith. "The church," says that apostolick bishop, "although dispersed over all the world, from one end of the earth to the other, received from the apostles and their disciples, the belief in one God, the Father, Almighty, Maker of heaven and earth and sea, and all things in them: And in one Christ Jesus the Son of God, who was incarnate for our salvation: And in the Holy Ghost, who preached, by the prophets, the dispensations [of God,] and the advent, and nativity of (or from) a virgin, and passion, and resurrection from the

dead, and the incarnate ascension of his beloved Son, Christ Jesus our Lord, into heaven, and his coming again from heaven in the glory of the Father, to sum up (*ἀνασθαινώσκειν*) all things, and raise the flesh of all mankind, that according to the will of the invisible Father, every knee should bow, of things in heaven, and things in the earth, and things under the earth, to Jesus Christ our Lord, and God, and Saviour, and King, and that every tongue should confess to him, and that he should exercise just judgment upon all, and send spiritual wickednesses, and the transgressing and apostate angels, with all ungodly, unrighteous, lawless, and blaspheming men, into everlasting fire; but granting life to all righteous and holy men, that keep his commandments and persevere in his love, some from the beginning, others, after repentance, should confer on them immortality, and invest them with eternal glory.

"The church, having, as we have before said, received this preaching, and this faith, though she be dispersed over the whole world, diligently guards the same as inhabiting one house. And, in like manner, she believes them as having one heart and one soul, and harmoniously preaches, and teaches, and transmits them down as having one mouth." Irenæus, *adv. Hæres. lib. i. cap. x. 1, 2.*

Let our readers compare the Nicene creed with this extract from Irenæus, and then let them judge whether Dr. Bancroft was not guilty of some temerity, when he asserted that the Nicene faith had never been "publicly declared" before the year 325, in which that council held its session. Irenæus asserts, that "neither the churches founded in Germany, nor those in Iberia, (Spain.) nor those among the Celts, (France.) nor the Eastern churches, nor those in Egypt, or Libya, nor those founded in the midst of the world, (by which he meant Jerusalem, and the adjacent churches, then supposed to be

in the central point of the earth,) held or taught any other faith. But as one and the same sun enlightened all the world; so the preaching of this truth shone all over and enlightened all men that were willing to come to the knowledge of the truth." Christian reader, which are we to believe? Irenæus or Dr. Bancroft? Irenæus, who, though a French bishop, was a native of Smyrna, and the disciple of Polycarp, the bishop of his native church, who was also the disciple of St. John; or Dr. Bancroft, who has told us himself that all his knowledge is derived from "Mosheim, Priestley, Campbell, and the appropriate articles in Rees's Cyclopaedia!"

So far, then, were our reformers from "establishing" the creeds "as the test of orthodoxy on their own authority," that they established them (if indeed the term *establish* is to be applied to what is only *retained*) because "they may be proved by most certain warrants of holy scripture." And so far were they from presuming to give any interpretation of the scriptures of their own devising, that they give that only which the Christian church from the beginning, and wherever dispersed throughout the world, has constantly received. In opposition to the doctrine of an unwritten word of God, the belief of which was necessary to salvation, they maintained the sufficiency of the scriptures; but they never meant to say, either that the scriptures required no interpretation, or that in that interpretation every individual was to follow his own private fancy. This appears to be Dr. Bancroft's sense of the right of private judgment, concerning which, we shall now proceed to make a few observations.

The church of Rome maintains that the scriptures, being obscure, need an interpreter; that God being their author, there are often two senses, a literal or historick, and a spiritual or mystick sense. The spiritual sense, though to be found in both testaments

is not to be found in every sentence of them. Concerning the literal sense, doubts arise from two causes; first the ambiguity of the words themselves, and secondly, where the meaning of the words is clear, the uncertainty whether the sentence is to be taken in a simple or figurative sense. But the true sense of the scriptures must be understood by the author of the scriptures, the Holy Spirit. This Spirit, say they, is to be found in the church, that is, in a council of bishops confirmed by the pope, or in the pope himself, as the visible head of the church. On this latter point, they are at variance; some maintaining that the pope alone is enabled, by the Holy Spirit, to be an infallible judge; others, that this infallibility resides in a general council acting by his summons and under his authority. Bellarm. de verbo, Dei. lib. iii. cap. iii. To this sentence, when once passed, every private Christian must submit under pain of eternal damnation in the world to come, and of punishment in this world, as a rebel against this authority, if he makes any overt declaration of his dissent, or attempts to promulgate his sentiments to the disturbance of the peace of the church.

On the other hand, Dr. R. and his associates maintain that the language of the scriptures being ambiguous from the causes assigned by the Romanists, the reason of every individual is to decide in what sense it is to be interpreted; and as God has given to every man a certain degree of the reasoning power, he will never condemn any one for interpreting the scriptures in that sense which appears to him most rational, even supposing it to be, in fact, erroneous. We think we have fairly stated the views of this subject, taken generally, by those who call themselves "rational Christians." We could show this, perhaps, more explicitly, from the language of other writers, but as we presume it will not be contested that such is their principle, we shall confine

ourselves to the expressions of Dr. B. "Language," says he, "is necessarily ambiguous. Particular words, and often whole sentences, will bear different meanings. Serm. iv. p. 60. "The natural understandings of men differ, their education is dissimilar, and their course of life is various. These circumstances lead to different views of religion and of all other subjects. A truth that is plain and evident to the man of ten talents, may be unintelligible to him who possesses but one. Serm. i. p. 23.

"Reason and revelation, I think, warrant the position, that every man who seriously endeavours to acquire the knowledge of divine truth, and habitually practises according to the dictates of an enlightened conscience, will be accepted at the final judgment; but the individual who complies with this condition of acceptance, can be positively ascertained only by him who knows the heart. p. 22.

"Though we do not pretend to comprehend God in his attributes, in his works or ways, yet we say that our duty extends no further than our capacity for knowledge extends; and that we cannot consistently admit any position as a doctrine of divine revelation which consists of a set of terms conveying no distinct ideas to the mind." p. 27.

It will be seen, then, that the Roman church, and these "rational or liberal Christians," agree as to the total ambiguity of words and sentences in the holy scriptures, and differ only as to the judge in the case. The Holy Spirit, say the Romanists; human reason, say the unitarians. The pope or a general council, say the Romanists; the reason of every individual, say the unitarians: he who trusts to the decision of the pope, and implicitly follows it, say the Romanists, will never be condemned for so doing, because he trusts in him whom God hath set in his church as the infallible judge of all controversies: he who trusts to his own reason, say the unitarians, will not be condemned

because he makes use of the faculties which God has given him, and God will not require him to believe what appears to him unintelligible.

The ultimate difference then is, that the unitarians make the reason of every man a pope, while the Romanists confine this privilege to the bishop of Rome.

We ought to mention, that there is a class of protestants, who as much arrogate to themselves the title of "spiritual Christians," as Dr. B. and his associates do that of "rational." These "spiritual Christians" maintain, with the church of Rome, that the Holy Spirit being the author of the scriptures, he alone can properly determine their sense; whence they infer that human reason or learning are of no use; that the teaching of the Spirit enables each favoured individual to determine the true sense of the scriptures; and that all to whom he does not vouchsafe this teaching, must walk on still in darkness, under a positive inability to do any thing by which the seals of this mystick volume may be opened.

All these extravagances of sentiment were avoided by our enlightened reformers. They disclaimed infallibility in any man or in any body of men. The high pretensions of the church of Rome were met by the unanswerable argument that both popes, and councils calling themselves general, have contradicted one another. But as the Holy Spirit cannot dictate opposite conclusions to the mind, the parties pretending to inspiration must agree among themselves before we can be required to admit their claims. The same answer guards against the enthusiasm of those private Christians who lay claim to inspiration, and discard the use of reason and the assistance of human learning. The pretenders to this extraordinary illumination have differed in their interpretation; consequently they are bound to prove their high pretensions before it becomes our duty to admit them.

There remains then no other test, by which we can determine the sense of the scriptures, but that of enlightened reason; the reason of man enlightened by the Spirit of God, and by all the aids of human learning. And, if the reasoning powers of every man were perfect, and his will were pure; if they were neither disturbed by passion, nor limited by ignorance, there would be no dispute on this point, between us and the unitarians. But since there is a vast inequality in the native powers of men's minds, since there is a great deal of obliquity in the human will, by which belief is greatly regulated; since the various pursuits and avocations of mankind, forbid their attaining to the same degree of knowledge; and since in consequence there have been endless disputes raised upon almost every point of Christian faith and practice; the question still remains, who has this enlightened reason? We maintain that it does not exist in any one individual, or in any small number of men, but in the great body of professing Christians, the church catholick or universal, as it has existed from its foundation. We think that sense of the scriptures the most likely to be true which we find to have been the oldest and the most generally received. As an example to illustrate this position, we extract the following passage from Dr. B's fourth sermon. "In respect to that class of texts which are adduced as divine authority for the doctrine of the supreme divinity of our Saviour, the real question is not whether these will bear, in accordance with the general principles of language, the construction trinitarians put on them; but whether they will not bear the construction of unitarians!" (p. 60.) We are by no means disposed to admit this ambiguity; but, supposing it to exist, and supposing that the general principles of language will admit of both constructions, we say that the sense which has on its side *antiquity, universality, and consent* is to be received as the dictate of enlightened reason.

It is on this principle that our church refuses to permit any of her clergy to become solitary interpreters of the scriptures. She considers the interests of the laity as too dear, and the correctness of their principles as too important, to place them at the disposal of any individual, how exalted soever may be his talents, or extensive his learning. She therefore demands from every man a promise "so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this church hath received the same;" she does not say as this church hath decreed, but as she hath received the same; that is, according to the sense admitted by the catholic or universal church, in its most ancient, pure, and primitive state. The question, then, for the laity to decide is, whether Dr. B. and his associates shall have the liberty of thinking, and preaching, and praying for them in public worship, according to the dictates of their solitary reason, without any one to restrain or call them to account, or whether they shall be obliged to pay respect and deference to the enlightened reason of the universal church. We think there will not be a doubt in which way the liberties of the laity will be best preserved; and all this idle clamour about creeds, and articles, and confessions of faith, will be found to terminate in that restless spirit of insubordination which proceeds from the corrupt workings of the human heart.

"As to make a confession of faith," says the famous Boston minister, Cotton Mather, "is a duty wherein all Christians are to be made confessors; and multitudes of them have been made martyrs; thus to write a confession of faith, is a work, which the faithful, in all ages, have approved and practised, as most singularly profitable." *Magnalia*, b. v. p. i. s. 2.

To compare the Christian to a traveller passing onward in the journey of life, toward the heavenly country of which he is a citizen, may appear to be

a very trite similitude; yet will afford us no unapt illustration of the sufficiency of the scriptures and the right of private judgment; and with it we shall at present take leave of our readers. The traveller has in his hands an accurate description of the road which he is to travel, written by the direction of the holy Sovereign himself, who has also appointed guides to explain it and to conduct him on his journey. But there are some points of this road in which there are several paths; and there have been different constructions put on the sense of this description, so that he is uncertain which of these paths he ought to take. He applies to one set of these guides, who tell him that as he may mistake the description, and, if he trusts to his own examination, may lose his way, he had better give up the book to them; and submit also to be blindfolded, because he might otherwise dispute about the way, which would only retard his journey and would moreover imply a distrust of his guides.

There is another set of guides who tell him to keep the description in his own hands, and read it with continual attention, comparing with it every part of the road to which he comes. When, notwithstanding this careful reading, he is still in perplexity, these guides tell him which is the oldest and best trodden path, and that in which the most careful and intelligent persons have trodden from the time in which the path was opened. They do not pretend to infallibility, but they consider that as the safest and best path, to which the most ancient and general preference has been given, and therefore they advise him to pursue it.

There is another set of persons who, without any authority from the Sovereign, take upon themselves to tell him that the description is very doubtful, that nobody can be his guide, and that every man ought to be so independent as to pursue that path which seems to him best, even though he be purblind. Though they do not pretend to be

guides, they kindly offer to aid his inquiries and to be "helpers of his joy."\* And they tell him, that if he does go wrong, it is not a matter of much consequence, since the Sovereign will never condemn him because his eye-sight may be bad, or his understanding fallible; but will certainly bring him to the country whither he wishes to travel, even though he should find himself floundering in a quagmire.

To the Editor of the Gospel Advocate.

The following hymn was sung at the consecration of the monumental church, which was erected on the spot where the Richmond theatre was burnt. It deserves to be preserved.

A. L.

#### HYMN.

Thou, to whom all worlds are present,  
Countless ages as a day,

We, thy creatures evanescent,  
Bowing to thy boundless sway,

On this house implore thy blessing;  
Be it thy abiding place;  
Mortals, here their sins confessing,  
Comfort with thy saving grace.

Should thy judgments fall upon us,  
And for pardon here we pray,  
Father have compassion on us,  
Hopeless send us not away;

But on all, before thee kneeling,  
Freely let thy mercy flow,  
Like Bethesda's waters, healing  
To the aching heart of wo.

Whatsoever ills beset us,  
Pious confidence to wound,  
In the strength of Jesus let us  
More than conquerors be found.

By his infinite affection,  
Holy birth, and life divine,  
By his death and resurrection,  
God almighty—make us thine.

### RELIGIOUS INTELLIGENCE.

#### New Hampshire.

The convention of the clergy and lay delegates of the protestant Episcopal church in this state, was held at Claremont, on the 22d of August.

Reverend James B. Howe, president; and Albe Cady, Esq. secretary.

The Rev. Charles Burroughs, Rev. James B. Howe, Rev. John L. Blake, Hon. John Harris, and Nathaniel Adams, Esq. were elected to compose the standing committee of the church for the ensuing year.

The Rev. Charles Burroughs, Rev. Robert Fowle, Rev. James B. Howe, Rev. John L. Blake, Maj. Ezra Jones, Hon. Samuel Green, Nathaniel Adams, Esq. and Hon. James Sheafe, were chosen delegates to the diocesan convention, to be holden at Portsmouth in said state, on the last Wednesday of September next.

The same clergymen, with Enoch G. Parrott, Esq. Dr. James F. Dana, Hon. James Sheafe, and Samuel Fiske, Esq. were chosen delegates to the general convention.

The committee, to whom were referred the parochial returns, reported,

"That the church in this state, well known by her friends to have commenced as the

'two or three met together,' and to be at the present time but small, presents few interesting objects worthy of detail in an annual report. It is however satisfactory to be able to say that her sun has not yet passed its meridian; and we may reasonably anticipate the time when her excellences may be more extensively known, and when her members will be inspired with a more ardent zeal in diffusing the influence of her doctrines and her worship.

"From St. John's church, Portsmouth, Rev. Mr. Burroughs reports, 27 baptisms, viz. 8 adults and 19 children; deaths, 15 adults and 3 children; number of families about 100; communicants about 90; that a Sunday school of about 100 is attached to the society.

"Union church, at Claremont, continues still flourishing, and reports 120 families, 112 taxable persons, 620 souls, and 120 communicants; and since the last convention, 25 baptisms, 5 marriages, and 18 deaths. This church has received as donations, a pair of silver cups from widow Alice Dustin, a silver flagon from Sanford Kingsbury, Esq. and also an elegant altar piece from William W. Clapp, Esq. of Boston.

"The church in Holderness, reports 30 families, 150 souls, 20 communicants, and one Sunday school, and, since the last convention, 1 baptism, 1 marriage, and 3 funerals.

\* "Religious instructors are forbidden to exercise dominion over the faith of their fellow-men, but they are directed to be the 'helpers of their joy.'" Sermon. i. p. 22.

"Rev. Mr. Leonard, who officiates one third of the time in Trinity church, Cornish, and administers the holy communion at that place once in two months, reports 40 communicants, and that since advent 1818, when his services commenced in said church, there have been 17 baptisms, 3 marriages, 6 funerals, and 15 persons have been confirmed.

"From Christ's church, at Hopkinton, there are reported 20 communicants; and there is exhibited evidences of growing piety and attachment to the church.

"No sensible alteration has taken place at St. Thomas's chapel, in Concord; but it is mentioned with gratitude from that church, that an elegant service of plate, for the use of the altar, has been presented it by the pious munificence of individuals in Portsmouth.

"It is also mentioned as a matter of satisfaction that through the exertions of the Rev. Mr. Howe, an Episcopal society has been organized at Charlestown, where there is a small permanent fund existing for its support.

"We likewise mention that Mr. George Richardson, a graduate at Dartmouth college, and preceptor of the academy at New Hampton, and who is a candidate for holy orders, has collected a respectable congregation at that place, under auspicious circumstances, where he has for sometime officiated as a lay reader.

"It is also understood, though no official information has been received, that within a few months, a congregation has been collected at Colebrook, Coos county, and that the service and a sermon are read each Sabbath by a respectable lay gentleman."

The next annual convention to be holden at Holderness, on the first Wednesday in October.

#### Maryland.

Instead of giving our readers an abstract of our own of the proceedings of the convention of Maryland, we willingly take that which is made to our hands by the editor of the Churchman's Magazine. The sentiments he has expressed with regard to these proceedings are decidedly our own; and to say the truth, we are willing to spare ourselves an employment which could not give satisfaction to any one concerned in it.

"An abstract of the journals of the convention of the protestant Episcopal church in the diocese of Maryland, held at Washington, D. C. 5th, 6th, 7th and 8th of June, 1822.

"This convention was attended by the right reverend James Kemp, D. D.; about thirty-five clergymen, and nearly the same number of laymen.

"In his address, the bishop mentions, that

he had ordained one deacon and two priests, and confirmed ninety persons. And after enumerating the several changes which had occurred in the residences of clergymen, he remarks, that 'a more awful change than any of the former, has taken place in this diocese, during the last year. The reverend John Weems, for many years a respectable clergyman of this diocese, has terminated his ministry here on earth, and passed into that state, where he must yield an account of his stewardship.'

"The bishop then congratulates his brethren on the present appearances of the church, contrasted with its former depressed state, and expresses his belief, that, to extend its limits, nothing is wanting but a sufficient supply of well-educated, faithful, and pious ministers. He laments that some most valuable clergymen have been compelled to leave this diocese, for the want of support. 'In so abundant a country as we inhabit, this is a most appalling circumstance: and we confidently hope, that God, who bestows his blessings in such profusion upon our happy land, will inspire the hearts of his people with dispositions to grant an adequate portion of his good bounty, to support the ministers of his gospel. The church, by no means, wishes to accumulate wealth. All she wants, and all she looks for, is the comfortable support of those, who have relinquished the pursuits of this world, and devoted themselves to the service of the altar.' After stating the scriptural proofs, that this positive duty is no less imperious under the gospel, than it was under the law, he suggests to the people of the diocese, 'that they might relieve much of the inconveniences of their clergy, by occasionally bestowing upon them a portion of the good things with which a kind providence has blessed them. Such a practice would not only maintain the most affectionate intercourse between a pastor and his flock, but even yield a source of delight to every pious heart. While no one can more cordially disapprove of beggary and murmuring clergymen than I do, few things could gratify me so much, as to see all the clergy of my diocese in ease and comfort, devoting their whole attention to their holy calling.'

"We have extracted these observations, not without hope that they may catch the eye, and occupy the thoughts of some of our readers. The subject is certainly an important one, but it rarely meets with that consideration which it deserves. And it is probably owing to a false delicacy, that it is so unfrequently made a theme of official instruction; and to its not receiving from our congregations that liberal regard which is due to it, that so many clergymen of great promise, have, at different times, removed from the



diocese of Connecticut, seeking that 'encouragement' abroad, which we have too often withheld from them.

"After appointing a committee on the state of the church, on the Episcopal fund, and on other business, the convention entered into a consideration of the expediency of establishing a diocesan missionary society, auxiliary to the domestick and foreign missionary society of the protestant Episcopal church of the United States. It was determined to organize an auxiliary missionary society, and a constitution for its government was adopted. The primary object of the society is, to supply the diocese of Maryland with a regular ministry; and by its surplus funds, to aid the parent society. Two dollars constitute a person a member for one year; and twenty dollars, a member for life. Members, who pay fifty dollars, are denominated patrons. A sermon is to be delivered, and a collection made for the benefit of the society, during the session of the annual convention. The board of managers are to meet semi-annually; and the appropriation of the funds, and the appointment of missionaries are vested in them. We quote the last article of the constitution, on account of the excellent spirit which it breathes, and with a view of suggesting (what we fear is rarely practised to the full extent which it ought to be) the duty and importance of commending all our exertions in the cause of Christianity, to the protection and blessing of heaven. 'It is recommended to every member of the society, to pray to almighty God for his blessing upon its designs, under the full conviction, that unless he directs us in all our doings, with his most gracious favour, and furthers us with his continual help, we cannot reasonably hope, either to procure suitable persons to act as missionaries, or expect that their endeavours will be successful.'

"The following persons were appointed trustees of the general theological seminary: Rev. Dr. Wyatt, Rev. J. P. K. Henshaw, Rev. M. Johns, N. Brice, Esq., J. C. Herbert, Esq., T. Tilghman, Esq., and J. B. Eccleston, Esq.

"The following gentlemen were elected delegates to the next general convention. The Rev. Mr. Henshaw, the Rev. Mr. Johns, the Rev. Mr. Weeks, the Rev. Mr. Weller, J. C. Herbert, F. S. Key, T. Tilghman, and J. Goldsborough, Esquires.

"The convention adopted a resolution approving the efforts now making, by the American colonization society, as tending to diffuse the blessings of Christianity.

"A resolution was adopted, earnestly recommending to the clergymen and vestries of the diocese, to exert themselves in the col-

lection of annual subscriptions, and other funds, for the uses of the missionary society.

"The following resolutions, with the preamble, were adopted. 'Whereas, the calls of the church, in this section of the country, for ministers rightly to divide the word of truth, are loud and frequent, and are daily becoming more urgent and imperious; and since it is desirable to furnish every facility to those, who are solicitous of being duly prepared for the high and responsible office of the gospel ministry, and the experience of the church has borne the most ample testimony to the admirable tendency of well-regulated theological schools, to promote this object: Therefore,

"Resolved, by the convention of the protestant Episcopal church in the diocese of Maryland, That it is now expedient, in reliance on the blessing of God for success, to establish a local theological seminary.

"And be it further resolved, That a committee, consisting of five members, three of whom shall be of the clergy, and the rest of the laity, be elected by ballot, to report to this convention a constitution for the government of said seminary.'

"The votes were taken by orders, and the yeas and nays ordered to be inserted on the journals. Clergymen, yeas 23, nays 8. Laymen, yeas 19, nays 11.

"The constitution of the seminary provides, that its regulations shall be consistent with the canons of the general convention, and the laws of the diocese under which it is established. The board of trustees are to be elected triennially, and to consist of eight clergymen and five laymen; the bishop of the diocese is *ex officio* president of the board. The secretary of the board is required to submit the record of their proceedings to the annual conventions; to which also, a report of the state of the seminary in all its departments, is to be exhibited. None but presbyters are eligible to the office of professor.—The location of the seminary is to be determined by the convention, and all the acts of the board of trustees are subject to its revision. The seminary is to be located in Washington county, district of Columbia. The following gentlemen were elected members of the board of trustees: Rev. Dr. Davis, Rev. Dr. Wyatt, Rev. Mr. Henshaw, Rev. Mr. Weller, Rev. Mr. Hawley, Rev. Mr. Johns, Rev. Mr. M'Ilvaine, Rev. Mr. Tyng, J. C. Herbert, F. S. Key, J. Goldsborough, T. Henderson, and C. Smith, esquires.

"We have thus detailed, as summarily as possible, the proceedings of the diocese of Maryland on this interesting subject. But while we express our gratification at the increased exertions which the members of our

communion, in different sections of the country, are disposed to make for the promotion of theological learning, we must be permitted to express our regret at the measures which the diocese of Maryland has adopted, with a view to this object.

"Our limits necessarily prevent our making several observations which have occurred to us, and we therefore dismiss the subject by expressing our most earnest wishes, that this measure may not tend to interrupt the harmony, on the subject of theological education, which was so decidedly manifested at our last general convention.

"The convention ordered the treasurer of the convention to pay to each of the dele-

gates to the general convention, the sum of 40 dollars

"Contributions were made, agreeably to a canon of this diocese, for the bishop's fund, for the deputies' fund, and for the incidental expenses of the convention.

"The committee on the state of the church \* laid before the convention an abstract from the several parochial reports, from which it appears, that there has been a gradual increase of the communicants, and from 1800 to 2000 baptisms. As is often the fact, the reports are not generally made, and many of them are very imperfect. It is much to be lamented that a return, which requires so little labour, and which, if correctly made,

\* Abstract of the Report of the Committee on the State of the Church, referred to above.

	Rectors and Ministers.	Bap- tisms.	Mar- riages.	Fune- rals.	Commu- nicants.	Add. Com.	Sunday Scholars.
Christ's Ch. Washington, D. C.	A. T. M'Cormick.	40	34	30	not rep.		
St. John's do.	W. Hawley.	20	8	20	80		140
Christ Ch. Georgetown, D. C.	C. P. M'Ilvaine.	26	3	14	130		
St. John's, do.	S. H. Tyng.	8	7	2	60		
Somerset, Somerset county,	Wm. Wickes.	8	20	6	120		30
Coventry, do.	S. C. Stratton.	31	10	17	111	7	
Great Choptank, Dorchester,	G. Weller.	7	2	4	52		
St. Peter's, Talbot,	Thomas Bayne.	60	15	20	60		200
St. Michael's, Talbot,	R. Hubbard.	23	5	8	10		
Christ Church, Caroline,	B. P. Aydelott.	12	3	4	9		
Shrewsbury, Kent,	P. F. Smith.	12	4	15	20		25
St. Paul's, Baltimore,	The bishop and	57	31	63			
St. Peter's, do.	W. Wyatt, D. D.	38	18	21	221	32	350
Trinity, do.	J. P. K. Henshaw.	43	33	45	181	18	
Grace, do.	J. V. Bartow.	22	4	19	25	10	180
St. Thomas, Baltimore county,	H. F. Pfeiffer.	19	2		20		
Chester, do.	C. C. Austin.	16	8	18	56		30
St. John's, Baltimore and	J. R. Walker.	13	9	4	62		
Harford counties,	J. R. Keech.	14	6	11	25		100
St. George, } Harford co.	W. Jackson.	20	4	8	unknown!		
Havre de Grace, }	J. L. Bryan.	8	1		30		
St. Mark's, Frederick,	G. M'Elkiney.	10	1	18	88		131
St. James's, Baltimore,	J. Johns.	15	n. rep				
All Saints, Frederick,	W. Armstrong,	9	"	11			
Zion, do.	G. Aisquith	35	2	1			
St. Paul's, Baltimore,	W. Armstrong, jr.	29	3	10	37		
St. Peter's, Montgomery,	T. G. Allen.	7	n. rep.	3	39		
Prince George, do.	Do.	10	6	6	35		
St. Bartholomewa, do.	T. Horrell.	66	3	5	80		
St. James's, Ann Arundel,	H. M. Shaw.	98	12	32	75		
Queen Anne's, Prince George's,	E. Allen	13	n. rep	1			12
St. John's do.	B. P. Aydelott.	32	3	6	70		
Zion, do.	L. J. Gillis.	30	12	16	55		
St. Paul's, do.	N. Young.	25	n. rep	1			
Durham, Charles,	J. Reynolds.	56	7	7	53		
Trinity, do.	C. Mann.	41	7	3			
Wm. & Mary, do.	R. H. B. Mitchell	973	283	449	1804	67	1198
King & Queen, St. Mary's,							

Baptisms in thirty-six parishes  
Marriages in thirty-one do.  
Funerals in thirty-three do.

973  
283  
449

Communicants in twenty-seven do.  
Sunday Scholars in ten do.

1804  
1198

would afford so much information as to the actual state of our churches, should be neglected in any instance. The language of the committee, on this subject, is so just, that we cannot forbear transcribing it. 'The committee concur in lamenting the manner in which the parochial reports are at present made: such is their conciseness, that they are confined to a mere numerical statement of the baptisms, marriages, and funerals; thus rendering it impracticable for your committee to furnish a report, which embraces any interesting matter, or which would enable the readers of our journals to form any estimate of the state of piety in the diocese.' "

#### Connecticut.

*Domestic Missions.*—It must be gratifying to the friends of the church, to hear that the contributions from the various parishes in this diocese, for the support of domestic missionaries, have been such as to enable the board of direction of the Connecticut protestant Episcopal society for the promotion of Christian knowledge, to request the right reverend bishop Brownell to employ two missionaries during the remainder of the year, to supply the vacant and destitute parishes in the diocese.

In aid of the abovementioned objects, auxiliary societies are now forming in many of our parishes. In New Haven, the young churchman's missionary society, and the young ladies' church missionary society, which have been recently formed, already consist of more than sixty members each.

In Hartford, there is an association of more than sixty gentlemen; and another of about forty ladies, in aid of the same object.

In Middletown, similar associations exist; but we are not informed of the number of the members. May every parish in the state "go and do likewise," in proportion to their means.

*Number of Clergymen.*—At the beginning of the present year, the whole number of Episcopal clergymen, in the United States, was distributed in the following manner:

In Maine, 2; in New Hampshire, 4; Vermont, 7; Massachusetts, 16; Rhode Island, 6; Connecticut, 44; New York, 32; New Jersey, 13; Pennsylvania, 27; Delaware, 3; Maryland, 53; Virginia, 27; North Carolina, 9; South Carolina, 25; Ohio, 6; Georgia, 3; Kentucky, 4; Louisiana, 1; Missouri, 1. Total—333.

The right reverend Philander Chase, bishop of the diocese of Ohio, has accepted the presidential chair in the Cincinnati college, and will enter upon the duties of his office at the commencement of the winter session in October next.

#### Confirmation.

On Wednesday evening, Sept. 18, the right reverend bishop Griswold administered the holy rite of confirmation, in St. Matthew's chapel, South Boston, to nine persons. Sermon by the bishop.

#### Ordination.

On Thursday, Sept. 19, at Christ church, Quincy, the right reverend bishop Griswold admitted to the holy order of deacons, Mr. Benjamin Clarke Cutler, of Boston, a graduate of Brown university. Morning prayer by the reverend Dr. Gardiner, of Boston, and the sermon by the bishop, from the text, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. iv. 7. The holy communion was then administered by the right reverend bishop, assisted by the reverend Dr. Gardiner.

The services on this occasion were very interesting and impressive. Many of the clergy, and a great number of the laity were present.

This ordination is an event of peculiar interest to the church at large, and particularly to the society at Quincy. For many years, that parish, having been destitute of a rector, has been in a low and depressed state, though they have sometimes been supplied with lay readers, and have occasionally had the services of clergymen. We trust, however, they are no longer to be dependent upon occasional assistance; but that the gentleman now admitted to orders will long continue with them, and prove to them, and to those who may hereafter become connected with them, a faithful watchman upon the walls of their Zion. May the great Head of the church vouchsafe his blessing upon them.

It may not be amiss to state that the venerable John Adams, late president of the United States, has given to this society the privilege of taking from his quarry a sufficient quantity of stone to erect a church, whenever they are disposed to avail themselves of the gift. We were gratified to see him at the church on the day of the ordination.

#### Slave Trade.

A meeting was held at the vestry of the Rev. Dr. Channing's church, in this town, on Wednesday evening, Aug. 28, George Blake, Esq. chairman, Rev. Mr. Frothingham, secretary, to consider the expediency of forming a society, auxiliary to the American colonization society. After considerable discussion, it was voted to refer the subject to a committee, to report at an adjourned meeting. It was referred to the same committee to consider the expediency of adopt-

ing any other measures for aiding in the suppression of the slave trade. After the appointment of the committee, consisting of Dr. Hale, Hon. D. Webster, G. Blake, Esq. J. Tappan, Esq. and Rev. Mr. Burgess, the meeting adjourned for a week.

The adjourned meeting on the subject of an auxiliary colonization society, and of a society to aid in the suppression of the slave trade, was held on the 4th of September, George Blake, Esq. in the chair, Mr. Lewis Tappan, secretary, in the absence of Rev. Mr. Frothingham, who acted as secretary at the previous meeting. The following report was presented by the committee and read, and after an interesting discussion of the whole subject, was unanimously accepted.

The committee appointed to consider the expediency of forming a society for the purpose of aiding the funds of the American colonization society, or of assisting in the suppression of the slave trade, have paid such attention to the subject referred to them as the time and their opportunities would permit, and respectfully submit the following report.

The importance of providing some remedy for the evils arising from the rapid relative increase of the black population in some portions of our country is becoming every year more serious. It is now well known that where a slave population abounds their ratio of increase is much greater than that of the people among whom they live. Hence the time cannot be far distant, when their numbers in some of the states and their power, will predominate over that of those who hold them in servitude, unless some mode is devised of diminishing their numbers or some provision made for removing the surplus portion of them.

It was in the expectation of furnishing in some measure a remedy for these evils, or at least of diminishing their danger, that the American society for colonizing the free people of colour of the United States was established. This society has been in operation nearly six years, and its affairs appear to have been conducted with much enterprise and zeal, and, as your committee believe, in a spirit of enlightened Christian benevolence.

Were the objects of the society extended no farther than to the colonization of such people of colour in our country as are already free, or who will become free in the ordinary course of events, they would not in the view of the committee be such as to excite that deep interest among us which is necessary to secure a very active co-operation. It might indeed afford some advantages to that unhappy people to remove them from their

present degraded state, to a condition more free from temptations to vice and more favourable to moral and intellectual improvement; and it would doubtless confer a benefit upon the community from which they are taken. And if, through the medium of a colony thus established, the arts of civilized life and the blessings of Christianity can be introduced among a people who are ignorant of both, the good that may be done, may be greatly increased. But the accomplishment of these objects, valuable as they are, appears too remote and of too difficult attainment to admit of their enlisting our feelings very ardently in the cause. Other objects of benevolence press upon us with more urgent solicitations and more immediate prospects of usefulness.

But if, while these purposes are accomplished, the colonization of the free people of colour will aid effectually in the suppression of the slave trade, so as to lead to the entire abolition of that detestable traffick; and at the same time afford such encouragement to the emancipation of slaves as to prepare the way for the gradual extermination of slavery, it would become an object worthy of the attention and assistance of the whole Christian world.

That such are the designs and expectations of those who are most active in managing the concerns of the American colonization society, the committee have the fullest confidence. The committee are not prepared to give an opinion how far these expectations are likely to be realized. If a colony decidedly and actively hostile to the slave trade can be maintained on the coast of Africa, and especially if several could be supported on different parts of that coast, much might doubtless be done to aid cruisers in the pursuit of slave ships, by furnishing supplies, and by giving information of their places of rendezvous. We are also assured that there are proprietors of slaves who are desirous of emancipating them, and that many will be thus emancipated as soon as an asylum shall be suitably prepared for them, and the means provided of transporting them to it.

We have no means of ascertaining how extensively such a disposition prevails among the holders of slaves. But there is reason to apprehend that it is at present limited to a very small proportion of them. The events of the last two or three years have furnished melancholy proof that the great body of the people in the slave holding states are very little disposed to relinquish any of the advantages which their slaves afford them. That there are exceptions to this feeling we are

fully persuaded, and we hope there are many. It is only from the belief which the committee very cordially entertain, that the active members of the American colonization society are perfectly disposed to frame their measures with reference to the *entire* suppression of the slave trade, and to a gradual and prudent, but complete emancipation of those now held in slavery, that we can regard the society as having any claim upon the sympathy or assistance of the people of New England.

At the same time there are other modes by which assistance can be given towards suppressing the slave trade, without losing sight of the objects which have been mentioned.

A society is particularly needed to aid in prosecuting those who are concerned in carrying on this trade. By combining the influence and exertions of its members, this purpose may be accomplished much more effectually than it can be by individuals alone.

The committee would therefore respectfully recommend that a society be formed for the general purpose of assisting in the suppression of the slave trade; that a subscription be opened to provide funds for the proposed society; and that the government of the society be fully authorized to make such a disposal of the funds as they shall judge most conducive to the object of its institution. If, on further attention to the subject, the managers of the society shall be satisfied that the operations of the American colonization society are favourable to the suppression of the slave trade, they will be disposed to aid them as far as their funds will permit; while they will not neglect any other means, that may present themselves, of accomplishing that object. As, however, there may be some, who are prepared to contribute at once to the funds of the American colonization society, the committee would propose that the subscription should be so arranged as to leave it to the option of each subscriber, either to appropriate the amount of his subscription directly or indirectly to that object, or commit it to the disposal of the government of the society.

E. HALE, JR. per order.

The committee also presented a draft of

a constitution of the proposed society, which was adopted, as follows; and it was voted that the blank in the second article be filled by the managers.

#### CONSTITUTION

Of the Massachusetts society to aid in the suppression of the slave trade.

Art. I. The society shall be called "The Massachusetts society to aid in the suppression of the slave trade;" and its objects shall be, either to assist the American colonization society, or to contribute towards suppressing of the slave trade by such other means as the managers shall judge best.

Art. II. Every person who shall subscribe and pay annually a sum not less than dollars, shall be a member of the society.

Art. III. The officers of the society shall be a president, vice president, corresponding and recording secretary, and a treasurer, who shall also be managers, and five additional managers. The board of managers shall have power to elect honorary vice presidents.

Art. IV. Every subscriber shall be permitted to appropriate the amount of his subscription, either to be paid over to the American colonization society, or to be left at the disposal of this society, as he shall direct in his subscription.

Art. V. All the funds of the society not specifically appropriated, as described in the preceding article, shall be subject to the order of the board of managers, to be disposed of as they shall judge most conducive to the objects of the society.

The society was then organized by the election of the following officers.

Hon. Daniel Webster, <i>President.</i>	
George Blake, Esq. <i>Vice President.</i>	
Rev. S. F. Jarvis, D.D. <i>Corresp'g. Sec'y.</i>	
Bradford Sumner, Esq. <i>Recording Sec'y.</i>	
Samuel H. Walley, <i>Treasurer.</i>	
Richard Sullivan, Esq.	} <i>Managers.</i>
Mr. William Sturgis.	
Bradford Sumner, Esq.	
E. Hale, Jr. M. D.	
John Tappan, Esq.	

It was then voted that the report and constitution be published in the publick papers, and the meeting adjourned.

### TO CORRESPONDENTS.

The history of St. Peter's church, Salem, is unavoidably postponed to the next number. Several other communications are on file, for insertion, as our limits will permit.

## GOSPEL ADVOCATE.

"Knowing that I am set for the defence of the Gospel." Phil. i. 17.

No. 23.]

NOVEMBER, 1822.

[No. 11. Vol. II.]

## THEOLOGICAL.

To the Editor of the Gospel Advocate.

REMARKS UPON LUKE XVI. 9. AND HERBREW'S xii. 17.

MY attention has lately been directed to two passages in the new testament, which, as I have been led to believe, are not, generally, well understood. Perhaps my own opinion in regard to their meaning, is incorrect; and, if so, I shall be gratified in seeing, from the pen of some of your correspondents, a more satisfactory interpretation. The first passage occurs in the 16th chapter of St. Luke's gospel, the 9th verse, and is translated as follows: "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." It has been commonly supposed that this is an exhortation to make that wise and profitable use of worldly goods which may aid in the furtherance of our eternal interests.\* But the subject does not, in my view, justify such an opinion, nor can there be any connexion between the declaration, in this sense, as an inference, and the design of the Saviour, in the parable which he had just related. It is more reasonable to consider the phrase, *Ποιήσατε ἑαυτοῖς φίλους*, as equivalent to—*receive to yourselves instruction or improvement*. That which furnishes lessons for a due government of our conduct may be esteemed in the light of a friend; and with this view, it appears to me evident, that

\* Vide Burkitt, Henry, and other commentators.

it was the intention of Christ, from the character of the unjust steward, to direct his disciples to *make friends* of the mammon of unrighteousness by drawing from the prudence and zeal of its votaries, a powerful motive to lead them to increased diligence and activity in those pursuits which were connected with their future and eternal welfare. The preposition *ἐκ* favours this explanation, as it might better have been rendered *from*, or *by the consideration of* than simply *of*. Some have fallen into error from the use of the pronoun *they*, in the translation, referring it to the mammon of unrighteousness as its proper antecedent, and by which they are to be received into everlasting habitations. This word is not, however, in the original. The verb *δέχονται* is, indeed, plural, and in the third person, but we are under no necessity of supposing that it refers to *φίλους* or *μαμωνᾶς*. It may be considered as impersonal, or, with more propriety, applied to God, Christ, and the holy angels, who will receive into their society, the spirits of the just made perfect. My paraphrase of the verse is, therefore, "Receive instruction from the consideration of their prudence, foresight, and zeal, who pursue with eagerness the mammon of unrighteousness, that when your mortal lives are ended, ye may find an abundant recompense in being admitted into the habitations of the blessed."

The second passage to which I alluded, is in the 12th chapter of St

Paul's epistle to the Hebrews, the 17th verse, where the apostle, in speaking of Esau, says, "he found no place of *repentance*, though he sought it carefully with tears." It has been argued from this, that Esau, being judicially hardened, never repented of his wickedness, although he earnestly attempted so to do. The words are thus understood by Cooper, in a sermon upon the subject, and, also, by the late excellent bishop Dehon, in an allusion to it in one of his discourses. But there is an evident absurdity, from the very form of expression, in applying the word *μετανοια* to Esau. This term signifies a change of mind, purpose, or conduct, and as such, it was what Esau sought with tears from his father, crying, "Hast thou but one blessing, my father? bless me, even me, also, O my father." But it was all in vain, for the blessing had fallen upon him for whom it was destined by the God of Isaac. Thus Esau *μετανοίας τόπον οὐχ εἶρε*, found no room for a change of purpose, that is, he was not able, by any means, to induce his father to recall and reverse the blessing which he had pronounced, "although he sought it carefully with tears." S.

An Address to the seventh Convention of the Eastern Diocese, assembled at Portsmouth, in New Hampshire, on the 25th day of September, in the year of our Lord, 1822. By the Right Reverend A. V. Griswold, D. D. Bishop of the Diocese.

Reverend Brethren and Friends, highly and justly esteemed :

THROUGH the indulgence of a kind Providence, we are here assembled as watchmen in Zion, and constituted guardians of that portion of God's vineyard committed to our care ; to consult respecting its interests ; and, as the Lord shall give us means and wisdom, to promote its prosperity. It is necessary, to the good result of our deliberations, to know the state and

the wants of our churches ; and it is my duty to make to you a report of my official transactions during the last two years ; and to add such remarks and suggest such measures as may seem just and expedient.

Soon after our last biennial convention, held in Newport, in 1820, I commenced a journey and visitation of our churches in the eastern parts of this diocese. Though in a feeble state of health, I was able through the Lord's goodness, October 12, to travel from Boston to Portsmouth, and to preach in the afternoon. Sunday, the 15th, in Portland I preached twice, and administered baptism and confirmation. The commencement of very heavy rains in the evening, prevented a third service. The small society of Episcopalians in that place, had made, and were then still making great and generous exertions, almost beyond their means, to meet the expenses of their new organ, and the salary of their minister. Since that time, in August, 1821, a few pious ladies formed themselves into a society for the promotion of the most excellent and useful of all charities, denominated, "The Female Domestic Episcopal Missionary Society." They soon after transmitted to me twenty-five dollars, to be applied to missionary purposes.\* How noble and blessed would be the effect, should all our churches, according to their ability, follow this example.

The next day, with difficulty and some peril, by reason of the abundant rains, swollen streams, and loss of bridges, we reached Gardiner. On the 18th, the new, commodious and very beautiful edifice, called Christ church, was dedicated to the worship of almighty God. The morning service was performed by the reverend Mr. Morss ; and the reverend Dr. Jarvis delivered an appropriate discourse. On the 19th was a confir-

\* A few days after this address was delivered, that society paid to bishop Griswold above thirty-three dollars more.

mation, and other services.\* My intention is, with divine permission, again to visit those two churches in Maine, immediately after the adjournment of the present convention. It is decidedly my opinion, that the spiritual interest and prosperity of our churches require that every parish should be annually visited by its diocesan : but the very limited and scanty funds of this diocese, and the extent of country over which our few churches are scattered, render such frequent visitations, at present, impracticable. My intention is, and with few exceptions, my practice has been, to visit all the parishes at least once in two years ; and a large proportion of them twice, or oftener. It requires no great wisdom to foresee, what experience will probably soon verify ; that our present practice of making a state, however large, but one diocese, may be very pernicious to the cause of true godliness, and the best interest of our churches. Thirty, or at most forty parishes are enough for one diocese ; unless their location is very compact. And though the number in this diocese, excepting some very small, does not much exceed forty, it is desirable that as soon as it can with propriety be effected, this diocese should be divided. Vermont, especially, however reluctantly I might relinquish the happiness of my present very interesting connexion with its churches, ought, as soon as circumstances will admit, to have a bishop wholly its own.

On my return from Maine, I passed Sunday, the 22d, in Portsmouth, where I preached three times, and confirmed thirty persons. What the state of this church is, and what the

politeness and hospitality of its members, we all have the pleasure of seeing.

The 24th, I preached and confirmed in Newburyport. In the evening we had a second service, when the reverend Dr. Jarvis preached to a large and very attentive congregation. The solemnity of the services, and, in all human appearance, their good effect, evinced more forcibly than many arguments, the expedience and utility of occasionally opening our churches in the evening ; and, when practicable, of doing it at regular and stated seasons. In towns, and large villages especially, where the people may easily assemble, the salutary effect of such extra services is very manifest. Many will attend these meetings, who cannot, with convenience, and some who cannot consistently with what they suppose their duty, attend our religious worship at other times. A third service is peculiarly beneficial on Sunday evenings, when the minds of people are less engaged with temporal cares, and more disposed to spiritual things. Very many, of young people, especially, who would otherwise spend the evening of the Lord's day in idle parties and vain conversation, are thus drawn to the house of God, and their attention called to things which concern their immortal welfare.

In the same tour I visited Salem, Marblehead, and Lynn. Sunday, the 29th, in the morning, I preached and confirmed in Trinity church, Boston. In the afternoon, performed the same services in Christ church. And in the latter church we had a third service, and a very crowded and attentive audience. I continued my visitation to Quincy, Hanover, Marshfield, and Bridgewater. April the 8th, 1821, I visited St. Paul's church, in Boston ; and confirmed thirty-three. The prosperity of this church has thus far more than equalled our most sanguine expectations.

On the 28th of May, 1821, I com-

\* The church in Gardiner is in a flourishing state. Their church is furnished with a good organ, and an excellent bell. For the erection of that beautiful, and very commodious edifice, we are very much indebted to the generous efforts of an individual whose pious liberality is above praise.



menced a long journey, in which were visited the churches in Vermont, and in the western parts of Massachusetts and New Hampshire. The church in Great Barrington was still in an unsettled state. In consequence of some disagreement with their minister, a large and respectable part of the society had, many months before, withdrawn from the church, and attached themselves to some other denomination of Christians. Those, however, who continued their connexion with the church, appeared to be unanimous in their regard for its welfare, and in their desire that another clergyman might take charge of the parish. The reverend Mr. Blakesley, from Connecticut, has since been elected their rector, and the parish is united and increasing.

The little flock in Lenox was found still continuing to "stand fast in one spirit, with one mind, striving together for the faith of the Gospel." In consideration of the great efforts they had made, and were then making, to clear off the debts incurred by building their church, and other necessary expenses, the reverend Mr. Humphrey was engaged to officiate as a missionary in Lenox, one fourth of the time, beginning on the 10th of June, 1821.

In Lanesborough, the church is now happily united, and in a prosperous state. By a generous donation from one gentleman, of \$1000, and a liberal subscription by the rest of the parish, \$3000 have been added to their fund.

In Bennington, Vermont, I preached; but such is the prejudice against the Episcopal church, in that part of the state, that no preaching of its ministers among them is likely at present to have much good effect. From one respectable family, attached to its worship and interests, I experienced, as on several former occasions, very much kindness and hospitality.

In Arlington, the church continues to profit by the zealous labours of its pious pastor.

In Sandgate, a town adjoining, a few Episcopalians have organized a parish, with not unfavorable prospects. The parish in Manchester has built a church, and is in a flourishing condition.

It was no small comfort to find in Rutland, a few names yet steadfast, under all their discouragements, and very desirous that a missionary should be sent them. Painful are a parent's feelings, when his children ask for bread, and he has none to give them. May God in his mercy open our hearts and fill our hands to contribute to their relief.

The parish in Middlebury continues very much as it has been for years past, "faint, yet pursuing;" suffering much under the deprivation of the Christian ordinances; wishing, and asking, and striving, to obtain a minister; but remaining destitute. In Vergennes, on the contrary, they seem to have relinquished all effort, and to have abandoned the church in despair. Yet I met there a serious and very attentive congregation; and even yet, the labours of a faithful missionary would probably be blessed among them.

In Shelburne, the state and prospects are happily very different. Through the blessing of God, we succeeded in finding a clergyman to labour there, and his labours have been greatly blessed. The little society, which, two years before, contained but eight or ten families, was now increased to a respectable congregation. I preached in Burlington, and was much obliged by polite attentions there received.

By setting off from Burlington at an early hour, and hard travelling in heavy roads, we arrived in St. Alban's in season for services in the afternoon. In the evening again we had prayers, and a sermon. A pious, active minister, stationed in that place, and officiating alternately there, and at Swanton, might apparently labour to much profit. The churches in Sheldon and Fairfield were likewise in a thriving state. But an unhappy state of things commenced

about that time, and still continues. Some reports and accusations, affecting the moral character of their rector, have rendered a discontinuance of his labours expedient, till the cause shall have a canonical investigation.

On the 15th, I visited a new parish in Berkshire, and was highly gratified in finding there much piety and zeal, and attachment to the Episcopal church. Its friends were then making preparation for erecting a house of prayer; and manifested a desire and willingness, to the utmost of their abilities, to procure and support, an apostolick ministration of the Christian ordinances. The services of that day were unusually interesting and impressive. There being no building sufficiently capacious to contain the congregation expected, with the timber collected for the new church, on a beautiful rising ground, where it is to be erected, shaded by a small and very pleasant grove of sugar maples, the people prepared seats and other accommodations for divine service. Our altar was built as it were *with unhewn stones*: we consecrated those materials by anticipating their use. The thought that they were to be "fitly joined together," in one beautiful temple, dedicated to God, naturally caused the very interesting and serious reflections, that the congregation present were, or ought to be, materials in preparation "as lively stones," to be "a spiritual house," a "building not made with hands, eternal in the heavens." Many circumstances conspired to heighten the interest of the scene and the occasion, and make impressions upon a serious mind not soon to be forgotten. Surveying the one, and reflecting upon the other; beholding a large assembly, collected from many miles of the country around, waiting, like Cornelius and his friends, and seeming to say, "we are all here present before God, to hear all things that are commanded thee of God;" with the additional consideration, that their im-

mortal well-being might, in some degree, depend on my knowledge and fidelity, feelings were excited, which language cannot easily express. On such occasions, and to the preacher of the gospel similar occasions often occur, well may we exclaim, "who is sufficient for these things!" It is among the wonderful counsels of God's unerring wisdom, that his strength should be manifest in weakness; that such a "treasure" as the gospel ministry should be given us "in earthen vessels:" that sinful creatures, themselves "scarcely saved," and some of them, we may well fear, not saved, should be made the instruments of saving others. Divine wisdom, however, is sure to adapt the means to the end; and, in the hands of omnipotence, any means are effectual. The Lord "can satisfy men with bread" in the most dreary wilderness. What seems to us impossible, with him is without difficulty: by the foolishness of preaching, he can save them that believe. I was assisted in the services by my reverend brethren Leonard and Clapp, who, to my great comfort, and on small assistance, accompanied me more than two hundred miles of this journey. After the second lesson, seven young persons, with the appearance of much piety and sincere devotion, presented themselves to be baptized. The sermon was heard with attention worthy of a better discourse; and it being ended, thirty-five persons received confirmation; and they received it, there was good reason to believe, with a just and deep sense of its nature and design. And, finally, the Lord's supper was administered to a respectable number of communicants.

The next morning, we proceeded to Montgomery, where we had the pleasure of meeting with another newly formed society, and where the services were very similar, and not less interesting. The tears of many, evinced how much awakened was their sense that the Lord is good, and they sinners.

Montgomery is a town but recently settled. The Rev. Mr. Clapp, yet a young man, was the first child (savages excepted) born within its limits. The soil in that part of the state is rich and productive, and the country rapidly rising into importance. A new stage road, from Boston to Montreal, was expected soon to pass through Montgomery and Berkshire; which, with their vicinity to the lake Champlain, and easy access to a good and sure market for their abundant and valuable productions, must render that, at no distant period, a wealthy part of the state. But, to the pious mind, it is far more pleasing to find them increasing in "the true riches." I have been in no place where there appeared a more serious and awakened desire to know and do the will of God; nor where the people are so generally disposed to receive the doctrines of our church, and to delight in its worship. In no part of this diocese, and, I verily believe, in no part of the United States, can our missionaries labour more profitably, than in Franklin county, and some of the towns adjoining, eastward. Our young clergymen, whose circumstances will reasonably admit of it, who desire to do good in the service of their divine Master, rather than to honour themselves, and live at ease, can no where bestow their labours more profitably than in the northwest part of Vermont. My last information from those parts, which is quite recent, states, that the prospects are still brightening. Since my visit there, a parish has been formed in Enosburgh. Mr. Gray, the minister now officiating in those new parishes, has preached in several other towns in the vicinity. Large congregations assemble to hear the word; many are desirous to obtain prayer books; and, in all human probability, several other societies might easily be formed. There are already between sixty and seventy communicants, where, a short time since, we had none. The call there for missionary labours is still increasing.

Montgomery was the farthest extent of my tour in that direction. In the afternoon of the same day we returned back through Berkshire to Sheldon. The next day, Trinity Sunday, we spent in Fairfield, where I preached but twice; so long were our services, and so far from their homes were the most of the people, that a third service was not convenient. It was pleasing, and an evidence of their sincere desire to hear the word, and receive the ordinances of Christ, to observe the distance which the people, in that and other parts of Vermont, will travel, and many of them walk, to attend public worship, and share in the ministrations of the sanctuary. How unfaithful and without excuse would be the stewards of God's mysteries—the pastors of his fold, if they who thus hunger and thirst after righteousness, should ever, unnecessarily, be "sent empty away." Such zeal in the people, was felt as a strong, though silent reproof of my own remissness in the Saviour's cause.

On the morning of the 18th, we took our leave of kind and much beloved friends, and shaped our course for crossing the mountain to the eastern side of the state, by a route which I had never before taken. In Richmond, we were joined by a respectable gentleman, a lay delegate from Shelburne, who, in company with his daughter, was on his way to the convention;—an acquisition to our little company which rendered the journey more pleasant.

On the 20th, we reached Randolph, where we were received with much politeness, and were entertained by a gentleman of high respectability. The church has some valuable friends, though no parish in that town. Being in a very friendly manner invited by the congregational minister and others of his society, we had divine service and a sermon in their meeting house. There, too, I had the pleasure of becoming acquainted with a worthy presbyterian minister, and a part of his interesting family. One or two of his

sons are pursuing studies with a view to holy orders.

The next day, for the first time, I had the pleasure of meeting with a respectable number of Episcopalians, in Bethel, who have been too much neglected. I had not, before that visit, supposed that the number of those attached, or at least, favourable, to our communion in that place, was so considerable. Though the rains fell abundantly, a large congregation assembled, and appeared to be much interested in all the services. The number confirmed was much greater than I had expected. They appeared to be thankful for the sermon, and refreshed by the visitation; and it was a subject of no small regret (to myself certainly) that previous appointments for Windsor and other places, made it necessary to leave them soon and pursue our journey.

The parish in Windsor continues to merit the "praise of all the churches." They were building a new and elegant house for divine service, which is now nearly finished, and is soon to be consecrated. Considering that the parish is but small, their pious liberality, prudent conduct, and united zeal in this noble work, are deserving of the highest praise. Long may the house remain to them and their children, through remote generations, a happy Bethel.

On the morning of the 23d, we crossed the Connecticut river into New Hampshire, and had services in Cornish. There I first learned, that the parish in Claremont, having enlarged their old church, and put it in complete repair, requested that it might, *that day*, be consecrated. With some little difficulty, and the utmost diligence in making the best use of our scanty time, this was done in the afternoon. The services being ended, we proceeded three miles farther to the village, where the parish have purchased and put in good repair, a large, new, and convenient church. In it, was a handsome pair of chandeliers, generously presented to the church by a gentleman in Boston.

Our services the next day, (Sunday, the 24th, being also St. John's day) were well attended. In consequence of a polite invitation, our third exercises were held in the congregational meeting house. At Drewsville, the next day, the congregation was small, and the people appeared to be disheartened.

On Wednesday, the 27th, I met with the convention of Vermont, at Bellows' Falls. It was well attended; so many clergymen of our order had never before been together in that state. After the exercises usual on such occasions, the business of the convention was conducted and finished with great unanimity, and much to the satisfaction of the members. Nothing was transacted of more importance, than the forming of a missionary society, which it is hoped may prove to be highly beneficial.

By travelling expeditiously, we reached Guilford in season for services in the meeting house on the 28th. In the morning of the day following we met in the church, distant four miles; and in the afternoon pursued our journey to Greenfield. And thus was finished the tour through Vermont, having, in the course of it, visited every church or Episcopal society in the state. Those of Sandgate met us in Arlington; and the few of our communion in Pawlett and Wells have the benefit of the visitations of the bishop of New York. In every parish I preached once; in several twice, and in some three times. And in almost every one I confirmed and gave the communion. In this journey, which almost compassed the whole state, I noticed, with awakened attention and great pleasure, much improvement, which, in the last few years, has taken place. There appears certainly to be an increasing respect for the doctrines of Christ and the worship of God. Pious, regular, orthodox, and well educated ministers, of the gospel are more respected, and better received; and those of a contrary character, less countenanced and

supported. This, as we may of course suppose, is attended with improvement in morals; and accordingly there appears less of idleness and dissipation; and the consumption of ardent spirits is evidently diminished. In agriculture, more neatness, order, and industry are visible. "Godliness is profitable unto all things, having promise of the life that now is." What reason and the word of God teach, does experience confirm, that a due regard for religious institutions, and especially for the regular and decent worship of almighty God, is productive, not of good morals only, but of good economy, and of all the blessings of civil and social life.

The church in Greenfield continues, as from the first it has been, united, faithful, and uniformly increasing. Under God, we are much indebted for its prosperity, to the disinterested fidelity of its pastor, who, from a sense of duty, and affection for his flock, has steadfastly continued with them, though better offers of interest and honour have invited his removal.

On Monday, July 2, in company with the reverend Mr. Strong, I visited for the first time, a new parish in Ashfield, Massachusetts. The reverend Mr. Humphrey, from Lanesborough, and the reverend Mr. Baury, from Guilford, met us there. Though the weather was unfavourable, a large congregation assembled; of whom, nineteen presented themselves for confirmation. One of the baptist societies kindly obliged us with the use of their meeting house; and, by attending our services, and in other ways, manifested a liberal and friendly disposition. Those who had attached themselves to the church, appeared to be serious, pious people, actuated by religious conscientious motives, and their attention seemed to be engaged in searching for the good old way. We scarcely need add, that such a people are likely to become stable Episcopalians; and that

Ashfield is one of our most eligible stations for a missionary.

On the 26th of August, in the same year, there was a confirmation in Newport, Rhode Island; and one in North Providence, on the 9th of September.

October 2, I commenced another journey, in which I visited Concord, Holderness, Hopkinton, Bradford, and Claremont, again, in New Hampshire. The state of religious feeling in Concord seemed at a low ebb. The small parish there, however, had fitted up a hall convenient for publick worship, and appeared to be increasing. The parish in Holderness continued steadfast; they seemed highly to appreciate the favour of Episcopal visitations; to be very grateful for the favour and comfort of the Saviour's ordinances, and they evidently deemed it not a burden, but a privilege and blessing, and it was particularly their desire to attend divine services twice on the 9th. Some of the people remarked, that it was the happiest day they had ever seen. They who thus delight in the blessings of the sanctuary; who prize above worldly pleasures, the words of life, and the ministrations of mercy and grace, cannot be "far from the kingdom of God." There must be many in this sinful world who love their Saviour, when the most unworthy of his ministers are, for his sake, so kindly received, and so much respected; when the sacred memorials of redeeming love give greater satisfaction than the fascinating allurements of time and sense. The same day I licensed Mr. George Richardson, (since received as a candidate for holy orders,) to read prayers in New Hampton, a town adjoining Holderness.

In Hopkinton, is a respectable, though a small society, and the Lord has there some faithful souls. Their readiness to "receive a prophet in the name of a prophet," is a pleasing assurance that "a prophet's reward" shall be their portion. Often have they given more than "a cup of water

to one of the least of the Lord's disciples;" may the Lord "remember them for good." The reverend Mr. Blake resides in Concord, and has officiated there and in Hopkinton about two years; and his labours, we have good reason to believe, are not in vain. A respectable gentleman of Hillsborough, about thirty miles from Hopkinton, was so generous and kind as to meet me at the latter place, and convey me in his carriage to Bradford; and very politely offered to help me on my way even to Claremont: May the Lord reward him.

Sunday, the 14th, I passed in Claremont; preached three times to very large and unusually attentive congregations, and administered baptism and confirmation. In the eleven years of my ministry in this office, I have held confirmation in Claremont nine times, and have administered the rite in that parish to two hundred and sixty-seven persons. In no place, perhaps, are the ministers of Christ more cordially received; nor treated with affection more truly Christian.

On my way into Vermont, I preached at Bellows' Falls; on the evening of the 16th, arrived at Manchester: and on the 17th, assisted by my reverend brethren Bronson, Beach, Chase, Humphrey, and Baur, consecrated the new church in Manchester, called "Zion church." The house was much crowded through all the services, by people who listened as those who have "ears to hear." They remained during the communion service; and, with the exception of one denomination, all the communicants of various churches present, including several congregational ministers, received with us the Lord's supper. It seemed as a pleasing foretaste of that happy time, when "all the faithful people of God" shall unite in his adoration and praise. May "his kingdom come;" and that we may be prepared for its unspeakable joys, "his will be done on earth as it is in heaven."

Zion church is neat and commodious; and though small, its erection was a noble work for a still smaller parish. On this occasion my thoughts were led to some serious reflections, whether it might not be chiefly my own fault that the church in this diocese, most inconvenient and least worthy of the abilities and the generous spirit of those who worship in it, is that of my own parish in Bristol.

On the 18th, we had services in Arlington, where a few were confirmed; and Jordan Gray was admitted to the order of deacons. On my way from thence to the general convention in Philadelphia, I had leisure to remain a few days in Troy, in the diocese of New York; which, both on account of my then declining health, and the politeness and very kind attentions I there received, proved a providential blessing.

The general convention in October last, as is well known, was specially called on the business of the theological seminary. The result was happier than perhaps any of the members, under existing circumstances, had dared to hope. To avoid the dreadful evils of strife and litigation, it was wisely judged expedient to yield, almost wholly, to the high claims of the diocese of New York. The constitution adopted, gives the general convention some control in the concerns of the seminary: but in its operation it will no doubt be managed chiefly by that diocese. It is not my intention, however, to insinuate that the management is placed in improper hands. Its location in the most populous, commercial, and frequented city of our country, will necessarily exclude a large part of our theological students from the school; and is, in my judgment, on other accounts, injudicious.

In the month of March, in this present year, I attended the adjourned convention of Massachusetts, in Salem; and in the same journey again visited the churches in the eastern part of

that state, with the exception of Newburyport, which I reserved for this present tour, and was accordingly there on Sunday last, in my way hither. The church in Salem, in consequence of some unhappy events, is not so prosperous as in times past. That in Marblehead, continues in a low state, but there is reason to hope it may yet be revived. The churches in Boston are all thriving and doing well. That in Hopkinton continues vacant, and we may well fear is in some degree discouraged. The parish in Newton have in no degree fallen off from their former steadfastness and united zeal. The reverend Mr. Baury has removed thither, and Guilford, in Vermont, is now vacant. I have much pleasure in adding, that the reverend Mr. Boyle, under very favourable circumstances, is established in Dedham. He received priest's orders, March the 23d, and was soon after instituted.

In Quincy, the prospects are more encouraging, than at any former period since my acquaintance there. On Thursday last, Benjamin C. Cutler was in that place ordained deacon, and has taken charge of the parish. On the day preceding, confirmation was administered in St. Matthew's church, in the city of Boston.

The Massachusetts Episcopal missionary society have recently made very considerable efforts, and not without success, to increase the number of their members, and to obtain funds. From the interest taken in the object, and the liberal spirit already manifested, there is reason to hope that this society may soon become the instrument of great good. Measures are taking to employ missionaries, with due regard to economy, and to the utmost extent of our yet very scanty means. In Salem, also, a missionary society has been formed, and something liberal has been subscribed; but to what amount, I am unable to state.

The churches in Rhode Island continue in a prosperous state, and without any material alteration. The reverend Mr. Taft officiates in North Providence. The convention of our churches in that state met on the first Tuesday of June last, in North Kingston, when confirmation was, for the first time, administered in that place. There is some reason to hope that the church there will gradually emerge from its very low condition.

A part of the members of my parish in Bristol, have associated as a missionary society; and though their means are small, they have contributed with liberality and zeal which do credit to their piety, and will add something to our little fund.

A lady of the same parish has made a donation to the general missionary society.

During the two last years, every parish in this diocese (except some very recently organized,) has been visited. In almost all of them confirmation has been once administered; and in many of them twice. The whole number confirmed is six hundred and fifty-two: a number certainly not large for so many churches. But it should be considered, that the greater part of our parishes are yet very small; and also that I have not thought it my duty to encourage any to make that solemn profession of their belief and devotion to God, except they are sufficiently instructed in Christianity, and receive the ordinance from pious, conscientious motives. The practice, which we may well fear has not been uncommon, of admitting to confirmation, and even urging to be confirmed, those who have no serious sense of religion, nor real intention to devote themselves to God, through Christ, is injurious to Christianity, and to our church in particular: it has caused confirmation to be lightly esteemed, and much neglected. And we may add, as a further reason, why there are in this diocese

so few confirmations, that a great proportion of our largest parishes are on the sea-board ; in which, it is painful to state, there are fewer males who receive the Christian ordinances. In a visitation to one of our principal churches, there were fifty females confirmed, and not one male. In our country churches the men are little enough attentive to spiritual things ; but they are still less so in commercial towns. If "one goes his way to his farm," rather than his Saviour ; still more frequently does "another to his merchandise."

To the list of candidates have been added, Seneca White, William T. Potter, Benjamin C. Cutler, Lot Jones, Charles H. Alden, George Griswold, and George Richardson. The number is small, as is also that of the ordinations. Alfred L. Baury, John J. Robinson, Samuel B. Shaw, Silas Blaisdale, Stephen H. Tyng, Jordan Gray, Charles H. Alden, Alexander Jones, junior, and Benjamin C. Cutler, have been received to the order of deacons ; the reverend Isaac Boyle only has been ordained a presbyter.

Mr. Shaw and Mr. Tyng have had letters dimissory to the southern states.

As an apology for the length of this report, you will please to remember that it contains the transactions of two years. And as it is the duty of the diocesan occasionally to give instructions to the clergy and people of his pastoral care, and no occasion can be more convenient for the purpose, than these addresses to the conventions of the clergy and laity ; together with a brief narrative of the more material part of my official performances, I have intermingled some suggestions of a more practical nature ; and will venture yet further to tax your patience ; by commending two or three things to your present consideration.

There is one subject, which, in every address, and on every occasion, "in season and out of season," I think

it my duty to keep constantly in view, and which I scarcely need add, is that of assisting our small poor parishes. In addition to what, "at sundry times, and in divers manners," I have said upon this point, permit me to call your attention to the hard case of those who, from a conscientious preference for the doctrines, worship, and discipline of the protestant Episcopal church, have withdrawn, from other denominations, with whom, and from whom, they have been accustomed to receive much attention, and enjoy great privileges, and have formed themselves into societies, according to our order and discipline ; and now find themselves, in a great degree, or altogether, neglected. They have none to encourage, none to instruct them : they rarely, if ever, hear the words of life from the lips of our ministers ; they become at length disheartened, and discontinue their efforts. Were they suitably and in season cherished, others would be encouraged to follow their example. But as the case is, the contrary is the effect ; many whose faith and hearts are with us, are deterred from making an effort so hopeless.

Another subject, demanding the deliberate consideration of this convention, is a more competent provision for the episcopate. It is a subject on which delicacy has heretofore constrained me to be silent. But the time, perhaps, has now arrived, when, without imputation of interested motives, I may and ought to remind you, that the stability of our church, and its prosperity, under God, very much depend on the decent support of all its ministrations, of which you well know the episcopate is among the most essential. We have great reason to bless God for the pious liberality of a few individuals in the metropolis, and some other parts of this diocese. Without this providential supply, in all human probability, our efforts must have been wholly paralyzed. We,



and all the succeeding generations who shall enjoy the benefit of these noble benefactions, ought not only to feel, but suitably to express our gratitude to the pious donors. To make the ministers of the gospel rich, or to supply them with the means of luxury, would, generally speaking, be more likely to injure than to promote their usefulness. They ought to be examples of temperance, good economy, and self-denial. Their circumstances should be that temperate mean, between want and abundance, which is reasonably competent to the faithful discharge of their many and very important duties. In a diocese which is large, a bishop cannot do credit to his office, nor justice to his charge, whilst encumbered with the whole parochial duties of one church.

It is not, I trust, necessary even to remind those who compose this convention, how essential to the prosperity of our churches is the diffusion of religious knowledge, and chiefly "the first principles of the doctrine of Christ." For this end, you will readily perceive that we ought to have, throughout the whole diocese, one uniform and well devised plan of catechetical instruction. It should be, as I conceive, a systematick digest of the rudiments of Christian theology, well calculated for instructing *children* in the church catechism; *youth* respecting confirmation, and *young people*, and all who need it, what is the nature, and what the benefits of receiving, the Lord's supper. Whether it is expedient for this convention to appoint a committee, or to take any measures on this subject, you will judge.

In no one thing, as I conceive, can we better promote the interests of religion, than in selecting, encouraging, and aiding pious young men, of suitable qualifications, to labour as missionaries in the remote parts of this diocese. Or, if there be any one duty of still greater importance, it is, that all the members of our churches

should be more frequent, and more earnest in our prayers to almighty God, and the adorable Head of the church, that he will send labourers into his harvest,—pastors after his own mind; and that he will direct and prosper those who now are engaged in the sacred ministry. It is much to be feared that there is among us a very great deficiency in this duty, without which, you well know, all we do else is to little purpose. Our blessed Lord has particularly commanded us, as the most effectual means of obtaining labourers for his work, to apply directly, by prayer, to him, *the Lord of the harvest*. That he may inspire, direct, and hear our prayers, God mercifully grant through Jesus Christ.

ALEX. V. GRISWOLD.

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To the Editor of the Gospel Advocate.

AMONG those who came to Salem in the second embarkation, in 1629, were Messrs. Samuel and John Brown, the one a lawyer, and the other a merchant, both men of wealth, and recognised among the first patentees. Whether they left England to escape persecution, or from mercenary considerations, does not appear; it is evident, however, that they were strongly attached to the ritual of the English church, and entertained the reasonable expectation that the church about to be organized in Salem, would adhere to the formulary and government of the establishment. But they were soon undeceived. Governour Endicott, previously to their arrival, had communicated his views to the church in Plymouth, and two articles were mutually agreed on, viz. that the church at Salem should not acknowledge any ecclesiastical jurisdiction in the church at Plymouth, and that the authority of ordination should not exist in the clergy, as in the protestant churches in Europe, but should depend entirely upon the election of the members of

the church ; and that there should be a representative of this power continually in the church. Mr. Endicott was resolved to disown all connexion with the church of England, to establish an independent form of ecclesiastical government, and to abolish the use of the English liturgy. Soon after the arrival of the Browns, a publick meeting was called to obtain the sanction of the colony to these measures. Mr. Endicott was successful, but not without a vigorous opposition from a very respectable minority, who had been active in promoting the settlement. At the head of this minority were the Browns, both of whom were members of the council. Finding their efforts to restore the ancient worship and order of the church ineffectual, they withdrew from the society, and assembled in a private house, for the purposes of devotion. They did not continue long, however, in the enjoyment of their religious rights and privileges. The magistrates, or rather Mr. Endicott, having sent to demand a reason for the separation, they replied, that, "as they were of the church of England, established by law in their native country, it was highly proper they should worship God as the government required from whom they received their charter : surely they might be permitted that *liberty of conscience*, which all conceived so reasonable when they were on the other side of the water." Their arguments, however, were pronounced mutinous and seditious by most of the first settlers, who, notwithstanding their recent sufferings for religious liberty, were resolved that none should participate the blessings of this promised land, but "saints of levelling principles and puritanical feelings." The Browns, refusing to comply with the wishes of Endicott and his partisans, were transported back to England. Governour Endicott was decidedly inimical to the interests of the Episcopal church. "He was deter-

mined," says Mr. Bentley,\* "to execute his plan of church government. Unexperienced in the passions of men, and unaccustomed to consult even his friends, he was resolved to admit no opposition. They who could not be terrified into silence, were not commanded to withdraw ; but they were seized and transported as criminals. The fear of injury to the colony induced its friends in England, to give private satisfaction, and then to write a reproof to him who had been the cause of such outrages, and Endicott never recovered his reputation in England."

Of Episcopacy and Episcopalians in Salem we hear nothing further until a century from this period. During that time, however, it is presumed the number of persons attached to the worship of the church was gradually increasing ; for, in 1733, a large and respectable society was formed, and the present church erected upon land given by Philip English, Esq.

The first minister of St. Peter's church, was the Rev. Charles Brockwell, A. M. This gentleman was educated at St. Catharine's Hall, (Cambridge,) and left England for this country, May 11, 1737, having been appointed missionary to St. Andrew's church, Scituate, (Mass.) : but finding neither the place nor the people to answer his expectations, he accepted an invitation from the church in Salem, and united with them in a petition to the society for propagating the gospel in foreign parts, to sanction his removal. He entered on his official duties at Salem, October 8, 1738, and May 9, 1739, was the first appointed missionary. In a letter to the society in England, soon after this period, the wardens and vestry of the church expressed the highest satisfaction at the

\* See a description and history of Salem, by the Rev. William Bentley, Collections of the Massachusetts Historical Society, vol. 6. for 1799.

appointment of Mr. Brockwell, and spoke of him in the warmest terms of approbation.

The Society in return, forwarded a large number of the book of common prayer and tracts, for gratuitous distribution, and also furnished books for a parochial library. The indefatigable exertions of this venerable society in the service of religion, deserves the warmest praise of every Christian, and demands the gratitude of every churchman in America. It commenced its operations in the first year of the last century, with special reference to the American colonies, and its disinterested efforts in furthering the cause of primitive Christianity, by the support of missionaries, catechists, and schoolmasters, were continued without interruption, through a period of more than 70 years, until the war of the revolution drove its missionaries from the field of their spiritual labour, and prostrated in the dust all the hopes of the church of England in America. Besides the Christian liberality displayed in the support of missionaries, &c. the society annually expended a considerable sum in the purchase of books for distribution and for the establishment of parochial libraries for the benefit of the clergy.\* From its formation, to the year 1728, the society forwarded to the colonies more than 8000 volumes of religious books, and caused to be distributed by the missionaries, upwards of 100,000 tracts of devotion and instruction. Some of the books sent by the society to St. Peter's church still remain in the hands of the present rector.

The Rev. Mr. Brockwell continued to officiate in Salem, until Nov. 27, 1746, when he resigned the rectorship, and removed to King's chapel, Boston, to which he had been appointed by

the bishop of London, as successor to Rev. Mr. Roe.

On the petition of the church in Salem, the society in England sent over the Rev. William M<sup>c</sup>Gilchrist, A. M. to succeed Mr. B. Mr. M<sup>c</sup>Gilchrist was born in Scotland, A. D. 1703, and graduated at Baliol college, Oxford, in 1731. He was ordained deacon by Dr. Reynolds, bishop of Lincoln, May 20, 1733, and priest by Dr. Benson, bishop of Gloucester, Aug. 17, 1735.

In 1741, he was sent out by the society to South Carolina, where he arrived in September of the same year, and officiated in St. Philip's church, Charleston, as assistant to the Rev. commissary Garden, until May, 1745, when he was obliged, in consequence of indisposition, to resign his charge and return to England. He carried with him the esteem and respect of the people, and testimonials from the commissary of his "excellent moral character his diligence in the sacred office, and his attainments in literature." On the restoration of his health, he was appointed to succeed Mr. Brockwell, in Salem, and entered on the duties of his office in 1747.

Under the long and faithful ministry of Mr. M<sup>c</sup>G. the Episcopal church gradually increased, until it was found necessary, in 1771, to make an addition of 20 feet to the church. The same year the congregation engaged the Rev. Robert B. Nichols, as an assistant minister. Mr. Nichols was educated at Queen's college, Oxford, and is said to have been a very popular and eloquent preacher. He continued to officiate until Dec. 1774, when he removed to Halifax.

On the commencement of the revolutionary struggle, most of the Episcopal clergy in New England conscientiously refused to omit the prescribed prayers for the king and royal family, not because they were opposed to the war, but because they believed themselves under the most sacred obliga-

\* The number of volumes usually furnished by the society for this purpose was 160, consisting of the most valuable and scarce books in English theology.

tions to the church and society in England, and bound to adhere strictly to their ordination vows, until the contest should be decided in favour of the colonies. Among those who entertained these scruples, so destructive to the interests of the church, was the Rev. Mr. McGilchrist. He continued, however, to perform his public duties without much serious interruption, until Feb. 1777, when he was compelled to shut the church, and the parish became almost extinct.

His constitution having become greatly impaired by age and infirmities, and especially by the unkind and injurious treatment which he received, in common with most of the clergy, during the war, he died April 19, 1780, aged 73 years. As a token of his gratitude and respect for the venerable society in whose service he had been faithfully and creditably employed for forty years, he bequeathed to it three years salary, which was due him, and all his books to the minister who should succeed him in the parish.

The church remained without a pastor until 1782, when the Rev. Nathaniel Fisher, A. M. was chosen rector. Mr. Fisher was born in Dedham, Massachusetts, in 1742, entered Harvard College, Cambridge, in 1759, and received the degree of A. B. in 1763. He went to England, and received holy orders in 1776, from the hands of the right reverend doctor Lowth, bishop of London. He officiated as minister and schoolmaster, in Granville, N. S. until 1781, when he removed to Salem, and became the rector of St. Peter's church, where he continued until his death, which took place suddenly, immediately on his return from performing morning service on Sunday, Dec. 22, 1812. On the Sunday previous to his death, he preached from 2 Sam. xix. 34, "*how long have I to live?*"

The writings of Mr. F. published during his life, were, a sermon, delivered Dec. 29, 1799, on the death of Gen. Washington, from Psalm cxii. 6,

and an address delivered Oct. 26, 1804, at the annual exhibition of a writing school in Salem. In 1818, some of his friends, in order to cherish his memory, and to express their regard for their deceased pastor, published from his manuscripts a volume containing twenty-seven sermons on moral and practical subjects. Among these is the sermon above alluded to. In the preface to this volume it is justly said of him, that "to clearness of apprehension, he joined a sprightly imagination, which was exercised with ease and modesty, and contributed equally to illustrate and enliven his sentiments. This, as well as the other faculties of his mind, was regulated and enriched by a devoted study of the ancient classicss, which, to the latest period of his life he read with the ardour of a true scholar." His consort, Mrs. Silence Fisher, died in Salem, in Dec. 1821. The church was occasionally supplied by the neighbouring clergy and candidates for orders, until Trinity Sunday, 1814, at which time the present rector, the Rev. Thomas Carlile, A. M. commenced officiating in the capacity of reader. Mr. Carlile was born in Providence, R. I. and educated at Brown university, where he received the degree of A. B. in 1809, and that of A. M. in course. He was admitted to the holy order of deacon; in St. John's church, Providence, Jan. 10, 1816, by the right reverend Alexander V. Griswold, D. D. the present bishop of the eastern diocese. He received priest's orders from the same hands, in St. Peter's church, Salem, Jan. 21, 1817: and on the following day, was instituted rector of the church.\*

The number of communicants, at present belonging to the church, is about seventy persons.

\* Since the above sketch was in type, we learn that the Rev. Mr. Carlile resigned the rectorship of St. Peter's church, on the 6th of October. The church, therefore, is now vacant.

To the Editor of the Gospel Advocate.

THE right of private judgment in matters of religion is made the perpetual theme of observation. Scarcely a sermon is preached upon a public occasion, which has not the liberty of thinking, as its burden. Now a stranger would be led to imagine from all this, that thinking was a very new exercise in this community; and that we were all a set of prisoners just released from the manacles and fetters of a long captivity, whose chief delight consists in stretching their legs and brandishing their arms, and shouting, "we are free."

Such would be the first and most obvious conclusion; but the sagacious inquirer who is accustomed to penetrate a little under the surface of things, will be apt to view this matter with some degree of suspicion. Where general truths, which all acknowledge, and concerning which there is no dispute, are so perpetually asserted, it is impossible not to suppose that there is some ulterior design. There must be some sapping and mining going forward, while the attention of the garrison is called off by a false alarm.

What greatly strengthens this suspicion, is the fact, that the open and avowed enemies of Christianity have made their attacks precisely in the same manner. In the year 1713, Anthony Collins, esquire, a notorious infidel, published a pamphlet entitled "a discourse of free-thinking, occasioned by the rise and growth of a sect called free-thinkers." To this production a number of answers were written, among which were, "remarks upon a late discourse of free-thinking, by Phileleutherus Lipsiensis," (Doctor Richard Bentley;) "free-thinking rightly stated, wherein a discourse, falsely so called, is fully considered," "free-thoughts upon the discourse of free-thinking," and "Mr. C——ns's discourse of free-thinking, put into plain English, by way of abstract, for the use of the poor. By a friend of the author." Your readers, perhaps, will

not be displeased at seeing a specimen of the discourse on free-thinking, and of the answers to it. The first will be designated by the name of the author; the last three by the titles of "rightly stated," "free-thoughts," and "plain English." Your readers will have only to substitute "the right of private judgment," for "free-thinking," and the whole subject will at once be arrayed in the garb of the present enlightened period.

Worcester Committee.

Collins.

"Doctrinal discourses from the pulpit are now selling with satisfaction, or even with *patience*, if the preacher proposes to do more than to *aid* the inquiries of his hearers." *Pre- face to Dr. Bancroft's Sermons.*

D. Huntington.

"Frequent experiments must be made upon (the common people's) credulity and good nature. If they hear it inculcated with uncommon ardour, that a few *speculative* points in theology are the essentials of religion, no doubts may be entertained."—*Elec. Serm.* 1822.

Bentley.

"No man must take Euclid or Archimedes, our Leibnitz, or your Newton, or any one else dead or living, for his guide in speculation. They were designing men or else crack-brained enthusiasts, when they presume to write mathematicks and become guides to others. He's a great astronomer without Tycho or Kepler, and an architect without Vitruvius. He walk'd alone in his infancy, and was never led in hanging sleeves. Erasmus,

Grotius, Bochart, and other great men, that have wrote commentaries on the bible, and presumed to be guides to others, were either crack-brained fools, or designing knaves." Phil. Lips. p. 8.

*Free Thoughts.*

"As the earthly shepherd is not supposed to eat for his sheep, that they may become fat; but only to bring them to proper pasture, that they may nourish themselves; so neither is the spiritual shepherd at all supposed to think for his flock, that they may become wise; but only to conduct and direct them in such a manner, that they may be able to think for themselves, while he keeps constant and faithful watch to secure them from the dark and insidious sophistry of such free thinking authors; as the earthly shepherd defends his flock from the prowlings of the nightly wolf." p. 63.

*Plain English.*

"The clergy who are so impudent to teach the people the doctrines of faith, are all either cunning knaves or mad fools; for none but artificial designing men, and crack'd-brained enthusiasts, presume to be guides to others in matters of speculation, which all the doctrines of Christianity are; and whoever has a mind to learn the Christian religion, naturally chuses such knaves and fools to teach them." p. 5.

*Bancroft's Sermons.*

*Collins.*

"The right of private judgment right to know any will not be questioned. If we voluntarily resign it, we part with our religious capacity, restrained from we undermine the foundation of personal religion, and of a science, they can no longer live in the rational exercise of faith and hope," p. 21, 22. if a few men take

now and then a

*Collins.*

little liberty, and break thro' the established restraint, their thoughts will never be so perfect as if all men were allowed and encouraged to think of that matter; but their progress in thinking will be only proportionate to that degree of free thinking which prevails.

*Bentley.*

"The characteristic of this sect does not lie at all in the definition of thinking, but in stating the true meaning of their adjective free. Which, in fact, will be found to carry much the same notion, as bold, rash, arrogant, presumptuous, together with a strong propensity to the paradox and the perverse. For free with them has no relation at all to outward impediment or inhibition, (which they neither do nor can complain of, not with you in England I am sure,) but means an inward promptness and forwardness to decide about matters beyond the reach of their studies, in opposition to the rest of mankind. If Origen, Erasmus, Grotius, &c. chance to have any nostrum against the current of common doctrine, they are presently of his party, and he dubs them free-thinkers; in all the rest of their writings, where they fall in with the common opinions, they are discharged by him with ignominy; even proscribed as unthinkers, half-thinkers, and enemies to free-thinking. Why this unequal usage, unless he thinks freedom of thought to be then only exercised, when it dissents and opposes? Has not the world for so many ages thought and judged freely on Euclid, and yet has assented to all his propositions? Is it not possible, to have used the like freedom, and yet close in with the apostle's creed, our confession,

or your articles? Surely I think as freely, when I conclude my soul is immaterial, as the author does, when he affirms his to be made of the same materials with that of a swine." p. 11, 12.

Baneroft's Sermons.

Collins.

"To what cause are we indebted for the great improvements, which have been made in the most branches of science and philosophy? To the liberty which scientific men have enjoyed fearlessly to examine established systems, to bring theories to the test of experiment, and to publish the result of their investigations without hazarding their personal safety, or their worldly interest. The same liberty of inquiry and publication would produce the like beneficial effects in theology." Ser. xiii. p. 194.

"Upon the whole therefore, thinking upon all human sciences being the only way of arriving at perfection in them; nay, being the only method to make a man understand the sublimest of all sciences, *theology, or the will of God contained in the holy scriptures*; it must be at least lawful, or a man's right to think freely." p. 12.

"To be informed consists in being made to think justly and truly, of things: but how should men think justly who do not think freely? How indeed can men think at all of any thing, of which they do not think freely?" p. 15.

Plain English.

"How can a man think at all, if he does not think freely? A man who does not eat and drink freely, does not eat and drink at all. Why may not I be denied the liberty of free-seeing as well as free-thinking? Yet nobody pretends that the first is unlawful, for a cat may look on a king; though you be near sighted, or have weak or sore eyes, or are blind, you may be a free-seer; you ought to see for yourself, and not trust to a guide to chuse the colour of your stockings, or save you from falling into a ditch.

"In like manner there ought to be no restraint at all on thinking freely upon any proposition, however impious or absurd. There is not the least hurt in the wickedest thoughts, provided they be free; nor in telling those thoughts to every body, and in endeavouring to convince the world of them; for all this is included in the doctrine of free-thinking, as I shall plainly show you in what follows; and therefore you are all along to understand the word free-thinking in this sense." p. 6.

"And here I must take leave to tell you, although you cannot but have perceived it from what I have already said, and shall be still more amply convinced by what is to follow; that free-thinking signifies nothing, without free-speaking and free-writing. It is the indispensable duty of a free-thinker, to endeavour forcing all the world to think as he does, and by that means make them free-thinkers too. You are also to understand, that I allow no man to be a free-thinker, any further than as he differs from the received doctrines of religion. Where a man falls in, though by perfect chance, with what is generally believed, he is in that point a confined and limited thinker; and you shall see by and by, that I celebrate those for the noblest free-thinkers in every age, who differed from the religion of their countries in the most fundamental points, and especially in those which bear any analogy to the chief fundamentals of religion among us." p. 15.

Baneroft's Sermons.

Collins.

"Consider for a moment the pernicious influence which the subscription to human articles of faith must have on the clergy of a nation: thinking is real establishment. The ministers of the altar are under much greater

"But to give you the perfectest image I am able, how unavoidable are these absurdities both in principle and practice, if free-thinking is real establishment. I will put the case of *free-seeing*, and suppose the same

Baneroff's Sermons.

Collins.

Baneroff's Sermons.

Collins.

restraint in the methods made use of to prevent free-seeing which are than the people to whom they preach. to prevent free-thinking. Suppose, They must profess and preach such doctrines as their men have a fancy in their heads, that church has pronounced orthodox: it is absolutely necessary either to the opinions which they must maintain the peace of society or some other their offices. Reasoning from common principles of human nature, can men thus bound to certain objects and shackled, study the sacred oracles with an unbiased judgment, & preach in its purity and simplicity, the truths of the gospel? Where there is no national establishment, if a particular system of doctrine be by general consent denominated orthodox, and the Christian character be denied to those who dissent from it, what encouragement has a minister diligently to study the scriptures? What security has the preacher, that a diligent study of the bible will not lead to a view of Christian doctrines opposed to prevalent opinions, and constrain him to adopt a method of preaching which be willingly gill-

will expose him to the loss of his good name, his living, and his influence? His sure course is to shut his bible, and take the system of an orthodox divine as the rule of his faith, and as an authority for the doctrine which he preaches." p. 320, 321.

ty of them; or if they should happen to think such mistakes to be of very bad consequence and to be unpardonable, yet they will judge that the best way to make men see truly, is to make them see freely; and that it is more reasonable to let all men trust to their own eyes, (who have the greatest interest in not deceiving themselves,) than to oblige them to take up an eyesight faith, upon the authority of others who have nothing else at best but their eyesight to direct them, and who may as well be mistaken as any body else through weakness of eyes, and besides may have a design to deceive mankind. I say, therefore, that whoever is capable of such a ridiculous project, must be either a weak or designing man. And let him be which you please, he will of course make an absurd confession of eyesight faith." p. 15.

"Any restraint whatsoever from reason on thinking,



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is absurd in itself. No just restraint can be put to my thinking, but some thought, some proposition, or argument, which shows me that it is not lawful for me to think on the subject I propose to do. As, for instance, I propose to consider, whether the Christian religion is founded on divine revelation; but am told, or suggest to myself, the great danger and sinfulness of thinking on that subject, for fear I should be caught by the sophistical arguments of infidels, and so be eternally damned for my unbelief: whereas I am in the way of salvation, and in no danger in my unexamining state; and therefore it is sinful in me to run any hazard, by thinking on that matter." p. 25, 26.

Rightly stated.

"Have not all a right to taste, as well as to see? And why should tasting be restrained? Why should not one, if he has a mind to it, use hemlock instead of parsley, henbane for turnip, and take rats-bane for sugar or ginger? What reason to bind persons up to the opinions, experience and observation of physicians, chymists, and pretended naturalists, who may be either fools or knaves, and so either

ignorantly or designedly impose upon mankind? Thus free-tasters may urge all the reasons of free-seers, and refuse to take any one's word, or to trust to any but themselves. And would it be no kindness to offer to convince them, and even to restrain them? Or should they be let alone, till they had destroyed themselves, and exposed their folly? I do not believe that our author, and his fellow free-thinkers, would complain much of being kept from poisoning themselves, at least, not while they have a conceit of life. But the grievance which they complain of, and which makes them so uneasy, is to oblige them to think of the soul, and to take care of it." p. 29.

Bentley.

"But now we have him for ten pages together, with image and allegory; free-seeing is substituted for free-thinking, and a confession of eyesight faith for a Christian creed; and then in a tedious parallel the several juggles of hocus pocus make the emblem of priestcraft. Argument in all this you are to expect none, there's no occasion for that: for illustration, similitude, comparison, especially when turned to ridicule and distorted into farce, do the business much better; and (as I have been told) work wonders for the growing sect, and make converts to admiration." p. 24.

"What in common life would denote a man rash, fool-hardy, hair-brained, opiniatre, craz'd, is recommended in this scheme as the true method in speculation. Are you dangerously sick? You will call an able physician. Is your estate threatened an attack? You will consult the best lawyer. But have you an affair upon your hands, wherein your very soul and being and all eternity lie at stake? (*Neque enim ludicra petuntur prae-mia.*) Why there you are to seek no help, but confide in your own abilities. That is, if you have a very deep broad river to pass; scorn to ask for cork or bladders; flounce in, and hazard all,

though you have never learnt to swim." p. 29.

Baneroft's Sermons.

"Reason and revelation, I think, and best means of warrant the position that every man who seriously endeavours to acquire the knowledge of divine truth, and habitually practises according to the dictates of an enlightened conscience, will be accepted at the final judgment; but the individual who complies with this condition of acceptance can be positively ascertained only by him who knows the heart. To the serious consideration of those who feel disposed to condemn a brother merely for his Christian opinions, I present the reproof of our Saviour to his disciples, Ye know not what spirit ye are of." p. 22.

Free Thoughts.

"If humility and submission render us acceptable unto God, must not presumption render us guilty to him? Did free-thinking lead Seneca to the truth, when he declared against the immortality of the soul, and against future rewards and punishments? Did it lead Epicurus right, when he boldly denied, that the world was made or governed by God? Or, did it truly instruct Diogenes, when he denied his very being? Did these persons, by free-thinking, do all that God could require of them?

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"If the surest arriving at truth lies in *free-thinking*, then the whole duty of man with respect to opinions, lies only in *free-thinking*. Because he who *thinks freely* does his best towards being in the right, and consequently does all that God, who can require nothing more of any man than that he should do his best, can require of him.—And should he prove mistaken in any opinions, he must be as acceptable to God as if he received none but right opinions." p. 33.

Or were they as acceptable to him with their mistakes, as if they had thought less freely, less insolently, and more justly?" p. 31.

Improved Version.

Collins.

"The introduction of the devil into this scenical representation, [our Saviour's temptation,] no more proves the real existence of such a being, than the introduction of the lamb, or the red-dragon, in the apocalyptic vision, is a proof of the real existence of those symbolical figures." Note to Matt. iv. 1.

The devil. "The principle of evil personified." Note to Matt. xiii. 38. The devil. "*This symbolical person* is here represented as uniformly wicked." Note to John viii. 44.

"Satan entered into him, (Judas Iscariot.) Wicked men, instigated by their bad passions, are spoken of as possessed by satan, or the devil; as mad men are represented as possessed by demons or human ghosts, and with as little foundation. But it was the current language of the times." Note to John xiii. 27.

"I must not omit one great benefit of *free-thinking*, of which all past ages as well as the present may convince us. Free-thinking is upon experience the only proper means to destroy the devil's kingdom among men; whose dominion and power are ever more or less extensive as free-thinking is discouraged and allowed." p. 27.

"The devil is entirely banished the United Provinces, where free-thinking is in the greatest perfection; whereas all round about that commonwealth, he appears in various shapes: sometimes in his own, sometimes in the shape of a cat. He possesses some, possesses others, and enters into confederacy with others." p. 28.

"Great numbers of witches have been almost annually executed in

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England from the remotest antiquity to the late revolution; when upon the liberty given and taken to think freely, the devil's power visibly declined, & England, as well as the United Provinces, ceased to be any part of his Christian territories.

"Let the priests give such an instance of their success against the devil any where." p. 30.

Plain English.

"If you are apt to be afraid of the devil, think freely of him, and you destroy him and his kingdom. Free-thinking has done him more mischief than all the clergy in the world ever could do; they believe in the devil, they have an interest in him, and therefore are the great supports of his kingdom." "My meaning is, that to think freely of the devil, is to think there is no devil at all; and he that thinks so, the devil's in him if he be afraid of the devil." pp. 6, 7.

Baneroff's Sermons.

Collins.

"Our Saviour prefates a case of particularly com-moral duty with mands us to search the question, why, the scriptures, that even of yourselves, is, to endeavour to judge ye not what find out their true is right? It is then meaning. And for evident that Christ fear we should sur-recognised powers render our judg-in man to judge of ments to our fath-the evidence on ers, and mothers, which his religion or church rulers, is founded, and to or preachers, he perceive that his bids us take heed instructions are what we hear, and conformable to the whom we hear,

Baneroff's Sermons.

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unchangeable laws and to beware of of truth and recti-their doctrine.—tude." p. 18. And why, says he,

"We are com-even of yourselves manded to call no judge ye not what man father, know-is right? If a man ing that one is our come to me, and Father, who is in hate not his father heaven." p. 22. and mother, he cannot be my dis-

Dan Huntington.

"Good senti-ciple. And he ments legitimately commanded his derived from the own disciples not word of God, are to be called rabbi unquestionably the nor masters; by foundation of reli-which last words gion. But in deter-our learned com-mining what these mentator, the Rev. are, every man Dr. Whitby, un-must judge for him-derstands, 'that self. 'Why even we should call no

of yourselves,' man guide, or mas-saith our Lord, ter upon earth, no 'judge ye not fathers, no church, what is right.'—no council.' And 'Not for that we indeed whoever have dominion considers, that all over your faith,' the priests upon saith our Apostle. earth were ene-And again, 'Who mies to our blessed art thou, that judg-Saviour and his est another man's gospel, and that servant.' Every he, giving the pri-man must judge vilege of infallibi-for himself, and any lity to no body attempt to subject besides his holy a-him to any incon- postles, could not venience on this be secure that any account is usurpa- priests would ever tion." *Elec. Serm.* be otherwise; I 1822. say, he who con-

siders this, can never think it possible for Christ to give so partial a command, as to contain a reserve in behalf of any set of priests, in prejudice of the general rules of

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free-thinking, on which the gospel was to be built, and which he so particularly laid down and inculcated." pp. 45, 46.

"As there can be no reasonable change of opinions among men, no quitting of any old religion, no reception of any new religion, nor believing any religion at all, but by means of free-thinking; so the holy scriptures, agreeably to reason, and to the design of our blessed Saviour of establishing his religion throughout the whole universe, imply every where and press in many places the duty of free-thinking.

"The design of the gospel was, by preaching, to set all men upon free-thinking, that they might think themselves out of those notions of God and religion which were every where established by law, and receive an unknown God and an unknown religion on the evidence the apostles, or first messengers, produced to convince them." pp. 43, 44.

Plain English.

"Christ himself commands us to be free-thinkers, for he bids us search the scriptures, and take heed what and whom we hear; by which he plainly warns us, not to believe our bishops and clergy; for Jesus Christ, when he considered that all the Jewish and heathen priests, whose religion he came to abolish, were his enemies, rightly concluded that those appointed by him to preach his own gospel, would probably be so too; and could not be secure, that any set of priests, of the faith he delivered, would ever be otherwise; therefore it is fully demonstrated that the clergy of the church of England are mortal enemies to Christ, and ought not to be believed." p. 9.

Dan Huntington.

"The most violent dissensions and wars have arisen among men, in attempting, by authority, to regulate each other's opinions.

"Much has been said on the subject of heresy, & much has been done to suppress it. But it is worthy of remark, that all the mischief in society has arisen rather from opposition to heresy, than from heresy itself." *E. Sermon.*

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"It is evidently a matter of fact that a restraint upon thinking is the cause of all the confusion which is pretended to arise from diversity of opinions; and that liberty of thinking is the remedy for all the disorders which are pretended to arise from diversity of opinions." p. 103.

Plain English.

"It may be objected, that the bulk of mankind is as well qualified for flying as thinking, and if every man thought it his duty to think freely, and trouble his neighbour with his thoughts (which is an essential part of free-thinking,) it would make wild work in

the world. I answer; whoever cannot think freely, may let it alone if he pleases, by virtue of his right to think freely; that is to say, if such a man freely thinks that he cannot think freely, of which every man is a sufficient judge, why then he need not think freely, unless he thinks fit."—p. 17.

"When every single man comes to have a different opinion every day from the whole world, and from himself, by virtue of free-thinking, and thinks it his duty to convert every man to his own free-thinking, (as all we free-thinkers do,) how can that possibly create so great a diversity of opinions, as to have a set of priests agree among themselves to teach the same opinions in their several parishes to all who will come to hear them? Besides, if all people were of the same opinion, the remedy would be worse than the disease; I will tell you the reason some other time." p. 18.

Worcester Committee.

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"If the correctness of religious manner have intensions could be stanced in Erastus, father Paul, lents, the learning, Joseph Scaliger, or the moral worth Cartesius, Gassenof those who have dus, Grotius, Hook-maintained them, er, Chillingworth, the faith of unita-lord Falkland, lord rians might safely Herbert, of Cherrist on such a-bury, Selden, thorities as Locke, Hales, Milton, and Newton, and Wilkins, Marsham, Clarke, and Lard-Spencer, Whitchner, and Emlyn, cot, Cudworth, and Priestly, and More, sir W. Temple. In the ple, and Locke; works of these distinguished men, & I have been already of many others, dy too tedious; may be found a and besides, they vindication of the are all already sentiments they known for their professed." *Pre-penetration, vir-*  
face to Dr. Bantue, and free-  
croft's Sermons. thinking, to those

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who apply themselves to the reading of the best modern authors, and even by fame to others. I will only add, that as I take it to be a difficult, if not impossible task, to name a man distinguished for his sense and virtue, and who has left any thing behind him to enable us to judge of him, who has not given us some proofs of his free-thinking, by departing from the opinions commonly received, (as indeed every man of sense who thinks at all must do, unless it can be supposed possible, when opinions prevail by mere chance, without any regard to reason, that reason and chance should produce the same effect;) so I look upon it as impossible to name an enemy to free-thinking, however dignified or distinguished, who has not been either crack-brained and enthusiastical, or guilty of the most diabolical vices, malice, ambition, inhumanity, and sticking at no means (though ev-

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er so immoral)  
which he thought  
tended to God's  
glory and the good  
of the church; or  
has not left us  
some marks of his  
profound igno-  
rance and brutali-  
ty." p. 177.

Plain English.

"I could name one and twenty more great men, who were all free-thinkers; but that I fear to be tedious. For, 'tis certain that all men of sense depart from the opinions commonly received; and are consequently more or less men of sense, according as they depart more or less from the opinions commonly received; neither can you name an enemy to free-thinking, however he be dignified or distinguished, whether archbishop, bishop, priest, or deacon, who has not been either a crack-brained enthusiast, a diabolical villain, or a most profound ignorant brute." p. 29.

From the last extract, the reader will see that the free-thinkers of the last century were as fond of quoting great names as the right-of-private-judgment-gentlemen are in the present. Chillingworth and Locke certainly belonged to the one quite as much as to the other.

"If you would have your son reason well," said Locke, "let him read Chillingworth." And as the name of Chillingworth is mentioned so often, and with so much confidence, by the free-thinkers of the present day, it may not be amiss to conclude with the following extracts from his writings.

"For the church of England I am persuaded that the constant doctrine of it is so pure and orthodox, that whosoever believes it, and lives according to it, undoubtedly he shall be saved; and that there is no error in it, which may necessitate or warrant any man to disturb the peace, or re-

nounce the communion of it." *Works*, 10th ed. p. 24.

"We all do worthily condemn and detest that blasphemous heresy of the Socinians, who exclude the meritorious death and suffering of Christ from having any necessary influence into our justification and salvation, making it of no greater virtue than the sufferings of the blessed martyrs, who, by their death, set their seal and testimony to the truth of the gospel which freely offers forgiveness of sins to all penitent believers." *Serm. v. p. 58.*

To the Editor of the Gospel Advocate.

*The Age of Benevolence, A Poem, by*  
CARLOS WILCOX. Book I. New  
Haven, 1822.

I HAVE lately read, with great pleasure, this interesting production of the American muse, and admire it no less for the excellence of its matter, than for the beautiful garb in which it is adorned. When the charms of poetry are thus enlisted in the cause of pure and undefiled religion, and the peculiar doctrines of the gospel are the theme of admiration and gratitude; when genius exerts its utmost efforts, and fancy its warmest glow, in the cause of truth and of heaven, how much does the intrinsic worth of the American poet rise above the licentious principles of the bewildered Byron! It is delightful to the feelings of the pious heart to know, that, while the infidel and the scorner, and him who bears the Christian name without the Christian's faith, are all engaged in overthrowing the venerable fabric of "the faith once delivered to the saints," there are those, who, with the "fear of God before their eyes," and a "knowledge of his truth" in their hearts, raise the banner of the cross, and proclaim salvation to a guilty world, through the atoning blood of the incarnate God. Such men are an honour to American literature, and to their country, and their country should give them the meed of its applause. *Mr. Wilcox*

certainly ranks with the first, and I would add, our best poets. The subjects he has chosen for his theme are important, as well as interesting. "The benevolence of God in his works: His benevolence the theme of revelation: Its highest glory in the work of redemption, and in the renovating effects of the preaching of the cross," &c. &c. are subjects on which angels delight to dwell.

As it is not, however, my object to review the work as a critick, I shall content myself with inviting the attention of your readers to the following extract from this interesting poem; and recommending the work to their patronage.

"But, far above all others, though sublime,  
One grand display of goodness infinite  
Rises to view, astonishes, attracts,  
Commands the admiration of high heaven,  
The gratitude of earth. All eyes at once  
To Calvary look, for this supreme display  
Of greatness and benevolence combined;  
To man's redemption from the curse deserved  
Of death eternal, at the price of blood  
Poured from the wounds of God's expiring  
Son,  
Poured from his heart of overflowing love.  
Here all the glories of the Godhead meet,  
And in one splendid constellation shine;  
Here with consummate harmony they blend  
Their various beauties, and together form  
A token of mercy, thrown across that cloud  
Suspended o'er the world, with vengeance  
charg'd,  
Threatening destruction. Wisdom, justice,  
power,  
All measureless, to this stupendous work  
The grandeur of divinity impart;  
But love imparts the loveliness divine.  
Love, love unspeakable, pervades the whole,  
Throughout diffusing its immortal charms.  
Love was its source in the eternal mind,  
And its accomplishment was wrought by  
love.  
Love made the covenant ere time began,  
And love fulfilled it at the destined hour.  
'Twas love that wept, and agonized, and  
died;  
That rose to intercede, and judge, and reign.  
'Tis love unquenchable, its great design  
Pursuing still intently, that sends down  
The gracious Spirit, to constrain, and fit  
The guilty, proffered pardon to receive,  
The lost salvation; and almighty love,

Its work to finish, in despite of earth,  
Sin, death, and hell, combined for its defeat,  
Safely, triumphantly, to heaven conveys  
Trophies innumerable, there to shine  
For ever, to its everlasting praise.

"The bleeding cross, howe'er by thank-  
less man  
Scorned as the monument of his deep guilt,  
His utter helplessness, ruin entire,  
Entire dependence on another's aid,  
Is yet the only monument that shows,  
In all the greatness of his high descent  
And destiny immortal, his true worth  
In heaven's account. The cross, howe'er  
despised,  
And to a curse perverted by the blind,  
Is yet the only ladder to the skies,  
For men to climb, or angels to descend.  
Between this world and that of spirits blest,  
Glad intercourse, without the cross, were  
none.

The earth, united by no golden chain  
Of mercy, to the realm of innocence,  
By none united to the throne above,  
Would run alone its melancholy course,  
By its Creator's never changing frown  
Blasted throughout, presenting to the sight  
Of heaven's pure beings, keeping all aloof,  
A spectacle of horror unrelieved.  
Torn from the anchor of hope, a wreck im-  
mense,  
With what rapidity and terrible force,  
Straight toward destruction would it drive  
along,  
From its whole surface sending to the skies  
The shrieks and wailings of despairing men!  
Without the radiance of eternal day,  
From the third heaven let down, a cheering  
stream,  
Through the one skylight opened by the  
cross,  
With what thick darkness were this dungeon  
filled,  
That nothing could remove and none endure!  
And live there those, within this heavenly  
light,  
Who, fond of darkness, madly shut their  
eyes,  
And grope, at every step, in painful doubt  
Which way to turn, though on the fatal  
brink?

As if upon a world of one long night  
A sun should rise, and its inhabitants,  
In wilful blindness, should still feel their way,  
Stumbling at noon. Is there, within this light,  
A single eye, that overlooks the cross,  
As fabled, or not needed? Can there be  
An eye, that never watered it with tears  
Of penitence and love? A stubborn knee,  
That never bowed before it? or a hand  
That never clasped it with the energy

Of hope, in that glad moment when it springs  
From deep despair? O, can there be a  
heart,

That never, at its foot, poured out itself  
In supplications, thanks, and humble vows  
Of unreserved devotedness till death?  
Away with every refuge from the woes,  
Here and hereafter, but the bleeding cross!  
Who flees to any other, for relief  
From conscious guilt, and misery, is undone;  
Who leads to any other, them that wait  
His guidance, adds their ruin to his own,  
And on himself redoubled vengeance draws.  
Wo to the men who tear away the cross!  
Sole prop and pillar of a sinking world,  
If its foundation by unhallowed hands  
Be undermined, what, what can give sup-  
port?

But, hush, my fears! it rests not on the sand;  
The raging waves, that dash against its base,  
Sink harmless, after foaming out their shame:  
Quick, at the voice of the almighty Word,  
Away they shrink, their shallowness betray,  
Stir up, and leave exposed to every eye,  
The foulness at the bottom unconcealed.  
From Calvary springs the only fount of life,  
Knowledge, and truth, celestial. Whoso  
drinks,

Feels immortality begun within,  
And his dim vision cleared from every mist  
Of doubt and ignorance; its virtues high  
He that contemns, is wholly dead at heart,  
And, in a maze of errors without end  
Bewildered, darkling winds his joyless way.  
Divine Redeemer, thou art truth itself;  
In thee are found its sum, and living source,  
Its boundless and inestimable stores.

They that forsake thee, that with hands  
profane,  
From thee thy uncreated glory wrest,  
Thy independent throne, and in the pride  
Of false philosophy, refuse to sit  
Meek learners at thy feet, how fast they pass  
From one delusion to another worse,  
Gone, from the earliest hesitating thought  
Of leaving thee, well nigh beyond the hope  
Of restoration, as if left in turn!  
One step from thee, thy Godhead, and thy  
cross

Inseparable, and down a steep descent,  
Down, down they go, with bold and bolder  
strides,

Till, all restraint thrown off, one desperate  
plunge

Sinks them below the light of truth and  
heaven,

In the dread gulf of infidelity,  
The fatal gulf. Between this rayless depth,  
And that celestial height, from which they  
leap

Who once from thee depart, exists no ground  
On which to rest; all is but empty air;

In which wide void each pause the falling  
make,

Is but a transient hovering on the wing.  
*Saviour of men, almighty as thou art,*  
And infinite in mercy, to thy throne,  
Though human argument and friendship fail,  
Restore the wandering, there to kneel again  
In adoration, and repeat the praise  
Of thy divine perfections, once their song.  
Turn back the tide of error, flowing wide,  
Bearing away the boundaries of truth  
For ages fixed, the enclosure breaking down  
Of many a garden planted by thy hand,  
Laying it open to the world's wide waste.

“’Tis when the cross is preached, and  
only then,

That from the pulpit a mysterious power  
Goes forth to renovate the moral man.  
The cross imparts vitality divine,  
And energy omnipotent, to truth;  
To its whole system, ineffectual else,  
Inanimate. He that, without it, wields  
The sacred sword, at best, in mock display,  
A useless weapon flourishes in its sheath;  
None feel its edge, none fear it. Men there  
are,

Men of illustrious name, that have employed  
Years in portraying to admiring crowds,  
In vivid colours, with the magick hand  
Of genius guided by refining taste,  
The loveliness of virtue, and of vice  
The hideous features, and in urging all,  
With eloquent tongue, to make the happy  
choice,

And, at the end, with grief and self-reproach,  
Have looked around in vain for the reformed.  
On all the moral field within its reach,  
Their beautiful philosophy has fallen  
Powerless, as moonlight cold on the cold  
snow.

Convinced, at length, of this its impotence,  
And taught divinely to proclaim instead  
Messiah crucified, on the same field  
With joy have they beheld an aspect new,  
From fruits abundant, of immortal growth.  
When amid frozen seas, mountain- of ice,  
And all the horrors of a polar clime,  
Moravia's humble but heroic sons  
The bold attempt began, truth to make  
known

To the besotted Greenlander, and lead  
His feet into the path of virtue and of life,  
They pointed to the heavens thick set with  
stars,

All, to the least, twinkling with vivid beams,  
Presenting a whole living firmament  
Through the clear atmosphere, intensely  
cold,

Of his long wintry night; and to the sun,  
Duly returning, to spread o'er his vales  
A sudden, transitory, summer smile:



To these and objects visible like these,  
His eye they long directed, and from them  
To their Creator laboured long to raise  
His grovelling thoughts, devotion to inspire,  
And teach obedience; while with stupid awe  
He gazed and listened, or with wonder wild,  
But still to vice remained a willing slave,  
Till, of success from efforts thus pursued  
Despairing, they conducted him at once  
A ruined wretch to Calvary, when with guilt  
He trembled at the sight, melted in love,  
Shook off the long-fixed clinging habit of sin,  
And from his bestial degradation rose  
To intellectual and virtuous life.

What though the cross, presented to the  
view

With all the humbling but momentous truths  
Inscribed on it, offend the pride of man?  
Shall it be hidden, or its truths effaced?  
Shall dying men be pleased rather than  
saved?

When one who traverses some polar waste,  
Feels the benumbing influence of the cold  
Steal o'er him in a grateful drowsiness,  
Too strong to be resisted, and repays with  
Bitter words, while sinking in the snow,  
The efforts of his comrades to alarm  
And rouse him, or support and drag him on,  
Is it philanthropy to please, or save?  
Will not their hated care be recompensed,  
When, borne beyond the danger, and restored  
To feeling and to reason, he pours forth  
The weeping gratitude of a full heart?  
And will the kind severity, that seeks  
To rescue those seized by a lethargy,  
Ending, not broke, in ever-dying death,  
Receive a recompense of thanks less rich  
From the delivered? Or the transient scoff  
Of those delivered never, can this pain  
Like their eternal curse, and that of heaven,  
For ministering an opiate to the soul,  
To gain its momentary favour here?

Cruel the tenderness, that whispers peace  
To men at war with their Redeemer, men  
Who scorn his clemency, and dare his wrath!  
And 'O how false the friendship, that unites  
Preacher and hearer in the ruinous work  
Of mutual flattery!—that together joins  
The sacred guide, and those who make him  
theirs,

In travelling merrily on the high way  
Of sin and error, as the path to heaven,  
Praising its breadth and smoothness, each in  
turn

Cheering and cheered, deceiving and de-  
ceived,

Undoing and undone! Learn'd he may be,  
And eloquent, who yet the name deserves  
Of a false teacher, false in head and heart;  
But learning, with its boasted powers, ar-  
rayed

Against the sweet simplicity of truth,  
And eloquence from counterfeited warmth,  
The painted passion of a mind at ease,  
How vain and pitiful in all their pride!  
He is the true ambassador of heaven,  
Whose learning is the knowledge of the  
truth;

Whose eloquence is that of piety  
Enlightened and impassioned—now a flame  
Of pure devotion rising to the skies,  
And now a stream of pure benevolence  
Poured down on man. Of such the mighty  
theme,

That takes supreme possession of the soul,  
The bosom swelling, glowing on the lips,  
Is Christ, the Lord of life, dying to give  
Blest immortality to wretched foes;  
Exchanging, in the plenitude of love,  
His own imperishable crown of light  
For man's mock diadem of wreathed thorns,  
The praise of angels for the scoff of worms,  
The infinite beatitude of heaven  
For pain unutterable on the cross."

pp. 23—33.

## RELIGIOUS INTELLIGENCE.

### Eastern Diocese.

AN abstract of the proceedings of the Bien-  
nial Convention of the Protestant Episco-  
pal Church in the Eastern Diocese, holden  
at Portsmouth, New Hampshire, Septem-  
ber 25, 1822.

The convention was attended by the right  
reverend Alexander V. Griswold, D. D.  
bishop of the diocese, eight clerical and  
three lay deputies.

The meeting was opened by the celebra-  
tion of divine service and a sermon, which  
were followed by the administration of the

holy rite of confirmation, and the sacrament  
of the Lord's supper.

The reverend Asa Eaton was chosen sec-  
retary of the convention.

The reverend Mr. Crocker, reverend Mr.  
Burroughs, reverend Mr. Bronson, reverend  
Mr. Ten Broeck, reverend Dr. Jarvis, reve-  
rend Mr. Eaton, reverend Mr. Morss, Dud-  
ley A. Tyng, and George Brinley, esquires,  
were chosen the standing committee of the  
diocese.

The reverend Dr. Jarvis was appointed  
chairman of the standing committee.

The alterations in the constitution proposed at the last meeting of the convention were unanimously adopted.\*

The following alterations in the constitution were proposed and ordered to lie over for consideration at the next meeting of the convention; viz. in the second article, that the words, "each of the states by rotation," be erased, and the words, "such place as shall be agreed upon at the preceding convention," be inserted: also, that after the words "lay delegate," the words, "or delegates, not exceeding three," be inserted. In article tenth, that the word *annual* be substituted for the word "biennial."

Agreeably to the provisions of the 45th canon the bishop delivered an address exhibiting a view of the state of the church in the diocese and an account of his official duties since the last convention. Whereupon it was

Resolved, That so much of the bishop's address as relates to the supply of vacant parishes, the support of the episcopate, and a uniform system of catechetical instruction for the diocese, be referred to the reverend Dr. Jarvis, reverend Mr. Morss, and reverend Mr. Leonard.

The above committee reported the following resolutions, which were unanimously adopted.

Resolved, That the bishop be, and he hereby is requested to assign to the several rectors of parishes within the diocese, such missionary duties as he shall think expedient; and that it be, and it hereby is recommended to the several parishes to form missionary societies, auxiliary to such societies for that purpose, as have been or may be formed by the authority of the state conventions.

Resolved, That a committee of three of the laity in each state in the diocese be appointed by this convention to solicit subscriptions and donations to the Episcopal fund.

Resolved, That a committee of three of the clergy, in connexion with the bishop, and under his direction and superintendence, be appointed by the authority of this convention, to set forth a uniform system of catechetical instruction for the use of the diocese.

Conformably to the resolution on the support of the episcopate, the following committees were appointed in the several states composing the diocese.

\* By these alterations, the state of Maine is recognised as a part of the Eastern diocese, and the meetings of the convention are to be held *annually*, instead of *biennially*, to be composed of all the clergy of the diocese and a lay delegate from each church.

In Massachusetts, Dudley A. Tyng, Thomas L. Winthrop, and George Brinley, esquire.

In Rhode Island, Alexander Jones, Henry De Wolf, and Stephen Northum, esquires.

In New Hampshire, the Hon. James Sheafe, Hon. John Harris, and Ezra Jones, esquire.

In Vermont, the Hon. Daniel Chipman, Hon. Jonathan H. Hubbard, and Alexander Fleming, esquire.

In the state of Maine, Robert H. Gardiner, Simon Bradstreet, and Stephen Wait, esq's.

The next meeting of the convention is to be held at Windsor, Vermont, on the last Wednesday of September, 1823.

#### Vermont.

WE present, with great pleasure, to our readers, an abstract of the journals of Vermont, for the years 1820, 1821, and 1822. This, if we mistake not, is the first printed journal of any of the conventions of the states which compose the eastern diocese. Though small and humble in its appearance, it is not more so than were the first journals of those churches which now annually exhibit reports of 40 or 50 pages. It is a good example, and we hope it will be followed. We insert the constitution of the church in Vermont, as revised and adopted at the convention, in 1820.

#### CONSTITUTION.

I. The various churches in Vermont shall be considered as united in one convention in subordination to the general convention of the United States.

II. The said convention shall meet annually on the fourth Wednesday in June, at such place as shall be appointed at a previous meeting; and all clergymen of the protestant Episcopal church, residing in this state, shall be entitled to seats in convention; and lay delegates from the several churches in this state, shall be entitled to seats in the said convention, in the following proportion, to wit: Each church shall have the privilege of sending at least one member; if it consists of ten or more communicants, then it may send two members, and for every twenty-five communicants, excepting the numbers above specified, the said churches shall be entitled to one additional member.

III. The convention shall deliberate and act in one body; but shall vote in distinct orders, when any member shall call for such a division on any one question; and in such case a concurrence of a majority of both orders shall be necessary to constitute a vote.

IV. A president, secretary, and standing committee, shall be chosen at every annual meeting of the convention; and when there is to be a session of the general convention

within the ensuing year, the requisite delegations shall be appointed to represent this state in that body; also as long as this state shall belong to the Eastern diocese, a delegation shall be appointed to attend each diocesan convention at the next preceding annual convention, or at some meeting specially warned for that purpose. Provided, however, that no person shall be a member of the standing committee, or shall represent this state in the general or diocesan convention, unless he be a regular communicant in the church. Provided, also, that when the bishop of the diocese shall be present in convention, he shall, *ex-officio*, be president. The convention may, from time to time, if deemed expedient, appoint a prudential committee to superintend the prudential concerns of the church.

V. If, at any time, a bishop is to be elected by this convention, the secretary, by order of the president or standing committee, shall write to the minister, or one of the wardens of each church, at least six weeks before the election is to take place, and give notice of the time and place appointed for such election, and request, that delegates may attend the convention for the purpose; and in every such election, the convention shall vote in distinct orders—the clerical order shall make a nomination by ballot, and a majority of the lay delegates, shall approve the appointment, before the person shall be considered elected.

VI. No alteration shall be made in this constitution, except in annual convention; nor unless proposed and reduced to writing at a previous convention.

VII. The bishop, or standing committee, shall have power to call a special convention, by giving six weeks previous notice to the minister or one of the wardens of each particular church.

Parochial reports in 1820, were from eleven churches, as follows: baptisms, 99; deaths, 35; whole number of communicants, 391.

Parochial reports in 1821, from thirteen churches, baptisms, 101; marriages, 14; deaths, 32; whole number of communicants, 592. In several of the churches, flourishing Sunday schools.

Parochial reports in 1822, from thirteen churches, baptisms, 73; marriages, 21; deaths, 32; number of communicants 557.

Standing committee, for the year ensuing, Rev. Abraham Bronson, Rev. George Leonard, Rev. Carlton Chase, Rev. Joel Clapp.

Prudential committee, Hon. Daniel Chipman, George Cleveland, Esq. Hon. J. H. Hubbard.

Delegates to the general convention, Rev.

Abraham Bronson, Rev. George Leonard, Rev. Carlton Chase, Rev. Joel Clapp; clerical:—Joshua Isham, Esq. George Cleveland, Esq. Mr. Alexander Fleming, and Dr. Elisha Sheldon, lay.

Rev. Abraham Bronson, was nominated by this convention, as a trustee of the general theological seminary of the protestant Episcopal church, in the United States of America, agreeable to the third article of the constitution of said seminary.

A communication from the secretary of the general convention, containing a proposed alteration of the constitution of that convention, relative to the time of holding its triennial meetings, and investing the presiding bishop, in certain cases, with the power to alter the place where the same shall be held, was read; and the convention voted, that this convention does not approve of the proposed alteration.

*Resolved*, That the clergy of this state be requested to preach in their several churches, and to solicit contributions, once or more in each year for the benefit of the protestant Episcopal missionary society in this state;—and that they be requested to perform similar duties in the several vacant parishes in this state.

The Rev. Carlton Chase is appointed to preach before the next convention, to be holden at St. Albans.

The following canons were passed in 1821.

I. Of the mode of trying clergymen accused of misdemeanor.—Whenever the standing committee shall have reason to suspect a clergyman of this church to be guilty of infidelity, heresy, vice, or irregularity of any kind, it shall be their duty to inquire into the circumstances of the case; and, if upon investigation, they consider the crime worthy of notice, they shall report thereupon to the bishop, who may summon a council of his clergy, not less than three; a copy of the charge, and due notice of the time and place of trial being likewise communicated to the party accused; and after a full and fair investigation of the subject, the bishop may pronounce sentence in the case. And if any minister, degraded agreeable to this canon, shall consider himself aggrieved, he shall be allowed an appeal to the house of bishops.

II. Of the mode of forming and organizing churches.—Whenever any number of persons in this state shall form themselves into a regular society of the persuasion of the protestant Episcopal church, in such a manner, as that they will become a body corporate according to law, and their proceedings shall be sanctioned by the bishop of the diocese, or, in case of no bishop, by the standing committee of the state convention, they shall

be admitted to all the rights and privileges of a regular church; subject, however, at all times, to the authority and discipline of said bishop, or, if there is no bishop, of said standing committee.

#### Pennsylvania.

**Ordination.**—On Sunday, 29th September, at St. Paul's church, Philadelphia, the Rev. Mr. Van Pelt, deacon, minister of St. Luke's parish, South Carolina, in consequence of letters dismisory from the bishop of that diocese, was admitted to the holy order of priests, by the right reverend bishop White; morning prayers were read by the Rev. Mr. Tschudy, and a sermon by the bishop.

#### Massachusetts.

At a quarterly meeting of the standing committee of the protestant Episcopal church of this state, September 18, 1822, the following resolution was passed, viz.

The rules of order of the standing committee of the state of Massachusetts not having been published, in consequence of which, the candidates for orders have not been made acquainted with them,

Resolved, That the secretary of this board be directed to send an attested copy of the rules of order for insertion in the Gospel Advocate, which shall be considered as a sufficient publication of them, and that in future no dispensation of the sixth rule be admitted.

#### RULES OF ORDER,

Of the Standing Committee of the State of Massachusetts.

1. The standing committee of the state of Massachusetts shall meet on the last Wednesday of the months of January, April, July, and October, at such time and place as shall be determined on at the preceding meeting.

2. A quorum to transact business shall consist of at least two clergymen and two laymen, or of three clergymen.

3. No testimonials of any kind whatsoever shall be signed by any member of the committee, unless when the committee is duly convened, and after full discussion and deliberation.

4. Agreeably to the provisions of the 8th canon of the general convention of 1820, every candidate for orders must be required to present to the committee a satisfactory diploma or certificate from the instructors of some approved literary institution, or a certificate from two presbyters, appointed by the ecclesiastical authority of the diocese to examine him, in the words following:

"We, whose names are hereunder written, being appointed by ——— to examine A. B. do hereby certify, that we have accordingly

examined him, and that we find he possesses such academical learning as will enable him to enter advantageously on a course of theology, and we do accordingly recommend him to the standing committee.

C. D. }  
E. F. } Examining Presbyters.

In case of the dispensation of academical learning, provided for by canon ix, the candidate is required to lay before the committee a testimonial signed by at least two presbyters of the church, in the words following, viz.

"We, whose names are hereunder written, do solemnly testify that, in our opinion, A. B. possesses such extraordinary strength of natural understanding, such a peculiar aptitude to teach, and so large a share of prudence, as renders it advisable, for the edification of the church, to dispense, in his case, with a knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical."

C. D. }  
E. F. } Presbyters.

5. The testimonials, required by the standing committee of every person who wishes to be recommended as a candidate for holy orders, agreeably to the vii. canon, must be as follows. "I, C. D. do solemnly testify that I have been personally acquainted with A. B. for years, (or months,) last past, during which time I have had constant opportunities of knowing his general character and conduct; and I fully believe that, during that time, he hath lived piously, soberly, and honestly, and is attached to the doctrines, discipline, and worship of the protestant Episcopal church. I further believe that he possesses such qualifications as will render him apt and meet to exercise the ministry to the glory of God, and the edifying of the church."

6. The standing committee shall in no case grant testimonials for orders, until the examinations required in canons x. and xi. have been made; and a certificate from the examiners, that they are satisfied with the result of the several examinations shall form a part of the testimonials laid before the standing committee, on which, their testimonials to the bishop are to be predicated.

7. Special meetings of the board shall be called by the president at the request, or by the consent, of any two members, which request or consent shall be communicated by the president to the secretary, who shall forthwith issue the necessary notifications.

A true copy from the records of the standing committee. Attest,

ISAAC BOYLE, *Secretary.*

**Henry Martyn's Sermons.**

THE friends of the church will learn with pleasure, that a volume of sermons, on the leading doctrines of Christianity, and its important duties and privileges; by the late lamented and zealous Henry Martyn, is now in press in this city. The great interest produced by his memoirs, so favourable to the cause of missions, and the effects which recent accounts from Persia state to have resulted from his personal and zealous labours, warrant the expectation, that the doctrines of the cross, in these sermons, will be exhibited with that clearness, simplicity, and warmth, which so eminently belong to the style and character of their author.

**Obituary.**—One who was formerly acquainted with the reverend Walter Cranston, late rector of Christ church, in Savannah, whose decease in July last, has been announced in the Churchman's Magazine, feels it a duty to pay a brief tribute to the memory of a gentleman, who had so many claims to the esteem of his friends and the publick. Mr. Cranston, for several years, discharged the office of a Greek tutor at Harvard university in such a manner as to render him a popular and useful instructor. At the same time, he officiated as a lay reader in the Episcopal church, at Cambridge. Soon after taking orders, he proceeded to Savannah, in Georgia, having been invited to become rector of Christ church, in that city. He there acquired the esteem and respect of his parishioners, and the publick at large, by his pleasing manners and correct deportment, and by his exemplary fidelity in the ministerial office. While the yellow fever was making great ravages among the people of Savannah, in the summer of 1820, he remained at his post, and by his assiduous attendance on the sick and dying, and by his charitable assistance, in that season of calamity, was greatly instrumental in alleviating the distresses of his flock. His health having become much impaired, he concluded to make a journey to his native state, (Rhode Island,)

but was arrested by the disease, under which he laboured, on arriving at Middletown, in Connecticut, where he expired. Mr. Cranston had a taste for the belles lettres, and was a good scholar. His disposition was amiable, and his morals pure. He has been early called to rest from his labours, and his works will follow him.

[We have received, from an attentive and valued correspondent, the following list of errata in our account of the state of the church in Pennsylvania. As our desire is to give an accurate statement, we take this method of expressing our obligations on the present occasion, and of soliciting, from our correspondents in general, the correction of any errors which may occur in our statistical accounts, as well as any further information they may think proper to communicate.]

To the Editor of the Gospel Advocate.

THE August number of the Gospel Advocate is before me. The manner in which the proceedings of conventions, &c., are stated, is very excellent, and promises much good. There is an appearance of considerable accuracy—which I am sorry to say the account of the Pennsylvania convention does not sanction. Give me leave to point out a few errors. There are *forty-two* instead of *thirty-six* congregations in nineteen counties. Instead of "one is president of the college," read, "one is provost of the university of Pennsylvania." For "one a master of the grammar school," read, "one master of the grammar school of the university." For "confirmations in *nine* parishes," read *eleven*. For John C. Clay, read *Jehu*. For Muhlenburgh, read *Muhlenberg*. And for "there is a female adult Sunday school connected with St. James's church," read, "there is a female adult school in." I observe one more, there are *eleven*, not *five* congregations, in Philadelphia county; and to these we hope to add two if not three by the next convention.

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## TO CORRESPONDENTS.

The poetical communication of E. J. will be inserted as soon as our limits will permit, in consideration of the excellent sentiments which it expresses, although the poetry is not quite such as we should wish to present to our readers, especially considering the small portion of our work which ought to be devoted to articles of this kind.

# GOSPEL ADVOCATE.

"Knowing that I am set for the defence of the Gospel." *Phil. i. 17.*

No. 24.]

DECEMBER, 1822.

[No. 12. Vol. II.]

## THEOLOGICAL.

To the Editor of the Gospel Advocate.

ON THE INCONSISTENCY OF SOME PROFESSING CHRISTIANS.

THE publication of Paine's *Age of Reason*, was intended to demoralize the world, and introduce into every settled Christian government, all the horrors and blasphemies of the French revolution. This horrible purpose, however, was overruled by the providence of God, and made subservient to good. Had the infidel\* never published his *Age of Reason*, bishop Watson would not, probably, have written his unanswerable apology for the bible; nor would many other excellent works in defence of revealed religion, have probably seen the light. God has in no age "left himself without witness" of his mercy and goodness to our fallen race. In whatever clime disease exists, there its antidote is usually found. Wherever vice and irreligion seize upon the vitals of a nation, there, able defenders of the faith, and of the moral government of God, are raised up by the gracious interposition of Providence. For these evidences of the divine goodness, let every Christian heart "rejoice and be glad."

These reflections were produced by

\* Lest some fastidious individual in this *age of liberality*, should deem this appellation harsh, I will here quote Tom Paine's opinion of the bible. "Before any thing can be admitted as proved by the bible, the bible itself must be proved to be true. Speaking for myself, if I had no other evidence that the bible is fabulous, than the sacrifice I must make to believe it to be true, that alone would be sufficient to determine my choice."

the perusal of the late attacks of Mr. Sparks, and his reviewer, on the Episcopal church. Her liturgy and articles form an insurmountable barrier to the infidel, and to the impugn-ers of our Lord's essential divinity. Her battlements must be overthrown, and her bulwarks levelled with the ground, before her fidelity to her Lord can be corrupted, and the most holy places of the sanctuary be surrendered to the spoiler. While these distinctive mounds exist, the deity of Jesus Christ must be preached by her clergy, and must be the ostensible faith, at least, of all her worshippers. It cannot be hoped for, while her liturgy is so constantly read to the people, that the faith of her worshippers can change. She must herself remain unchanged. The "faith once delivered to the saints," is equally now the faith of her clergy and people, as in the primitive days of the Christian church. There is no instance, I believe, in the United States, at least I know of none, of a single Episcopal church, under the ministry of an Episcopal clergyman, becoming unitarian. All these secessions from the faith have happened principally among the presbyterians and congregationalists. Ought it not, then, to be a cause of joy and gratitude to God, in every sincere believer in the deity of Jesus, that there is a church whose bulwarks of faith cannot be overthrown by the impugn-ers of our Lord's divinity? Amidst the errors and corruptions which human invention has introduced into the sanctuary, and which have

defaced the order of harmony, and the "beauty of holiness," ought we not to rejoice that there is a "church built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone," "against which the gates of hell shall not prevail?" If the deity of Jesus be an essential article of Christian faith, as we are taught to believe in the bible, ought it not to be guarded by unchangeable formularies, against the attacks of unbelievers? It certainly appears to me to be reasonable and proper. And as the protestant Episcopal church was, under God, the bulwark of the reformation against the machinations and corruptions of the church and court of Rome, so will she continue to be the bulwark of the "faith once delivered to the saints," against the attacks of those who would bring "the Lord that bought them," down to their own level, and who "think wickedly," as the psalmist expresses it, "that God is even such a one as themselves."

The attacks of the unitarians on the trinitarian faith, have been met by the orthodox as became good soldiers under "the Captain of our salvation." The reverend professor Stuart, a congregational divine of Andover, has proved the deity of Jesus, by some profound criticisms on the original text. The reverend Dr. Dalcho, an Episcopal clergyman of Charleston, South Carolina, has proved the divinity of Jesus Christ from the testimony of Christian and heathen writers; and the learned, and reverend professor Miller, a presbyterian clergyman, of Princeton, New Jersey, has, in a somewhat similar manner, ably refuted the impugnors of our Lord's divinity.\* The two last

writers have quoted from the fathers, and I think have shown conclusively that Jesus Christ was worshipped as God in their days. Among the earliest writers of the fathers, we find the celebrated Ignatius. He was personally known to some of the apostles; was made bishop of Antioch by St. Paul, A. D. 69; and suffered martyrdom, after the death of St. John. There can therefore be no question as to his being a competent witness of the faith, practice, and discipline of the primitive church, in the apostolick age. If the writings of this father can be proved to be authentick and genuine, we can have no hesitation in believing what he has written on these subjects. And the more so, as we know that the miraculous influences of the Holy Spirit, continued with the church, long after the age of Ignatius. The author of the "evidences," in a note, p. 61, states that the *smaller* epistles of Ignatius are acknowledged to be authentick and genuine, but the *larger* to be spurious. He refers to "archbishop Wake's translation of the apostolical fathers; Horsley's controversial tracts, pp. 133—139. Jortin's remarks on eccl. hist. I. pp. 54—61. Milner's church history, I. pp. 158. Doddridge's lectures, I. pp. 400. Euseb. hist. eccl. lib. 3. cap. 35. gr. vel. 32. Han. Lardner's works, (a unitarian,) I. pp. 315, 316. 4to edition. Simpson's Deity of Jesus, pp. 468, 469, and Kett's Bampton lecture, notes, pp. 22—25; where a further list of authorities are referred to."

shipped as God, in the first three centuries. Designed, chiefly, for the use of those, who have not an opportunity of consulting larger, or more critical works. By Frederick Dalcho, M. D. assistant minister of St. Michael's church, Charleston, 1820.

Letters on unitarianism; addressed to the members of the first presbyterian church, in the city of Baltimore. By Samuel Miller, D. D. professor of ecclesiastical history and church government, in the theological seminary of the presbyterian church in the United States, at Princeton. Trenton, 1821.

\* Letters to the reverend W. E. Channing, containing remarks on his sermon recently preached and published at Baltimore. By Moses Stuart, associate professor of sac. lit. in the theological seminary, Andover, 1819.

Evidences of the divinity of Jesus Christ; with the testimony of Christian and heathen writers, that he was called God, and wor-

From a careful perusal of these authorities, I am satisfied that the *smaller* epistles of Ignatius are the genuine writings of that father. When Dr. Miller's book appeared, I was pleased to notice the same acknowledgment, by that learned writer. In a note to p. 122, he says; "The author is aware, that the authenticity of the epistles of Ignatius, has been called in question, as well as that of Barnabas, before quoted. It is impossible, in a work written on the plan, and with the design, of these letters, to enter into the merits of controversies of this sort. It is sufficient for his purpose to say, that the great body of learned men consider the epistle of Barnabas, and the *smaller* epistles of Ignatius, (and from these alone he offers quotations,) as, in the main, the real works of the writers whose names they bear. Of this opinion was the eminently learned unitarian, Dr. Lardner."

The opinion of Dr. Lardner, is given in these words: "I make little doubt, but the smaller epistles, which we now have, are, for the main, the same epistles of Ignatius which were read by Eusebius, and which, it seems pretty plain from Origen, were extant in his time." Again, "Considering then these testimonies, which I have alleged from Ireneus, Origen, and Eusebius, and also the internal characters of great simplicity and piety, which are in these epistles, (I mean the smaller,) it appears to me probable, that they are for the main, the genuine epistles of Ignatius." And again, "To conclude: as the epistles which we now have of Ignatius are allowed to be genuine by a great number of learned men, whose opinion I think to be founded upon probable arguments, (as I have also shown in the testimonies here alleged,) I now proceed to quote them as his."\*

\* Lardner's Works, I. p. 315. Lond. 4to. 5 vol. 1815.

That an Episcopal divine should acknowledge the epistle of Ignatius to be genuine. I do not wonder; but I confess I was a little surprised to find a presbyterian clergyman, and a unitarian dissenter, subscribing to that fact. It does appear to me to be a little inconsistent, to acknowledge the genuineness and authenticity of a work, and yet to deny a matter of fact recorded by the writer, who is allowed on all hands to be a competent witness of that fact, and who has laid down his life, in support of what we all acknowledge to be the truth. It is true, however, that both Dr Lardner, and Dr. Miller, have made a *salvo*. The smaller epistles, are, *in the main*, say they, the genuine writings of Ignatius. Now I presume this expression to mean, that *the general scope, the principal or chief part, the bulk* of the epistles, are really and truly the writings of Ignatius. Now two of the principal statements, made by the holy martyr, are the deity of Jesus Christ, and the existence of the three orders of the ministry, bishop, presbyter, and deacon, in the church, during the life of some of the apostles. From this publick declaration of these facts, made on the eve of his martyrdom, we must believe that the deity of Jesus was the faith, and Episcopacy the practice, of the church in his day. And we must likewise believe, that if the Episcopal government of the church was not adapted to its best interests in its militant state; if it was not consistent with the divine will, in the minds of the *inspired* apostles who organized the church, the apostles would certainly have abolished it, as the corrupt invention of ambitious men. They would have left in their writings, such an avowal of its inconsistency with their opinions and practice, as they have done of various heresies. But we find no such thing. Ignatius was acquainted with some of the



apostles;\* was made bishop of Antioch by St. Paul.† about A. D. 69, and suffered martyrdom for the faith at Rome, Dec. 20, A. D. 107, seven years after the death of St. John. Ignatius, therefore, must have known the faith of the church, and the practice of the apostles.

It appears from the general testimony of the ancients, that Ignatius was the second bishop of Antioch, after St. Peter. That he was not a congregational bishop, presiding over a single congregation, may be proved from his own *genuine* writings, wherein he distinctly names the three orders of the Christian ministry, *bishop, presbyter, and deacon*. Dr. Lardner, in his history of Ignatius, quotes the testimony of the ancients to the Episcopal order of this holy martyr. And he further says, "Beside the *bishoprick*, the martyrdom of this good man is another of those few things concerning him, which are *not contradicted*."‡ None of the ancients, then, deny that Ignatius was a bishop; and as he was a bishop, according to the common acceptance of the word, during the life of the apostles, we are safe in concluding the office to be of apostolical appointment, and necessary to the perfection and government of the church of Christ.

I shall now proceed to give some extracts from the genuine epistles of Ignatius, to show, conclusively, as a *matter of fact*, that in his day, and while St. John the evangelist was still living, the government of the church at Ephesus, Magnesia, Tralles, Philadelphia, &c. was Episcopal.

From the epistle to the Ephesians. "I received, therefore, in the name of God, your whole multitude in Onesimus; who by inexpressible love is ours, but according to the flesh is

your *bishop*." S. 1.—"For what concerns my fellow servant Burrhus, and your most blessed *deacon*."—"That being subject to your *bishop*, and the *presbytery*, ye may be wholly and thoroughly sanctified." S. 2.—"Let us take heed therefore, that we do not set ourselves against the *bishop*, that we may be subject to God." S. 5.—"It is therefore evident that we ought to look upon the *bishop*, even as we would do upon the Lord himself." S. 6.

From the epistle to the Magnesians. "Seeing then I have been judged worthy to see you, by Damas, your most excellent *bishop*; and by your very worthy *presbyters*, Bassus, and Apollonius; and by my fellow servant Sotio, the *deacon*." S. 2.—"It will therefore behove you, with all sincerity to obey your *bishop*; in honour of him whose pleasure it is that ye should do so, because he that does not do so, deceives not the *bishop* whom he sees, but affronts him that is invisible. For whatsoever of this kind is done, it reflects not upon man, but upon God, who knows the secrets of our hearts." S. 3.—"I exhort you that ye study to do all things in a divine concord: your *bishop* presiding in the place of God, your *presbyters* in the place of the council of the apostles; and your *deacons* most dear to me, being entrusted with the ministry of Jesus Christ." S. 6.—"As therefore the Lord did nothing without the Father, being united to him; *neither do ye do anything without your bishop and presbyters*." S. 7.—"Study therefore to be confirmed in the doctrine of our Lord, and of his apostles; that so, whatsoever ye do, ye may prosper both in body and spirit; in faith and charity; in the Son, and in the Father; and in the Holy Spirit; in the beginning, and in the end: together with your most worthy *bishop*, and the well-wrought spiritual crown of your *presbytery*; and your *deacons* which are according to God. *Be subject to your bishop*," &c. S. 13.

\* Chrysost. Hom. in Ignat. I. p. 499. Socrat. Hist. Eccl. lib. vi. cap. 8. Lardner's works, I. p. 313.

† Cave's Lives, II. p. 222.

‡ Works, I. p. 313.

From the epistle to the Trallians. "It is therefore necessary, that as ye do, so without your *bishop* you should do nothing; also be ye subject to your *presbyters*, as to the apostles of Jesus Christ our hope; in whom if we walk, we shall be found in him. The *deacons* also, as being the ministers of the mysteries of Jesus Christ, must by all means please all." S. 2.—"*He that is within the altar is pure; but he that is without, that is, that does any thing without the bishop, and presbyters, and deacons, is not pure in his conscience.*" S. 7.

From the epistle to the Philadelphians. The poem. "Ignatius, who is also called Theophorus, to the church of God the Father, and our Lord Jesus Christ, which is at Philadelphia, in Asia; which has obtained mercy, being fixed in the concord of God, and rejoicing evermore in the passion of our Lord, and being fulfilled in all mercy through his resurrection: which also I salute in the blood of Jesus Christ, which is our eternal and undefiled joy; especially if they are at *unity with the bishop, and presbyters who are with him, and the deacons* appointed according to the mind of Jesus Christ; whom he has settled according to his own will in all firmness by his Holy Spirit." "For as many as are of God, and of Jesus Christ, *are also with their bishop*. And as many as shall with repentance return into the unity of the church, even these shall also be the servants of God, that they may live according to Jesus Christ. Be not deceived, brethren: *if any one follows him that makes a schism in the church, he shall not inherit the kingdom of God.*" S. 3.—"Therefore let it be your endeavour to partake all of the same holy eucharist. For there is but one flesh of our Lord Jesus Christ; and one cup, in the unity of his blood; one altar; as also there is one *bishop*, together with his *presbytery*, and the *deacons* my fellow servants; that so whatsoever ye do, ye may do it ac-

cording to the will of God." S. 4.—"I cried whilst I was among you; I spake with a loud voice; attend to the *bishop*, and to the *presbytery*, and to the *deacons*." S. 7.

From the epistle to the Smyrneans. "See that ye all follow your *bishop*, as Jesus Christ, the Father; and the *presbytery*, as the apostles. And reverence the *deacons*, as the command of God. Let no man do any thing of what belongs to the church, *separately from the bishop*. Let that eucharist be looked upon as well established, which is either offered by the *bishop*, or by him to whom the bishop has given his consent. Whosoever the bishop shall appear, there let the people also be; as where Jesus Christ is, there is the catholic church. *It is not lawful without the bishop, neither to baptize, nor to celebrate the holy communion*; but whatsoever he shall approve of, that is also pleasing unto God; that so whatever is done, may be sure and well done." S. 8.—"It is a good thing to have a due regard both to God and the bishop; he that honours the bishop, shall be honoured of God." S. 9.

From the epistle to St. Polycarp, bishop of the church at Smyrna. Speaking to the church through Polycarp, Ignatius says, "Hearken unto the *bishop*, that God also may hearken unto you. My soul be security for them that submit to their *bishop*, with their *presbyters*, and *deacons*. And may my portion be together with theirs in God." S. 6.\*

From the foregoing statement, it appears that, during the life of the apostles, the three orders of the ministry, *bishop*, *presbyter*, and *deacon*, existed in the church, as they do at this day. It likewise appears to be a little inconsistent, to disbelieve one of the most distinctive characteristics of an author's writings, when those

\* Archbishop Wake's translation of the Apostolical Fathers.

writings are acknowledged to be genuine, and to deny a matter of fact of which he must be allowed to be a competent witness. It is not treating the holy martyr with the respect due to his character, for one party to cull from his writings what will suit their turn, and reject the rest; for another to take part of what the first refused, and others something else that will serve their purpose, and to set down all they do not approve, as good for nothing. What then would become of the integrity of his works, of his faith, of his truth, of his testimony to the matter of fact for which he died! As the *smaller* epistles are acknowledged by the learned of all denominations, to be the genuine writings of Ignatius, we should, to be consistent, believe in the *deity of Jesus Christ*, and in the *apostolical origin of Episcopacy*, as well as in the testimony which he bears to the genuineness of the scriptures, because each of them is most explicitly declared in his writings.

PHILO-IGNATIUS.

#### SERMON.—No. XX.

DELIVERED AT PORTSMOUTH, NEW HAMPSHIRE, BEFORE THE SEVENTH BIENNIAL CONVENTION OF THE EASTERN DIOCESE, SEPTEMBER 25, 1822.

LUKE ix. 6.—*And they departed and went through the towns, preaching the gospel, and healing every where.*

In this and the succeeding chapter, we have an account of the mission of the twelve, who were called apostles, and of the seventy, who were called disciples, to preach the gospel. In the charges given, and in the powers delegated to each of them by our blessed Lord, there is a strong resemblance. The import of their respective directions, is indeed, nearly the same; and so are the consequences stated as attending the reception or rejection of their mission. They were

alike directed to make no temporal provision for their journey, and to abide in the same house, in which they should first receive a hearty welcome; they were both authorized to act in his name, and as his representatives, and were charged to warn the people of the fatal consequences of rejecting their embassy, by shaking off the dust of their feet as a testimony against them. The account of this mission, and the directions given on this interesting occasion, afford matter for much useful reflection, adapted to the occasion, on which we are now convened.

In the first place, we learn that the twelve apostles and seventy disciples *were sent*. They did not undertake the embassy in their own name, or on their own responsibility. They did not run, before they were sent. They did not presume to preach the gospel, till they were divinely commissioned; nor to act as the representatives of the Lord Jesus, till they were invested with proper authority. They were called, sometime previous, to be apostles and disciples, but waited for a special warrant, before engaging directly in the work of the ministry. There were many who believed at this time in Christ, and heard him gladly; but out of this number, twelve only were chosen to be apostles, and seventy to be special messengers or heralds, to proclaim the advent of his heavenly kingdom.

Hence we derive a plain rule of action for our guidance in conducting the affairs of the church, at the present day. In laying the foundations and framing the original constitution of his spiritual kingdom, Christ proceeded according to rules of order; and, with an eye to the future condition of his church, pursued such a course as would, if followed, be most conducive to its prosperity. If, then, the observance of rules of order and regularity was needful, while the great Head of the church himself was on

earth, it has become much more so, since his departure. As a kingdom, the church must have a particular organization; as a government, it must have an appropriate discipline; as a society, composed of true believers, it must be constituted of regular officers and suitable agents to administer its concerns; and as a body, of which Christ is the head, its various members must have their distinct spheres of action. All good men are not called to the ministry, or to superintend the concerns of the church. Its prosperity, like that of all other public institutions, depends, under the will of God, on the wisdom and discretion with which its internal concerns are managed. Its divine Head has never promised to crown with success measures dictated by the spirit of anarchy, or devised in the councils of folly or madness. On the contrary, describing the qualifications of those who are to take the lead in its affairs, he says that they must be "wise as serpents and harmless as doves." Two important qualifications are here distinctly marked out, as necessary to those who are to occupy distinguished stations in the church, viz. wisdom and integrity. And who is to be judge in this case? Is each individual to decide on his own qualifications? and is every one who fancies himself to be wise, just, and prudent, therefore authorized to assume the functions of the sacred ministry, and invest himself with ecclesiastical authority? Does not the very specification of certain qualifications, particularly those which are of a very delicate nature, and of which the individual himself is least capable of judging, plainly imply the existence of some regular tribunal, by which questions of this description are to be decided? If uncommon wisdom and unimpeachable morals are stated as essential qualifications for an office, does it not follow, as a necessary consequence, that authority must be lodged somewhere to examine as to the

requisite qualifications, and that the sanction of this authority must be necessary to a regular investiture with office? To me, this conclusion appears too plain and obvious to stand in need of any laboured arguments. It is a self-evident proposition, that regular authority is necessary to the well being of the church; for its interests cannot be promoted, nor the rights and privileges of individual members be maintained without it: the conclusion, therefore, appears to be irresistible, that wherever certain qualifications are specified, there must be discretionary powers, lodged in some suitable person or persons to decide upon them. These considerations afford strong ground for the belief that Christ left not his kingdom without a regular organization, and a regular form of government for the administration of its concerns.

But the sacred oracles do not leave us to the mere deductions of reason, on this subject. Not only the fact is asserted in them, that certain offices were ordained by God for the government of the church, but the requisite qualifications are described, together with the source of authority, and the mode of conveying it. Thus St. Paul writes in 1 Corinthians xii. 23, *God hath set some in the church, first apostles, secondarily prophets, thirdly teachers.* In the same chapter, the church is compared to the human body, as exhibiting the same symmetry and harmony in all its parts, and is represented, at the same time, as having been thus constituted by its divine Head. Again, the same apostle in his address to the elders (or priests) of the church of Ephesus, as recorded in Acts xx. 28, speaks of their appointment to office as having been made by divine authority. "Take heed to the flock, over which the Holy Ghost hath made you overseers." If we understand the apostle here to mean merely that the Holy Ghost had designated those persons to office, it must be taken

for granted that the office already existed; and such an appointment, made by the Holy Spirit, must be a sanction to the office, equivalent to divine institution. And finally, all those passages, directing provision to be made for the support of the ministry, plainly imply that the office already existed, and that it received divine favour and approbation. In addition to provision for its maintenance and perpetuity, the qualifications for it are explicitly stated. The scriptures teach to this effect, that "No man taketh this power to himself, but he that is called of God, as was Aaron:" and the superintendents of the church are instructed, in the selection of suitable candidates, to have regard to their moral characters as well as to their aptness to teach. And the mode of investing men with the office, after their qualifications had been duly tested, was by the laying on of hands.

Thus clear are the scriptures on these points, and thus powerful and incontrovertible are the arguments in favour of a gospel ministry of divine appointment.

II. When duly qualified, these messengers were sent to *preach the gospel*; or, as in the original, to *evangelize*. Wherever they went, they *evangelized*, i. e. proclaimed good tidings. It was the characteristic feature of the Christian embassy, that it was a proclamation of good tidings from God to man, a communication of joyful news from heaven to earth. When the angel first announced the birth of Christ, to the shepherds on the plains of Bethlehem, he announced it, as "good tidings of great joy which should be to all people." The heavenly host, likewise, which descended on this joyful occasion, exclaimed, on beholding the development of the glorious plan of salvation, "Glory to God in the highest, and on earth peace, good will towards men." Our Saviour himself likewise, in commissioning his first messengers, directed them to announce

to their hearers the fact, that *the kingdom of God was come nigh unto them*. St. Luke informs us also that at a former period, Jesus "went throughout every city and village, preaching and showing the glad tidings of the kingdom of God," Luke viii. 1; or according to the idiom of the original, *evangelizing the kingdom of God*. The same form of expression occurs again in the epistle to Romans, x. 15, where St. Paul quotes an ancient prophecy, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" or, *that evangelize peace and evangelize good things*.

These expressions help us to correct ideas of the nature of the message, which the apostles were sent to deliver. The tidings to be published were cheerful and pleasant. It was not their message which subjected them to ill treatment, so much as the apparent inconsistency between their personal appearance and their high pretensions. What then must have been the peculiar character, the prominent feature of their preaching? It certainly would not have consisted in moral essays, or in delineating a system of theology, or in alarming appeals to the passions of the multitude, or in attempts to excite terrific emotions. But their object was to announce a simple fact, and to prepare the minds and hearts of men for the accomplishment of an important event; it was, to carry tidings which would excite a lively interest, and to communicate intelligence which would be received with joy. They were to announce to the expecting Jews that "the kingdom of God was come nigh unto them," and in confirmation of the truth of the declaration, they were to heal diseases, and to cast out devils! This to the Jews was most welcome intelligence, intelligence in which were centered their highest hopes of temporal and eternal felicity. It was not the design of this mission to proclaim

Jesus to be the Messiah. This was a discovery to be gradually made by evidence to be afterward presented; but a full disclosure was not to be made, till after his resurrection. His spiritual kingdom on earth was not in fact to be fully organized and established, till the great expiatory sacrifice was about to be offered on the cross for the sins of the whole world; when he publicly announced himself to be the Messiah, the king of the Jews. After his resurrection, when he had obtained a victory over sin and death, he directly commissioned the apostles, to preach the gospel to every creature; which commission, according to St. Matthew, was conveyed in the following words, "All power is given unto me in heaven and in earth. Go ye therefore, and teach [or disciple] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Or, according to St. Mark, thus: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." Both of which commissions are of the same import. The apostles were authorized by them to evangelize all nations, or proclaim to every creature the good news of the advent and establishment of Christ's kingdom; inviting every one to flock to it and become members of it by receiving the initiatory right of baptism, with the promise that all who complied and obeyed, should be saved, and the threat that all who disbelieved, should be damned.

It is by no means to be supposed that the apostles confined themselves after the establishment of the church to a mere annunciation of the advent of the kingdom of God. They undoubtedly enlarged on the importance of receiving it, and the danger of re-

jecting it; and on several occasions, reasoned and proved from the holy scriptures, that Jesus was the Christ, or the Messiah. After having proclaimed the tidings, and made converts to the belief of them, they instructed the disciples or converts in the doctrines, the discipline, and the precepts of Christ's spiritual kingdom. But from the reasons now given, the inference must be plain, that to evangelize, or to preach the gospel, or to do the work of an evangelist, is not to inculcate hard sayings, or to dispense paradoxes; nor is it to dazzle by eloquence, to confound by metaphysical subtleties, or to brandish the weapons of polemick theology. The chief duty of Christian ministers consists, after the work of evangelizing is accomplished, in instruction and discipline. They are to enlighten the ignorant, to confirm the wavering, to reclaim the wandering, and to nourish the faithful disciples of Christ. In one word, they are to "feed the [evangelized] flock, over which the Holy Ghost hath made them overseers;" to water, nourish, and cherish the plants, which have been placed under their immediate care, in the vineyard of the Lord.

III. These messengers were authorized, as representatives of Christ, to treat with men, to act in his behalf, and to speak in his name. This idea is almost explicitly asserted in the instructions given on this occasion. He that heareth you, heareth me, and he that despiseth you, despiseth me, and he that despiseth me despiseth him that sent me." From this nothing can be plainer, than that the ministers of Christ are to act as his representatives; and that those who hear them, hear Christ, and those who despise them, or treat the office with contempt, are guilty of despising Christ and despising God. A similar view of the elevated nature of their station is given by St. Paul in his second epistle to the Corinthians, v. 20. "We are ambassadors for Christ, as though God did beseech you by us: we therefore

pray you in Christ's stead, be ye reconciled to God." Here he addresses the disciples in a manner as if Christ himself were present and speaking through him; styling himself expressly *an ambassador for Christ*. Now an ambassador is always considered as representing his sovereign; and whatever he does in this character is considered as the act of the sovereign. The same idea is implied in their call to office, being "called of God;" and is embraced in the very nature and duties of the office; for as pastors, they are to feed and govern the flock; as teachers, to instruct them; as priests, to offer the sacrifices of the people; as apostles or messengers, to make known the terms of salvation; as having the ministry of reconciliation committed unto them, to administer, in Christ's behalf, the terms of the covenant of reconciliation; as stewards of the manifold mysteries of God, to give to each one his portion in due season, and as wise master builders, "to show themselves approved unto God, as workmen that need not be ashamed; rightly dividing the word of truth."

These various offices show the elevated and responsible nature of the station assigned in the church, to those who serve at the altar. But the authority attached to the office, is altogether spiritual, confined exclusively to the administration of concerns, purely ecclesiastical. They claim no control whatever over the freedom or property of a single individual; nor nor do they look for any thing, on the part of private Christians, beyond a voluntary compliance with such provisions as are indispensably necessary to the orderly conducting of the affairs of the body, to which they belong, and to the secure enjoyment of the rights and privileges of each individual member. Least of all, do they claim any control over atheists, deists, infidels, hereticks, or schismatics. The intercourse with their respective flocks is purely Christian; the intercourse of

congenial spirits, linked together in one body; every member of which is actuated by the same motive and directed by the same head, without the least diversity of feeling or clashing of interests or designs: where all are embarked in the same glorious undertaking; all are animated by one heart and one soul in building up the walls of the city of God; all are disposed to discharge the duties of the station assigned them; all are equally inclined to the exercise of humility and submission, or, in the words of the apostle, to "submit themselves one to another in the fear of God;" and all cheerfully make every sacrifice and observe every rule, which may be requisite to the peace, prosperity, and happiness, of the body to which they belong.

In the exercise of the authority, vested in those who minister in sacred things, they are charged not to conduct as "lords over God's heritage; but to be ensamples to the flock," in all meekness, condescension, and love, and in the exercise of every virtue and grace. Nor are they to "take the oversight by constraint, but willingly; not for filthy lucre, but of a ready mind." Every exercise, therefore, of constraint or violence, and every instance of mercenary conduct is so far a deviation from the sacred canon, and a departure from the spirit and design of the Christian ministry. Nor are ministers, in their instructions, to be regarded as infallible. They are to take the revealed will of God for their guide, and are to be respected no farther, than they conform to this only infallible standard.

The perpetuity of the pastoral office follows as a necessary consequence of this statement of its origin, nature, and design. Having been appointed by God, by him alone can it be abolished. So long as the church, "the pillar and ground of truth," exists on earth, so long must it retain its constitution and its ministry. Its spiritual necessities are always the same, and will always re-

quire the same spiritual functionaries. Order can never be preserved without them; and without order, the church cannot long subsist. God will always have a church in the world; "the gates of hell will never prevail against it." But when particular parts become disorderly, corrupt, or licentious, when dissensions creep in, and every member wishes to be a head or an eye, and where the spirit of pride and insubordination prevails, God can and often does remove the candlestick out of its place, and leave such a section of the community to grope in heathenish darkness.

Nothing can be more detrimental to the interests, nor can any thing more speedily accomplish the downfall, of any portion of the kingdom of Christ, than jealousy among the people respecting the exercise of the sacred functions of the sacerdotal office. When extensively diffused, it can never fail, like all rebellions against regular authority, of destroying the body in which it prevails. Opposition to the peculiar rights of the clerical profession is, in fact, opposition to religion itself; and all endeavours to undermine the influence of that profession in its own peculiar province, fall but little short of treason against the kingdom of Christ; which, if successful, must terminate in the subversion of every religious and moral institution. The *form* of religion may indeed, be preserved awhile by the spirit of sectarianism: but the true spirit will be wanting; and when the only fostering spirit which supports them—the rancorous spirit of strife and emulation, which keeps up one form of religion merely to put down another, expires, and is buried amid the ruins which it has created; all interest in religion will subside, and every institution for the support of religion and morals will be abandoned and abolished.

IV. The early messengers of Christ were sent as "lambs among wolves." Under these images the difficulties are described with which they had to con-

tend. While on the one part were exhibited the mildness and simplicity of lambs, they were met, on the other, by the ferocity of wolves. Indeed, in every place, they were persecuted by men in authority; and many of them suffered martyrdom in its most excruciating forms. But these traits of character are not wholly confined to the age in which the apostles lived. The respective parties have occasionally changed sides, and the clergy (I mention it with grief at the depravity of human nature) have at times laid aside the meekness of the lamb, to assume the fierceness of the tiger. But it has been the predominant disposition of mankind to be highly incensed at those, who preach the doctrines and inculcate the duties of the gospel in their native purity and simplicity. To please men, we must exalt them; but the scriptures inculcate humility as much more becoming. To please men, we must extol their capacities, give them lofty notions of their intellectual powers, and persuade them of their ability to comprehend every part of revelation; but the scriptures inform us, that "great is the mystery of godliness;" and that angels desire to look into it, and veil their faces in sublime adoration. To please men, we must discourse on their own infallibility, on their entire competency in themselves to form correct decisions, especially on religious topics, on their qualifications to be their own teachers, and the fitness of every man to be his own priest, in offering up his religious oblations: but the scriptures address them and say, "except ye be converted and become as little children," i. e. humble and teachable, "ye shall not enter into the kingdom of heaven." To please men, we must lay but little stress on religious ordinances, we must represent publick and private worship and the sacraments, as ceremonies, the observance of which is submitted to every man's convenience and discretion: but the scriptures



plainly enjoin them, and moreover assert that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Now if the messengers of Christ should fail of pleasing men, under these circumstances, they are liable to severe reproach, nay, if they offend in one point they are deemed guilty of all, and the offence is beyond the reach of pardon. Notwithstanding the boasted light, refinement, and liberality of the age, the faithful ministers of Christ have many obstacles to overcome, many hardships to endure, much ignorance, prejudice, and virulence to encounter, and gross corruption and wickedness (in high places too, and in the very midst of this boasted light, refinement, and liberality) to struggle with. In fine, if they would always exhibit the plainness, sincerity, and simplicity, of lambs, they will still find no lack of wolves.

Finally the apostles and disciples were instructed, should any city or village reject their message, to "shake off the dust from their feet as a testimony against them." This was in conformity to a custom, existing among the Jews, on their return from foreign countries, of shaking off the dust that clave to them; thus expressing their sense of the purity of their own country, and their abomination of the idolatries of the heathen. There is no reason for believing that this was instituted, as a religious rite, to be perpetuated in the church. No notice is taken of any solemnity in the days of the apostles, or at any subsequent period. It was however an expressive ceremony, calculated to display in a lively manner the folly of those who should reject the gospel, and their exposure to the rebuke of good men and to the indignation of an angry God.

Thus, in pursuance of the plan proposed for this discourse, have I remarked on the chief instructions and the principal circumstances, attending the first mission of the apostles and disciples of our Lord. There is

doubtless room for other remarks; but it is time to draw to a close; and with this view I would, by way of improvement,

1. Infer the truth of a religion, propagated in a manner so artless, and as far as human contrivance is concerned, so inadequate. Inadequate, because the means and instruments employed were, in themselves, so utterly incompetent to the production of such wonderful effects. The success attendant on the labours of the apostles plainly indicates divine agency. Paganism may be traced back to remote antiquity, having sprung up in ages of gross darkness, and having been always protected by power and popular prejudice. Mahometanism originated in evident imposture and was propagated by the sword: but Christianity sprung up in one of the most enlightened periods of the world, under the apparent efforts of men, incapable of imposture, who sacrificed their lives in attestation of their sincerity; and made its way, in opposition to the wealth, the learning, the power, the wit, and the talents of the world, leagued in hostile array against it. This circumstance, alone, is sufficient to demonstrate the truth of its pretensions. No plausible account has ever yet been given of its origin which does not also admit it to be divine.

2. The passage under consideration affords much scope for reflection on the respect due to the pastoral office. When the gospel is carried by missionaries to the heathen, there can be no doubt as to their being the messengers of God, and carrying the word of God; or, which is the same thing, a message from God to their fellow-creatures. And where lies the difference between that and preaching the same word and delivering the same message to the heathen at home, or preaching from the word of God to their fellow-Christians? when they preach the gospel, what is this but declaring the word of God; God speaking through

them ; the word of truth not being theirs, but God's ? It is true, they have this treasure in earthen vessels ; and mankind are unhappily too apt to estimate the treasure by the vessel which contains it, instead of respecting the vessel on account of its treasure. If they paid less regard to the gifts, the talents, or peculiarities of the man, and more to the message which is brought to them, they would profit better, and the noble design of the ministry would be more effectually answered. But the great passport to publick attention at present is *talents, not authority*. The question is not, *Is he a messenger from the skies ?* but, *Is he a candidate for the temple of fame ?* It is not, *Has he intelligence from heaven ?* but, *Has he a wreath from the bowers of science ?* It is not, *Has he a commission to enlist soldiers for the army of Christ ?* but, *Is he a champion, qualified to lead on troops to victory, and establish his own empire on the ruins of his adversaries ?* Our views, alas, are become altogether secular or carnal ; our veneration is paid to men, and not to the office they sustain ; earthly considerations take precedence of heavenly ; the design of the ministry is perverted, and the spirit of religion nearly destroyed.

Finally, the passage leads us to reflect on the mutual responsibility of ministers and people in the discharge of their relative duties. The latter should receive the message from God with lively gratitude for the gift, and with benevolence and good will toward those who are employed on the errand of grace and mercy. Why should *rational* beings forfeit their claim to this character by harassing, like wolves, those who are sent to them to promote their best interests in time and eternity ? What fault can be found with their message, which consists in the good news of salvation to lost and perishing sinners ? What, with the terms of salvation, the moral requirements, the sobriety, the temperance,

chastity, truth, and justice, which religion enjoins ? Can there be the least shadow of propriety in considering the ministers of God, as the enemies of mankind ? But I repress the notes of remonstrance, as fitter for other ears than those I now address. "I hope better things of you," my hearers, "although I thus speak." Yes, my brethren, while there are some, who reject the messengers of Christ, blessed be God, there are others of a very different stamp, who are the salt of the earth, who are the main pillars and ornaments of society, and "of whom the world is not worthy ;" who give the gospel message a welcome reception. May such enjoy its bright rewards in time and eternity.

Let us, my brethren of the clergy, consider the all important trust, committed to our charge. Let us realize the great responsibility of our station and the solemn account to be rendered at the bar of God. Let us not shun to declare the whole counsel of God, nor fear to preach the whole truth, whether men will hear, or whether they will forbear. In our intercourse with the flocks committed to our care, let us endeavour to copy the example of the great Shepherd and Bishop of our souls, devoting all our time and talents to their good, being instant in season and out of season, and being ready even to lay down our lives for their sakes. Let us not seek ourselves, but them ; and "may they be our hope, our joy, and crown of rejoicing, in the day of the Lord's appearing." In the publick councils of the church, let us lay aside selfish views and local partialities, and be actuated by a single eye to the glory of God and the prosperity of our spiritual Zion.

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For the Gospel Advocate.

[We present to our readers the following interesting tract published by the church of England tract society, with a few slight alterations and omissions, which were necessary to adapt

it to the service of the Episcopal church in this country.]

THE FORMS OF THE CHURCH OPPOSED  
TO FORMALITY.

THERE is no temper of mind that is more frequently and clearly condemned, both by the holy scripture, and by that which is its echo, the liturgy of our church, than a formal self-righteous spirit. It appears from the scripture that it is hateful to God ; and that, wherever it prevails, it must be destructive to the soul, as it effectually excludes the sinner, in whose heart it reigns, from all the benefits of redemption by the blood of Christ. Faith in him and a self-righteous spirit are direct opposites, and cannot dwell together in the same bosom. This plainly appears from the parable of the pharisee and publican, the former of whom trusted in himself that he was righteous, and despised others ; while the latter, self-condemned, smote upon his breast, and cried, "God be merciful to me a sinner." The conclusion of the parable assures us that the conscious sinner, and he only, is justified or accepted in the sight of God, while he, who, in any age or station, or of whatever moral character, "trusteth in himself that he is righteous," can have no interest in the merit of Christ, and therefore must remain under the guilt of his sins.

The forms of the church to which we belong, show us what is the temper required in those who would join acceptably in her service. It is the temper of the publican abovementioned. It is a spirit of contrition and self-condemnation for sin,—it is a spirit of exclusive reliance for hope and salvation on the blood and merit of our Lord Jesus Christ. It renounces every thing that is our own in our applications to the throne of grace ; it throws itself at the foot of the cross of Christ, pleading mercy as flowing to condemned criminals through him who is the only propitiation for sin.

Nothing that the penitent believer is in himself, nothing that he had done, or that he can ever be or do, forms any part of that ground of hope on which he builds his plea for salvation ; and it will be observed that our church supposes her worshippers to consist of penitent believers : her forms are adapted exclusively to those who are such in the inward frame and spirit of their minds.

But it is not intended in this appeal to the consciences of those into whose hands these pages may fall, to rest the truth of its title on this general statement of the spirit which is required in the worship of our church, and without which whosoever joins in her devotions acts the part of a hypocrite before God. But the appeal will be made to specifick parts of her service, with the hope that all who read it may, by the blessing of God, be brought, if they possess it not already, to that frame of soul which she requires.

It might be sufficient to refer to those frequent petitions for *mercy* which are wholly inconsistent with any notions of merit in ourselves, and which, indeed, suppose him who offers them to be conscious of sin and self-condemned. An appeal to *mercy* and a claim of *merit* are as opposite to each other as are the east and west ; and therefore while we cry "Lord, have mercy upon us ;" "Christ have mercy upon us ;" we declare the conviction of our minds, that we deserve that punishment for our sins, which the law of God has threatened, when it enacts, that "the soul that sinneth shall die ;" and we renounce all hope but what is derived from the *gracious* promises of our offended God in Christ Jesus our Saviour.

We might also appeal to the conclusions of all our forms of prayer and praise, which are offered in the name and through the mediation of Jesus Christ our Lord. These conclusions are full proof, if we mean what we

say, that all our expectations of acceptance for our persons, prayers, and praises, are built on his merit not our own, and that we are conscious that our every service must have been rejected, had he not died for our sins, and did he not live to make intercession for us.

But though the general tenor of the church service is sufficient plain, it is desirable, on a subject so immensely important as is the spirit and temper in which we may approach God with acceptance, to be as particular as possible, and more especially as pride and self-righteousness are natural to us all in our unconverted state. Let us, then, attend more minutely to the language which our church has prepared for our use, and inquire if that language concur with the habitual convictions and feelings of our hearts.

You, perhaps, my fellow-worshipper, who have now this little monitor in your hands, are also my fellow-communicant. You are in the habit of going, more or less often, to the Lord's table, and of receiving the sacrament of his last supper. As our church expects that all her members, after they have been confirmed, or are arrived at years of maturity, should come to the Lord's table, it is right that I should consider you as one of those who have obeyed her directions. Indeed if you have hitherto neglected this ordinance, disobeying the positive command of Christ, "*this do in remembrance of me,*" and pouring contempt on the order of your own church, you can hardly, I should suppose, consider yourself, till you have repented of this grievous sin, either as a churchman or a Christian.

But, supposing you to be a communicant, I request your attention to that frame of mind in which you have ostensibly gone to the Lord's table. You have gone thither professing to "acknowledge and bewail *your* manifold sins and wickedness, which *you* (individually) from time to time most

grievously have committed, by thought, word, and deed, against God's divine majesty, provoking most justly his wrath and indignation against *you*." You have declared, in his awful presence, your earnest repentance, and hearty sorrow "for these your misdoings;" adding, "the remembrance of them is grievous to *me*, the burden of them is intolerable,"—it cannot be borne. You then appealed to God's mercy, repeating in the most anxious terms your application for it,—“Have mercy upon me, have mercy upon me, most merciful Father.” And, finding no reason in yourself but your misery, why God should show you mercy, you referred your grievous case to him in whom alone God can show mercy,—“For *thy Son our Lord Jesus Christ's sake*, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. Amen.”

Now in this confession, which is “made in the name of all those that are minded to receive the holy communion,” (rubrick,) the clearest evidence is given that “the forms of the church are directly opposed to formality,” and thereby “the self-righteous churchman is convicted and condemned out of his own mouth.” Every word seems important, and should lead us to the most serious self-examination, whether the feelings of our hearts be in unison with the language we use with our lips, lest we be found dissemblers with God; or, in other words, hypocrites before him. A hypocrite is one whose heart and lips do not concur, who says one thing and means another. Now if you have said all these things with your lips, without feeling them, what are you but a hypocrite? And what is “the portion” of hypocrites? It is “weeping and gnashing of teeth” for ever and ever. Matt. xxiv. 51.

Remember, my dear reader, with

whom you have to do in all the solemn services of the church in which you join. God is the searcher of the heart. From him "no secrets are hid." Now if you have assured him that you "bewail" your sins, when they have never given you any concern; if you have told him that you are conscious that your sins "have most justly provoked his wrath and indignation against you," while you are unconscious of having ever incurred his displeasure, and would think God unjust in punishing you for your sins; if, while you have declared the remembrance of sin to have been grievous to you, and its burden intolerable, you never felt grief about it, nor laboured under this burden;—what must your guilt be in thus dissembling with God, and how false your pretensions to the character of a true member of our church. Have you not mocked God to his face, and proved yourself an un-sound member of his church?

There is also another prayer which is said "in the name of all them that receive the communion," which shows what is the acceptable state of mind before God. The minister who officiated, you will remember, has thus addressed the throne of grace, speaking for you. "We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy; grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him and he in us."

Now what is the plain import of this prayer? It speaks for itself; its language cannot be further explained. But has it expressed the habitual feel-

ing of your soul? I say, the habitual feeling; for unless humiliation and self-renunciation be habitual, it is not to be supposed that this temper can be called into exercise in any devotional engagement. It must be implanted, before it can be brought into increased action. The same spirit that is required in partaking of the Lord's supper, is required every day, in every engagement. It is the distinguishing spirit of a real Christian. And though it is our duty and privilege, by self-examination, meditation, and prayer, to cultivate the emotions of self-abasement when we partake of the symbols of "the sacrifice of the death of Christ," these emotions must be cherished continually and be brought into every employment of our lives.

But, perhaps, you will say, "all this reasoning does not touch my case, nor affect my conscience; for I have never been at the Lord's table."—On this confession I am at a loss, my friend, to conceive on what ground, professing yourself to be a Christian and a churchman, you can justify your conduct. You would not, I apprehend, with equal ease of mind, acknowledge your habitual neglect and contempt of any other divine command; and how can you satisfy yourself while neglecting that most positive and affectionate injunction, "*this do in remembrance of me*?" But leaving this inquiry on your conscience, I proceed to observe, that the services of the church in which you do join, are in strict conformity with her communion service. They are equally inconsistent with every self-righteous feeling, and convict those who with such feelings unite in them, of hypocrisy in their own confessions. Let us quote a few passages which will require no comment.

"Almighty and most merciful Father; we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have

offended against thy holy laws. We have left undone those things which we ought to have done ; And we have done those things which we ought not to have done : And there is no health (no spiritual health) in us. But thou, O Lord, have mercy upon us, *miserable* offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent, according to thy promises declared unto mankind in Christ Jesus our Lord." On this confession which we use whenever we appear on ordinary occasions in the house of God, I shall only ask two questions. Are you, my fellow-worshipper, "a miserable offender," in your own estimate of yourself? Or how, if you have no such opinion of yourself, can you so describe yourself when speaking to God in prayer? Do you feel a need of sparing mercy in order to exemption from punishment deserved by your sins? If not, why do you ask for it?

I go on to the litany, which is also used every Lord's day morning, and at other appointed times, in which the minister and people are all to join with heart and voice, the petitions being adapted to the case of all mankind.

"O God, the Father of heaven, have mercy upon us, *miserable sinners*."

"O God the Son, Redeemer of the world, have mercy upon us, *miserable sinners*."

"O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, *miserable sinners*."

"O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us, *miserable sinners*."

And that it may not be supposed that the misery to which sin exposes us is merely that of the present life, we are taught to add to other petitions for mercy,

"From everlasting damnation, good Lord, deliver us."

In this petition we clearly contem-

plate our natural state as being a state of condemnation, and pray that we may be delivered from it, so that it may not be "everlasting," as it would be without redemption by Christ's most precious blood, and pardon vouchsafed to us by divine mercy on his account. Now are we conscious of being justly liable to "everlasting damnation," and are we in earnest to be delivered from it? It would be better to throw our prayer-books aside, and never open them, than to make such confessions, and to use such prayers in a hypocritical manner before God the Searcher of our hearts. All the deprecations of the litany, and especially the solemn appeal to "the agony and bloody sweat, the cross and passion," of our Lord Jesus Christ, made in order to enforce our application for delivering mercy, imply our guilt and danger; and surely, if that appeal passes over unmeaning lips—if we plead our Lord's "agony and bloody sweat, his cross and passion," in arrest of judgment, while we have no consciousness of danger, or concern to escape from it; or while we are trusting in some supposed worthiness of our own; the affront to the divine Majesty, and the trifling with the most awful of all mysteries, are too shocking to be dwelt on by any considerate mind. And this will be more striking, when it is remembered, that, almost at the commencement of the litany, we profess to pray that God would "deliver us from *hypocrisy*" in his service.

I shall call the attention of the reader but to one passage more in his prayer-book, though I might quote the whole, from page to page, in proof that "the forms of the church are opposed to formality; and that the self-righteous churchman is convicted and condemned out of his own mouth." The passage to which I now allude, is not, indeed, in that part of the service which is designed for daily use: it is used but once in the year. But as the

church expects all her members to attend her service on that day,\* it is plain that she considers the confessions appointed to be made before God, as suited to the lips of all her worshippers. Let us inquire, then, if the following agree with the sincere conviction of our hearts.

"O most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but rather that he should turn from his sins and be saved; mercifully forgive us our trespasses; receive and comfort us, *who are grieved and wearied* with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins: spare us, therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, *who are vile earth and miserable sinners*; but so turn thine anger from us, *who meekly acknowledge our vileness, and truly repent us of our faults*; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord."

O what depth of humiliation, and what earnestness of desire are here expressed! Is it possible that such words can ever pass over feigned lips! It is, alas, possible; nay, it may be feared that they often do.

I have the more anxiously brought this subject before you, my Christian brother, because I fear that our excellent "book of common prayer" is often used by persons who do not enter into its meaning. The words pass into their ears, or over their lips, as a weekly matter of course; and when they have gone through the routine, they think they have done their duty, and return to their several homes, well satisfied with themselves. But how contrary to self-satisfaction is all that I have quoted to you, and how plain is it that a man who feels the service of our

church, cannot be satisfied with himself in any point of view! Can "a miserable sinner" be satisfied with himself, or rest his hope on his own duties? O no! he can only find peace in his conscience, while his soul has recourse to divine mercy, and is appealing to the "agony and bloody sweat, the cross and passion," of his redeeming Saviour.

Lay then, my brother, this sin of *hypocrisy* on your conscience; charge yourself with it, for of it you are verily guilty. Pray in earnest that God, who "requireth truth in the inward parts," (Psalm li. 6.) would "create in you a clean heart," that you may henceforth pray in private, and in publick worship "accompany" your minister, "with a pure (or sincere) heart and humble voice unto the throne of heavenly grace," saying after him, "thou O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy name."

Thus, my friend, will you enjoy the sweetness of the *absolution* that follows. You will know of a truth that "God pardoneth and absolveth all those who *truly* repent, and *unfeignedly* believe his holy gospel." You will be able cordially to join in all the prayers and praises of the church. You will be enabled to testify to gain-sayers that the spiritual use of forms is not formality, and that your church is, by her doctrines and devotions, a safe guide to God and glory.

If the members of our church were spiritually minded, they would find no cause of complaint in a precomposed form of worship, awakening, spiritual, and heavenly, as our form is. They would enjoy their union with the congregation of the faithful in its recital, whenever the opportunity is afforded

\* Ash Wednesday.

them of visiting the house of God, and they would invite others to join with them in it, saying, "O taste and see that the Lord is gracious." They would find all their own sensibilities and wants expressed in appropriate language; and would be enabled to anticipate the worship of a better world, and of a more glorious assembly, while here in the church below "with angels and archangels, and with all the company of heaven, they laud and magnify God's glorious name, evermore praising him, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory; glory be to thee, O Lord most high."

## REVIEW

OF DR. BANCROFT'S SERMONS.

(Continued from page 322.)

"Oportebat enim hæreses esse (1 Cor. xi. 19;) nec tamen ideo bonum hæresis, quia esse eas oportebat: quasi non et malum oportuerit esse. Nam et dominum tradi oportebat, sed vix traditori (Mar. xiv. 21) ne quid etiam hinc hæresis defendat."

There must be heresies, says the apostle; but it no more follows that heresy is good because there must be heresies, than that evil is good because there must be evils. It was fit that the Lord should be betrayed, but a wo was pronounced against the betrayer, lest even from this, heresy should seek occasion of defence. TERTULLIAN.

WE shall take our leave of Dr. Bancroft, with a few remarks on the nature of *heresy*.

The Greek word *αἵρεσις* from which the English, *heresy*, is derived, in its primary acceptation undoubtedly signified *choice* or *preference*. In the version of the LXX. it is used (Lev. xxii. 18, 21) for a voluntary or free will offering. 18. "Whatsoever he be of the house of Israel, or of the strangers in Israel that will offer his oblation for all his vows, and for all his free-will offerings (Heb. *ולכל נדבחתו* *ulchól-nidbóthám*. LXX. *κατὰ πᾶσαν αἵρεσιν αὐτῶν*) which they will offer, &c. 21. "And whosoever offereth a sacrifice of peace

offerings unto the Lord to accomplish his vow, or a free will offering (Heb. *נדבה* *o lindabáh* LXX. *ἡ κατὰ αἵρεσιν*.) in beeves or sheep, it shall be perfect to be accepted:" &c. In both places, the Vulgate reads, "*vel vota solvens, vel sponte offerens*." The Hebrew word *נדבה* *nedabáh* properly signifies a *spontaneous determination*; whence by metonymy it came to signify an offering to God not demanded by the law, but made voluntarily. Hence the Greek translators call it *δῶρον* or *θύσια κατὰ αἵρεσιν*, an offering or sacrifice according to choice. At a period much later, not above one hundred and fifty years before our Saviour, we find it employed by the Grecizing Jews in the same original acceptation. 1 Macc. viii. 30. "If hereafter the one party or the other shall think meet to add, or diminish any thing, they may do it at their pleasures, (*ποιήσουσι ἐξ αἰρέσεως αὐτῶν*.) Though the word does not occur in this sense in the new testament, yet it is very common in the writings of the Greek fathers.

It was a natural result of the constant change in the modifications of language, that a word denoting choice or preference, should be used to signify a voluntary association of persons;\* and that more especially where

\* An example of this use of the word exists, if we mistake not, in the septuagint version of Genesis xlix. 5. Heb. *כלי חמס מכרותיהם* *chelei hhamas mecherotheihem*; which our translation renders, "instruments of cruelty are in their habitations." But in all the ancient versions and paraphrases there is a wide diversity of interpretation. The LXX. rendered it thus: *Συνετίλισαν αἰσχρίαν ἐξ αἰρέσεως αὐτῶν*, which we venture to translate, "They completed iniquity by their compact or agreement; their voluntary association for the purpose of murdering the inhabitants of Shechem. Instead of *כלי chelei*, instruments or weapons, as it is in the Hebrew text, the LXX. must have read as in the Samaritan, *כלי* they performed, accomplished, or completed; and instead of considering the word *מכרותיהם* as a hebraistic noun from *כר*, or a derivative from *כר*, which other translators have done, they looked upon *n* as



there were conflicting opinions, and men were led to choose between them, and range themselves in parties for the support of their favourite systems.

The secondary signification of *αἵρεσις*, therefore, was that of a sect or party. Thus Galen, as cited by Wetstein, speaks of the two sects or parties, into which the physicians of his day were divided, *μαθητικὴ αἵρεσις*—*ἐπιστημονικὴ αἵρεσις*; so Josephus designated the pharisees, the sadducees, and the essenes, as the three principal *αἵρεσις*, sects or parties in the Jewish philosophy; and by the same term it was common among the heathens to distinguish the sects or parties formed among them by the almost innumerable varieties of opinions which an apostle has so aptly termed “the oppositions of science falsely so called.” On the meaning then of the term *heresy*, both in its primary and its derivative sense, there cannot, we are persuaded, be any diversity of sentiment; and we are gratified that we are able to take Dr. B's own definition of it. “The literal meaning of heresy, is the original, is choice. Among different persuasions, an individual makes his election.” *Serm. xxii. p. 309.*

But this brings us a very short way in our argument. Dr. B. has assumed, as usual, the very point to be proved. The question is not, whether *αἵρεσις*, heresy, be innocent in its application to the healing art, or to philosophy, or to the parties existing in the Jewish church, or to any of the diversities of opinion now prevailing on subjects of

human science or polity, but whether it is innocent in our own religion, and consistent with the principles of Christianity. It is not, whether it be a matter of little consequence to the lives of men that physicians, in gratifying their own choice, should be divided into sects and parties on the theory and practice of medicine; it is not, whether the conflicting and contradictory sentiments of the porch, the lyceum, and the academy tended to make the heathen world wiser; it is not, whether the parties in the Jewish church, continuing as they did in the bonds of external union, did not draw the minds of men aside from practical holiness, and weaken the commonwealth by the intestine commotions to which they gave birth; it is not whether the political parties which now agitate, and often distract and convulse human governments, be in themselves salutary or hurtful, unnecessary or unavoidable;—but it is, whether the individuals, who compose the Christian church, have a right to indulge in that licence of choice on the subject of religious doctrine and discipline, which leads them to divide into sects and parties. Now here is the difference between Dr. B. and us. He first assumes that men, from the exercise of choice, or what he elsewhere calls private judgment, have a right to separate into different sects. We maintain, on the contrary, that they have no such right; that the great design of our Saviour and his apostles was to preserve unity; that every thing which tended to produce schism was branded with opprobrium; and hence, that heresy, under which term we include every thing which in itself tends to separation, is, in a Christian, deeply criminal. Being thus fairly at issue, let us proceed to try the question by the authority of scripture, and the practical results furnished by experience.

The noun *αἵρεσις*, translated sometimes *heresy* and sometimes *sect*, occurs nine times in the new testament;

the inseparable preposition, corresponding with *ἰς*, and derived the noun from *ἠρῶ secuit*, in the sense which it assumes with *ἰσχυρῶ*, of making a covenant or agreement. We are aware that *ἰς αἵρεσιν αὐτῶν* may be rendered, “agreeably to their own will,” that is, they did as much injustice as they pleased; and so it is rendered by Biel, *ex proprio suo, pro arbitrio suo*. Lex. in LXX. etc. v. *Αἵρεσις*. But if this translation should be admitted in the present case, we should be at a loss how to account for the translation of *ἠρῶντες* by *αἵρεσις*.

the adjective *aisiwnos*, a heretick, once.

Acts v. 17. "Then the high priest rose up, and all they that were there with him, which is the *sect* (ἡ οὖν αἵρεσις) of the sadducees," &c. The historian here uses a term which, as we have seen, had become a common appellation of the parties in the Jewish church; but common sense must teach every one that this can have no bearing on the question respecting the application of the term to Christians.

Acts xv. 15. "But there rose up certain of the *sect* (τῆς αἵρεως heresy) of the pharisees which believed, saying that it was needful to circumcise them, (the gentiles,) and to command them to keep the law of Moses." Some of the sect or heresy of the pharisees had become Christians, but retained the notions of their party respecting the perpetual and universal obligation of the law of Moses. This was the great source of discord, to stop which the apostles had to exert all their authority; so that if this passage proves any thing, it is against, rather than in favour of heresy. If it be construed into an approbation of heresies or parties in the Christian church, we may on the same principle infer that there ought to be *Christian pharisees*.

Acts xxiv. 5. "For we have found this man (Paul) a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the *sect* (τῆς αἵρεως) of the Nazarenes." These were the words of Tertullus, a Roman and heathen orator, and the relation of them by St. Luke proves the fidelity and accuracy of the historian, but expresses no sentiment, either of approbation or disapprobation. The Romans felt a great contempt for the Jews and their religion, and they considered the Christians as only a Jewish sect. Tertullus expressed himself, therefore, as a Roman and a heathen. In St. Paul's answer, (14,) he alludes to the contemptuous language of the orator, as a calumny which

it was proper for him to disclaim. "But this I confess unto thee, that after the way which *they call heresy*, (ἐν λόγῳ αἵρεσις—it would have been better to have rendered it as in the 5th ver. *which they call a sect*,) so worship I the God of my fathers," &c. Though Tertullus might call the Christian church a sect or heresy, putting it on a level with all the Jewish and heathen parties, St. Paul would not call it so. The Christian church, in his view, was designed to embrace all men, and therefore could not be a sect. It was the state of relationship between God and his creatures, in which pardon was provided for the guilty through a Redeemer, not a sect of religious philosophers ranged under the name, and obeying the laws, of a great human teacher of morality. We have in these words of the apostle, an evident disapproval of the use of the term, with regard to the Christian religion.

The next mention of the term *heresy* occurs in St. Paul's celebrated speech to king Agrippa, Acts xxvi. 5. "My manner of life—know all the Jews, which knew me from the beginning, (if they would testify,) that after the most straitest sect of our religion (τὴν ἀκριβοτάτην αἵρεσιν, the sect most punctilious in observing every jot and tittle of the Mosaic law) I lived a pharisee." It is hardly necessary to observe that St. Paul was speaking of his unconverted, not of his Christian state, and he uses the appellation *αἵρεσις*, *sect*, as it was commonly used among the Jews.

In chap. xxviii. of the Acts, it is mentioned that when St. Paul arrived in Rome, he assembled the chief of his countrymen to inform them of the reasons why he had been sent thither a prisoner; to which they answered, (21, 22,) "We neither received letters out of Judea concerning thee; neither any of the brethren that came showed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect (τῆς αἵρεως ταύτης) we know

that every where it is spoken against." The Jews at Rome looked upon Christianity, either as a sect of their own religion, or as a purer kind of heathenism. Their answer shows that they had regarded it with unconcern, and taken up the common prejudices against it. St. Paul, however, did not expound to them the *doctrines of the sect*, but "he expounded and testified the *kingdom of God*, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets." ver. 23.

Here are six places out of the nine, in which the word *αἵρεσις* occurs. And hence Dr. B. draws the inference that "in most of the passages, the word (heresy) does not imply criminality in those to whom it refers!" "St. Paul, where he uses it," he adds, "is commending his practices!" Serm. p. 310. We appeal to our readers whether this is sound criticism, or sound logick. In three instances out of the six, the word is used in speaking of the pharisees and sadducees. In two, it is used concerning the Christian religion indeed, but used by a heathen and by Jews. In the remaining instance, where St. Paul, in the language of Dr. B., "is commending his practices," he takes especial care to disclaim the epithet. "After the way," says he, "which they" not I "call a heresy or sect." Dr. B. and his friends are very much in the habit of calling all those who worship the Lord Jesus Christ, a sect; and if we should reply, "But this we confess unto thee, that after the way which ye call heresy, so worship we the God of our fathers," we should undoubtedly commend our practices, but we should be very sorry if any of our posterity should thence infer that we considered ourselves as a sect, or approved of heresy. We have sometimes also mentioned those who call themselves unitarians, under that appellation as the well known name of a party, but God forbid that our mentioning of them should be considered as an acknowledgment of what they

mean by the title, or as an approval of their doctrine.

In a historical book, like the Acts, when the object of the historian is not to express his own opinions, but to relate facts, no inferences of a doctrinal nature can properly be drawn from the use of common appellatives. We must look for expressions of commendation or censure to the epistles only, because they were addressed to Christians, and treated exclusively of the affairs of Christians. But here Dr. B. can find no use of the term heresy, which does not imply criminality.

The first place where it occurs, is 1 Cor. xi. 19. St. Paul is sharply reproving the Corinthians, for their disorderly conduct, their contentions about trifles, their spirit of insubordination, and their profanation of the Lord's supper. "In this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse. For, first of all, when ye come together in the church, I hear that there be divisions, (*εἰς μέρη* schisms,) among you, and I partly believe it, (*καὶ μέρος τι πιστεύω*, of a certain part of you I believe it.) For there must be also heresies, (*αἵρεσις* sects or parties,) among you, that they which are approved (*δοκιμαίαι* a word relating to the purity and genuineness of the precious metals, q. d. they which are *genuine* Christians) may be made manifest among you. Here the genuine Christians are evidently put in opposition to that certain part who cause divisions. The necessity of there being heresies or sects, springs from the corrupt conduct of those who cause them. Dr. B. indeed, puts a different construction upon this passage, because he considers division and separation among Christians as no crime. "The different tempers, situations, and pursuits of men considered," says he, "difference in religious opinions among them must be expected; and their divisions afford opportunity to test the integrity, the resolution, and con-

stancy of the ingenuous friend of truth. Heresy, in all the above passages, means a sect, a particular religious denomination." Serm. p. 310—311. All this is true but are we to infer that heresy is no crime? We cannot but think that the ancient father, whose words we have placed at the head of this article, reasoned much more correctly than Dr. B., when he said that we might as well call evil good, because in the divine administration of the universe it is made subservient to good purposes.

Gal. v. 21. Certain persons had taught the Galatian converts that unless they received circumcision and observed the Mosaic law they could not be saved; and they appear to have been very successful in raising up a sect or party in favour of Judaical observances. This was the occasion of St. Paul's epistle, and his fears that the unity of the church would be destroyed, are very observable through the whole, and especially in the fifth chapter. "If ye bite and devour one another" (the natural effect of party Spirit) "take heed that ye be not consumed one of another.—Walk in the Spirit and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit.—The works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, HERESIES, (*αἵρεσις*, SECTS,) envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Heresies or sects are here put in such goodly company that even Dr. B. is obliged to admit that they are criminal. But he relieves himself from the difficulties of this concession, by making the crime to consist, not in the act of heresy itself, but in the motive which leads to the act. The criminal heretick, says he, "is the man

who chooses his sect from selfish and wicked motives." Who does not see that in this he completely begs the question? It is surprising that after having justly defined heresy to mean a sect, or particular religious denomination, he should not have gone on to the legitimate conclusion that the division of Christians into sects is one of the works of the flesh; that it is therefore abhorrent from the spirit of Christianity; and consequently that all who cause such divisions have reason to fear the anger of God.

2 Peter. ii. 1. The apostle having spoken (chap. i. 16,) of the voice from heaven, and the miraculous transfiguration of Christ, of which he was an eye and ear witness, as rendering more firm the prophecies of the old testament respecting the Saviour, exhorts the persons to whom he writes to attend carefully to those prophecies in connexion with their fulfilment, as productive of clear conviction of the truth of the gospel; remembering, that the holy men who uttered them were excited thereto by the Holy Ghost. But though the prophets spake by inspiration, they were notwithstanding opposed, and often opposed successfully, among the people, by false prophets. From this opposition to God's true prophets, under the law, the apostle draws an admonition with regard to the false teachers who should oppose the ministers of Christ, and pervert the truths of the gospel. "But there were false prophets also among the people, even as there shall be false teachers among you, *who privily shall bring in damnable heresies*, (*αἵρεσις ἀπωλείας*, *sects of destruction*, sects tending to perdition,) even denying the Lord that bought them, and bring upon themselves swift destruction, (*ἀπάλειαν*), and many shall follow their pernicious ways, (Griesb. *ἀνιληγίας*, *impurities*), by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchan-

dise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not." The false teachers are described as introducing their heresies or sects covertly, so as not to alarm the people whom they teach, though their sects are in themselves destructive. The consequence is that many follow their impurities, on account of whom even Christianity itself shall be evil spoken of. We forbear any further comment, excepting the single remark, that what was written aforetime was written for our learning, and that it behoves every Christian, who values his own salvation, seriously to examine whether the apostle's admonition may not be applicable to himself.

Titus iii. 10. In the two preceding verses, the apostle requires Titus to insist most strenuously upon the necessity of practical holiness in the Christian character, but to shun all foolish questions, and disputes about the law, from the conviction that they are vain, and unprofitable. And then he proceeds: "A man that is a heretick, (*αἵρετικὸν ἄνθρωπον*, a man who is constantly raising these foolish, unprofitable, and empty questions and controversies, dividing Christians into sects, and leading them off from practical holiness, such a man,) after the first and second admonition, reject, (*παραισέῃ*, avoid or shun;) knowing that he that is such is subverted, (*ἐκτροπικταί*, literally is turned inside out, a metaphor derived from so turning a soiled garment; in other words *has made manifest the perversity of his mind*. See Wetst. vol. 2. p. 378,) and sinneth, being condemned of himself." How self-condemned? If Dr. B.'s construction is to be allowed, "he must himself approve the sentence of exclusion." In other words, he must himself allow that he is in the wrong. Who will not exclaim, "O lame and impotent conclusion!" for of all the turbulent spirits that ever distracted the Christian church who has ever

acknowledged that he was in the wrong? Such an acknowledgment is foreign from the very character of one who causes divisions; and at this rate, the apostle might have spared his counsel, since it would be questionable whether there ever had been a heretick in the world. But if heresy be that exercise of private choice which leads men to form parties in the church, then the heretick is obviously self-condemned by the fruits of his own conduct. His crime is now palpable; for, however sincere he may be in his opinions, and however consistent he may think them with the scriptures, he cannot but perceive that they have rent asunder the body of Christ, and consequently is self-condemned from the very nature of his own act.

We have shown, we think, that in every passage of the new testament in which the word heresy applies to the Christian state, it is condemned as inconsistent with the very character of our religion. To confirm this view of the subject in the minds of our readers, we shall proceed to some of the passages in which the word *schism* occurs; for if it shall appear that schism is inconsistent with the obligations of the Christian life, it will be obvious that *heresy*, from which it inevitably proceeds, cannot be innocent.

Schism, (*σχίσμα*), it is well known, signifies a division or separation. Our Saviour speaks of a *rent* (*σχίσμα*) in a garment becoming worse, Matt. ix. 16. Mar. ii. 21; and St. John uses the same word to denote the conflicting sentiments of the Jews concerning Jesus. (John. vii. 43.) "There was a *division* (*σχίσμα*) among the people because, or on account, of him." So also ix. 16. x. 19. It occurs no where else, but in the first epistle to the Corinthians; the church at Corinth being greatly distracted by contending parties.

1. Cor. i. 10. Now I beseech you, brethren, by the name of our Lord

Jesus Christ, that ye all speak the same thing, and that there be no divisions (*σχίσματα*, schisms) among you ; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, that there are contentions among you. Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided ? was Paul crucified for you ? or were ye baptized in the name of Paul ?" Where, then, the parties were attached to ministers of equal authority, and who preached the same doctrine, as was the case with all the apostles, even there we see, that to indulge a party spirit and to contend on that account, is pronounced to be contrary to the duties of Christians. How much more so must it be when these qualifications of the Christian ministry do not exist.

Chap. xi. 18. When ye come together in the church, I hear that there be divisions (*σχίσματα*, schisms) among you. 19. For there must be heresies (sects) among you, &c. We have already noticed this passage in our comment on the word *heresies* or *sects* ; and it is mentioned again only to impress on the minds of our readers the intimate connexion of heresy and schism, and the opposition of both to the true spirit of the gospel of peace.

Ch. xii. 25. The apostle in this chapter compares the Christian church under the influences of the Holy Spirit to one human body animated by one soul. He affirms that the Spirit fits men by diverse gifts and operations for the performance of their various employments in the church, as the soul by its union with the body of man enables the different members to perform their various functions, (1—12.) He tells the Corinthians that by one Spirit we are all baptized into the one body, (the church,) and, alluding to the sacrament of the Lord's supper, that we have been all made to drink into one

Spirit. From this comparison he then takes occasion to warn the Corinthians to be content with their several stations in the church and not to assume the offices of others. They are warned that the body of man is kept in perfect order and sound health, by the regularity with which the several members perform their operations ; and that for this very purpose God had adjusted the several parts, assigning to each its proper office, and making each useful in its own way to the rest, (13—24.) And then he assigns the reason why God had done this : *that there should be no schism (*σχίσμα*) in the body* ; but that the members should have the same care one for another ; and whether one member suffer all the members suffer with it ; or one member be honoured all the members rejoice with it." If the smallest member of our body suffer violence, the whole body feels the pain ; if any one of our senses is gratified, the whole body partakes of the enjoyment : what a delightful picture of the unity of the Christian church ! and this unity is destroyed by *schism*. In the 27th and following verses, the apostle applies the allegory to the Corinthian Christians. "Ye are the body of Christ and members in particular, and God hath set (*ἔθετο* constituted or appointed) some in the church, first apostles ; secondarily, prophets ; thirdly, teachers, &c. Are all apostles ? &c." Let the members of the Christian church, both clergy and laity, learn to confine themselves to the station in which God has placed them. The moment they intrude themselves into the functions of other members, the whole body is disordered.

The unity of the Christian church is described, Acts ii. 42. They who had been baptized into the one body the church, "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." This unity was the subject of our Saviour's pathetick prayer imme-

diately before he suffered. John xvii. 20, 21. "Neither pray I for these alone, (the apostles,) but for them also which shall believe on me through their word: *that they all may be one*; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." This unity all Christians are exhorted to keep, "with all lowliness and meekness, with long suffering, forbearing one another in love," (Eph. iv. 2.) and they are entreated to "mark them which cause divisions (*διχοστασίαις*) and offences contrary to the doctrine" learned from the apostles, "and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Rom. xvi. 17, 18.)

We do not think it necessary to produce any further authorities from scripture to prove to our readers that heresies and schisms are utterly repugnant to the express injunctions of the Holy Spirit, and of course utterly inconsistent with the duties of the Christian life. But we shall proceed to make a few remarks upon the practical evils resulting from the sectarian spirit.

We have defined heresy to be that exercise of choice or private judgment which leads men to form sects or parties. All truths necessary to salvation are contained in the scriptures, and we hold that in the interpretation of the scriptures on doubtful and difficult points, that sense for which antiquity, universality, and consent can be pleaded, is more likely to be true, than any sense affixed to it by private or individual judgment. In other words, we prefer the choice or judgment of the catholic or universal church to the choice or judgment of any private person. Supposing, however, that an individual does reject the sense so recommended, we hold that as long as he does not disturb the peace of the

church, the question must rest between him and the Searcher of all hearts. We do not say that he is innocent; for that must depend upon the subject, and the extent of his doubts. We are assured by an inspired apostle that "the ignorant and unstable wrest the scriptures to their own destruction;" and we consider it as inconsistent with Christian humility to lean so much to our own understanding as to make it a judge from whose decisions there is no appeal. We only say that his innocence or guilt is cognizable by him alone who formed and who knows the heart.

But the case is different, the moment he promulgates his sentiments and endeavours to lead other men to embrace them. It is no longer a matter of private conscience; and if he now forms a party, in opposition to what has the three great characteristics, of antiquity, universality, and consent, the *quod semper, quod ubique, quod ab omnibus*, of Vincentius of Lerins, he becomes a heretick. It was in this sense that St. Augustin said, "*Errare possum, hæreticus esse nolo*," I may be in error, but I will not be a heretick. I may be in error myself, but I will not disturb the peace of the church by persuading others to adopt my sentiments for the purpose of forming my own sect or party. Is this the surrender of any Christian privilege? Is it a violation of religious liberty? Is it an undue restraint upon the inherent right of private judgment? We think not; for it is no more than what is done every day in civil society. It is a restraint put upon the private members of a community for the benefit of the whole; a restraint, without which liberty must degenerate into licentiousness; order be subdued by confusion; peace and harmony exchanged for strife and discord; indifference to religious truth substituted for zeal; and practical piety lost amid the janglings of vain controversy.

We appeal to every serious and reflecting Christian, and ask him to consider whether experience does not justify our assertion. We might ask him to survey the whole history of the church, and see how the perpetual divisions by which it has been more or less in every age rent in pieces, have marred its beauty and prevented its increase. But we confine ourselves to our own country, and ask, with a doubting and a fearful heart, what will be the inevitable result of this factious spirit of party.

Every man, it is said, has an inherent right to choose for himself in matters of religion. He may belong to any one or to none of the existing denominations. He may with all freedom proclaim his own sentiments, and use every other means excepting brute force, to propagate his tenets. If he can collect a sufficient number of hearers, he may take upon himself, or, what amounts to the same thing, may be appointed by them, to dispense the word and sacraments. In this way there can be no end to the formation of sects. "There is no error," says Raleigh, "which hath not some appearance of probability resembling truth; which, where men, who study to be singular, find out, straining reason, they then publish to the world matter of contention and jangling." Dr. B., himself, cannot contemplate the prospect which lies before him without having something of a right feeling respecting the fatal effects of the sectarian principle. "The thought," says he, "of crushing liberal Christianity, as many denominate it, (i. e. unitarianism,) by ecclesiastical censures, is idle. But I am appalled, by a view of the temporary evils which must arise from the attempt. Angry disputes will prevail, and those divisions may take place, which must paralyze the strength of many of our parishes, and leave no denomination the ability to support the publick institutions of the gospel. Evils, then, may follow, of

which we may be awfully afraid. Means will be wanting to maintain a pious and learned ministry: destitute parishes will be left open to impressions from ignorant and enthusiastic itinerants; and the worst evils of party, and the most extravagant excesses of fanaticism, it must be expected, will prevail." *Serm. xiii. p. 195.*

The evil is faithfully stated, but the attention of the reader is diverted from its real cause. It is not ecclesiastical censures, but it is the spirit of heresy, the disposition to create new sects, which is the parent of these disorders. And how does Dr. B. think they are to be remedied? Why truly the self-named unitarians must be permitted to propagate the tenets of their sect without any censure. Opposition to what he calls liberal Christianity, is the source of the whole evil. Every minister must be permitted to preach what he pleases to call the gospel; and no man must censure him for so doing because he has a right to think for himself. If unitarians may do this, why not the ministers of every other sect?—The way, then, according to Dr. B., to heal divisions, is to give every man, who chooses to call himself a minister of the gospel, full liberty to promote them. We are fearful that the unity for which our Saviour prayed, in order *that the world might believe in his divine mission*, will not be promoted by such means. The wall of God's holy temple is not to be built with such untempered mortar. When "every one hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation," (1 Cor. xiv. 26,) how is it possible that all things should be done unto edifying. Such things cannot proceed from above; for "God is not the author of confusion but of peace."

What is left to the discretion of the minister is left also to the indiscretions of the man. For the laity, the terms of communion should be as broad



and extensive as possible. There should be no attempt, in the language of the wise secretary of queen Elizabeth, "to make windows into men's hearts and secret thoughts," for the purpose of excluding them from the privilege of unity with God's holy church.—But the case is very different with regard to the clergy. They are the public teachers of religion. The views which the great body of the laity take, depend almost entirely upon their representations. How important is it for the promotion of unity, and for the avoiding of schism, that they should agree together as touching the doctrines which they preach! And how can this be done, unless there be some standard, some confession of faith, some articles of agreement, by a conformity to which their conduct is to be estimated. Blessed be God, through the controlling influence of Episcopal government, and the catholic and temperate formularies of our church, we have such a safeguard. There is not, we may safely say, a doctrine or a

practice enjoined in the protestant Episcopal church which will not bear the test of antiquity, universality, and consent. There is not therefore a single principle insisted on, which, in the proper sense of the term, can be called heretical. We disclaim the title of a sect, or a party. Our object is the promotion of unity; not the unity of indifference, but of zeal and love. We think we have reason to doubt whether this can ever be accomplished till there shall be a unity in the body, as well as in the spirit, in the outward form, as well as in the inward temper, of the catholic church. In the mean time we continue to preserve that outward form with unvarying strictness, praying constantly that God will preserve us "from all false doctrine, heresy, and schism," and that he will be pleased so to guide and govern his holy church universal, "that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life."

## RELIGIOUS INTELLIGENCE.

### New Jersey.

THE thirty-ninth annual convention of the diocese of New Jersey was held in Christ church, Shrewsbury, on the 21st and 22d days of August, 1822. The condition of the church is not materially altered since the report of last year. There has been but one ordination; that of the reverend John M. Ward, to the order of deacons; and the reverend Daniel Higbee, a presbyter, has left the diocese and removed into that of Delaware. We reported last year twenty-five congregations, fifteen of which enjoyed the stated ministrations of clergymen. This year the bishop states that there are eighteen which have regular service, and ten which have been occasionally, though often served by the missionary and other clergymen. He observes that more of the churches have had stated regular service during the year just past, and the residue still vacant more frequently opened for public worship than at any former period.

Of the thirteen counties into which New Jersey is divided, ten contain churches. We notice with pleasure that the parochial returns in this diocese as far as they have been made, are in general very full and accurate. We are sorry however to find no report from ten, and very imperfect reports from three. A little pains in all the dioceses would enable us to give every year an accurate account of the state of the church throughout the union. We proceed to give as full a summary as we are able.

In *Sussex county*, there are three churches, *Christ church, Johnsonborough*, vacant, no report. *Christ church, Newton*, and *St. James's, Knowlton*, reverend Clarkson Dunn, minister.\* The congregation at Newton

\* The distinction of rector and minister is as follows: rector denotes a presbyter who has been instituted into his parish by the ecclesiastical authority of the diocese: minister

continues to flourish, and means are in progress to erect, with the divine blessing, a handsome stone church next summer.

**ESSEX county.** Four churches. *Trinity, Newark*, H. P. Powers, rector elect. Increasing in numbers, unanimity, and it is thought, in piety. The Sunday school, though small, increasing. *Christ chapel, Belleville*, vacant, no report. *Patterson*, vacant, the congregation are endeavouring to obtain funds to build a church. *St. John's, Elisabeth Town*, John C. Rudd, rector. Flourishing. An excellent organ has been put up. Sunday school has varied from sixty to forty regular attendants.

**BERGEN county.** One church. *St. Matthew's, city of Jersey*. Supplied every second Sunday by the reverend Cave Jones, of New York, no report.

**HUNTERDON C.** Two churches. *St. Thomas, Alexandria*. Vacant. The bishop on his visitation preached there to a large and attentive congregation, and administered the holy communion. "The building belonging to this congregation", says the bishop, "after having laid in ruins many years, is at length neatly repaired and improved." *St. Andrew's, Amwell*. Vacant, no report.

**SOMERSET C.** One church. *Christ church, New Brunswick*. Right reverend Dr. Croes, bishop of the diocese, rector. The congregation have lately repaired and improved their church; and though not large, are attached to the doctrines and worship of our communion, and unite in the services of the church in a very proper and devout manner. The number of Sunday scholars about forty.

**MIDDLESEX C.** Four churches. *St. James's, Piscataway*, and *Trinity, Woodbridge*, vacant and no report. *St. Peter's, Spotswood*, vacant. Visited twice by the bishop. *St. Peter's, Perth Amboy*, James Chapinan, rector.

**MONMOUTH C.** Three churches, *Christ church, Middletown*, and *Christ church, Shrewsbury*, both under the rectorship of the reverend John Croes, jun. a son of the bishop. "The church at Shrewsbury," says the bishop, "preserves its strength and respectability: and its spiritual, as well as its temporal concerns, may be considered in an improving state. Since my last visit, the congregation has repaired and painted the interior of its house of worship." *St. Peter's, Freehold*, still vacant, but has the prospect of obtaining a minister very shortly.

**BURLINGTON C.** Five churches. *St. Michael's, Trenton*, Abiel Carter, rector.

is one in deacon's orders only, or an uninsti-  
tuted presbyter.

Since the last report, a commodious edifice with two rooms has been erected and finished for the accommodation of the Sunday school. "The number of scholars," says the rector, "attached to this school, is much smaller, than attended during the last year. This decrease is to be ascribed chiefly to the impossibility of keeping a competent number of teachers engaged. By the gentlemen of the congregation, little or no attention has ever been paid to the school; and, even among the ladies, the burden falls upon a very few. Had it not been for the great and unremitting exertions of these few, the school must have become utterly extinct. Too great praise cannot be bestowed upon those, who have thus persevered, notwithstanding the many discouraging circumstances they have had to encounter. It affords pleasure to the rector to state, however, that he has reason to hope and trust, that an institution of so much importance to society will not be suffered to perish; but that it will continue to prove an effectual means of grace to many of the rising generation, who might otherwise perish for lack of knowledge." *St. Andrew's, Mount Holly*, George Y. Morehouse, rector. The young ladies who teach the Sunday school manifest the most exemplary attention, faithfulness, and perseverance. *St. Mary's, Colestown*. This congregation, long vacant, and hitherto supplied with only occasional services, has engaged the reverend Mr. Ward to officiate there one half of his time. Mr. W. reports "That the situation of the church is such as to render the institution of a Sunday school in it, quite impracticable. The children, however, have been taught their catechism, and an increasing attention to religion and divine service, generally appears, in the congregation." *St. Mary's, Burlington*. Reverend Charles H. Wharton, D. D. rector. The congregation increasing and attentive. *St. John's, Chew's Landing*. This church has been vacant for many years, and has become almost extinct. There is no parochial report, but it has been visited by the bishop and several of the clergy, and the congregation is mentioned by one of them as attentive to his preaching.

**GLOUCESTER C.** Four churches. *St. Thomas, Glassborough*, vacant, no report, visited by the bishop and two of the parochial clergy. *St. Stephen's, Mullica Hill*, vacant, no report, visited by the bishop and clergy. *Trinity, Swedesborough*, Jacob M. Douglass, rector. Mr. D. reports that the congregation is large and respectable, and manifests an increasing zeal and fondness for the services and principles of our church; and that the Sunday school is improved as to its

discipline, and increasing in usefulness. *St. Peter's, Berkley*, vacant, but visited by Mr. Ward who in addition to his appointments as missionary, preached there three times on Sundays, and once on a week day.

SALEM C. Two churches. *St. John's, Salem*, and *St. George's, Penn's Neck*. Both these churches are under the rectorship of the reverend Mr. Cadle. They continue much as they were at our last report, to which we refer our readers.

In 16 congregations, 613 families and contributors.

" 5 congregations	970 Individuals.
" 17 do.	679 Communicants.
" 16 do.	148 Baptisms.
" 14 do.	41 Marriages.
" 16 do.	171 Funerals.

The bishop has visited almost every church in the diocese, during the last year; has held four confirmations; the number confirmed being fifty-seven; has admitted one candidate for orders, and ordained one, as before stated.

"The several institutions in the diocese," the bishop observes, "connected with the church, continue, through the divine blessing, to prosper. The funds belonging to them gradually increase; and to the application of one of them—the missionary fund—is principally to be ascribed, under God, the improved state of some of our long vacant and almost ruined churches, and the establishment of ministers in others."

The bishop recommends to the patronage of the laity in his diocese, the General Theological Seminary, and the Church Missionary Society, instituted by the general convention of 1820. With regard to the latter, he observes: "The society is now in operation. Its objects are, to send missionaries into the states and territories in which our church is not yet organized; and collect together the scattered members of our communion, who have migrated to those remote parts; and are now wandering about as sheep without shepherds;—to afford temporary and occasional assistance to those dioceses, which are not able of themselves to support the requisite missionaries; and to send missionaries also to the heathen of our own country; and, when opportunity offers, and its means are sufficient, to the heathen on the eastern continent, for the purpose of endeavouring to 'turn them from darkness to light and from the power of satan unto God.'

"It is desirable, that every churchman, who can conveniently pay three dollars a year, should become a member of this very useful society. But, as many persons are unable to pay that sum, it is recommended

to the several dioceses, to establish auxiliary societies or associations, the members of which to pay a much smaller sum, or to adopt any mode to give aid to the parent society, which, in cases, in which diocesan institutions already exist, many not interfere with such institutions.

"I would, therefore, suggest to the convention, the expediency of recommending to every congregation in the diocese, to form a missionary association; the contributions of which to be transmitted every year to the treasurer of the convention, in aid of the collections, which are annually made, in the several churches, for missionary purposes: and that the board of directors of the missionary fund be authorized to transmit annually, so much of the avails of the fund, as they may think expedient, to the treasurer of the general missionary society, for the use of the society.

"The liberal support of this truly Christian institution is a duty, which we owe to ourselves, as members of the protestant Episcopal church; the reputation of which, in this period of unusual exertion, in the extension of the gospel, is deeply involved in its success; also as members of the Christian church, at large, which necessarily imply, that we use the means and powers, with which God has endowed us, in endeavouring to extend the blessed kingdom of his Son, and to promote the spiritual interests of our fellow creatures."

In consequence of this recommendation, committees were appointed by the convention to report respecting these two objects. That on the missionary fund, reported as follows.

"Resolved, first, That it be recommended to every congregation in the diocese to form a missionary association; the contributions of which, to be transmitted every year to the treasurer of the convention, in aid of the collections, which are annually made, in the several churches, for missionary purposes.

"Resolved, secondly, That the board of directors of the missionary fund, be authorized to transmit, annually, so much of the avails of the fund, as they may think expedient, to the treasurer of the domestic and foreign missionary society, for the use of the society."

That on the theological seminary, offered the following resolutions.

"Resolved, first, That early measures be taken for raising the sum of \$2000, for the purpose of establishing a scholarship in the seminary, to be called the 'New Jersey scholarship.'

"Resolved, secondly, That all sums sub-

scribed, be paid into the hands of the treasurer of this convention; and that, in case a sufficient sum shall not be immediately raised, the sums, so paid, shall be placed by him at interest, with good security, until they shall amount to the sum necessary for founding such scholarship.

"Resolved, thirdly, That eight persons be appointed to solicit subscriptions to this object, in the several congregations of the church, in the diocese."

The reports of both the committees were accepted.

The reverend Mr. Rudd moved a very important resolution, viz. "that a committee be appointed to take into consideration, the subject of the bishop's powers in the convention of his diocese; and that said committee be authorized to report such measures relative to it, as they may deem proper to be adopted by the convention."

Hitherto, in most if not all of our dioceses, it has been simply provided that the bishop shall be ex-officio president of the convention. According to the rules of parliamentary usage, the president of a deliberative body does not deliver his sentiments upon any subject, and has merely a casting vote; but this is inconsistent with the patriarchal character of a bishop, and the spiritual authority with which he is invested by the divine Head of the church. As far as any analogy can exist between that kingdom which is not of this world, and the governments which are of this world, the bishop is like a governor of the state, presiding over his council; he has an inherent right to give his sentiments freely on subjects which concern the spiritual welfare of that portion of the flock of Christ intrusted to his pastoral care. And he ought moreover to have the power certainly of a limited and qualified vote on all canons passed by the convention, similar to that which the president of the United States enjoys with respect to the acts of congress. We are happy, therefore, to see that the following report was accepted by the convention.

"The committee, to whom was referred the subject of the powers of the bishop, in the convention of his diocese, report, that they have had the matter under consideration, and offer to the convention the following proposed addition to the constitution, to be entered on the journal for consideration at the next convention.

"All canons, and other acts of the convention, shall be signed by the bishop for the time being; and, in case of his declining to sign any canon or act, he shall give to the convention his reasons for it: such canon or act, shall nevertheless be considered valid,

if subsequently passed, by three fourths of the members present.

Standing Committee.

The reverend Dr. Wharton, J. C. Rudd, J. Chapman, J. Croes, jun. of the clergy; Robert Boggs, Esq. William P. Deare, Esq. Peter Kean, Esq. Jacob Van Wickle, Esq. of the laity.

Deputies to general convention of 1823.

The reverend Dr. Wharton, J. C. Rudd, J. Croes, jun. G. Y. Morehouse, of the clergy; Peter Kean, Esq. Joseph V. Clark, Esq. Dr. P. F. Glentworth, Wm. T. Anderson, Esq. of the laity.

Trustees nominated for the theological seminary, the reverend John Croes, jun. and Peter Kean, esquire.

To the proceedings of the convention are annexed four appendixes. 1. The proceedings of the standing committee. 2. Report of the board of directors of the missionary fund. 3. Accounts of the treasurer of the missionary and bishop's funds. 4. Extracts from the journal of the special general convention held in Philadelphia, October 1821.

The second appendix we think will be interesting, and we therefore present it to our readers.

"The board of directors, to whom is confined the appropriation of the missionary fund, beg leave to make the following report to the convention:

"That, as was mentioned in their last communication, the reverend Mr. Ward had been engaged to perform the duties of a missionary to the vacant churches. This engagement was for the half of his time, for one year, commencing on the first of October last, on the condition of his receiving \$150, in aid of his support. The other half, he had consented to devote to St. Mary's church, Colestown, on a stipulation made between him and the vestry of that church. Mr. Ward has been enabled thus far, faithfully, and, as they trust, usefully, to fulfil his engagements.

"In his report to the bishop, ex-officio president of the board, it appears, that he has, since his appointment, performed divine service, and preached, on five Sundays in the congregation at Paterson, and baptized one infant; on three Sundays at Christ chapel, Belleville, and baptized two infants; on three Sundays, at St. Thomas's church, Alexandria; on one Sunday and two week days, at Mr. Robert Sharp's, Amwell; on seven Sundays, and one week day, at St. Peter's, Freehold; on seven Sundays and one week day at St. Peter's, Spotswood, and baptized two children; on four Sundays, and one week day, at St. James's,

Piscataway; and on four Sundays, and one week day, at Trinity church, Woodbridge.

"That he has, in addition to his performances of the regular services of the sanctuary, distributed catechisms among the children, and examined their progress in the study of them, in several churches, in which the measure was practicable.

"He further states, that he has found the people of the congregations, in which he officiated, attend divine service, generally, very well; and in many cases, unite in that holy exercise, with great propriety and solemnity.

"He reports, that the collections for the missionary fund, during the time he has officiated, amount to \$74.37.

"The board also report, that they, through their president, continued to the reverend Mr. Dunn, the missionary to the churches in Sussex, the sum of \$50, for the year lately passed, in consideration of his not, as yet, receiving the proceeds of all the church property, at Newton; a part of it being under a lease, the rent of which having been anticipated, in the erection of buildings.

"They also report, that the sum of \$18, has been allowed to the reverend Mr. Douglass, rector of Trinity-church, Swedesborough, for performing missionary duties at the vacant church at Glassborough; that church being out of the course of Mr. Ward's mission, it was thought the best mode thus to supply it. Mr. Douglass reports, that he has officiated on six Sundays, and two week days, at that church, and administered the Lord's supper once."

#### South Carolina.

On Friday, the first of November, the festival of all saints, the holy rite of confirmation was administered, by the right reverend bishop Bowen, in St. Michael's church, in the city of Charleston, to fifty persons. Morning prayer was read by the reverend Dr. Dalcho, and an appropriate sermon, from Proverbs iii. 17, delivered by the reverend Mr. Lance, of Georgetown. The services were impressive, and the whole scene was peculiarly interesting. It is the practice of the bishop to administer this rite about once a year, or thirteen months, in each of the city churches, in order that the persons presenting themselves, on each occasion, may not be more in number, than to admit of the most satisfactory pastoral preparation of them.

#### Ordination and Confirmation.

At an ordination held on Thursday, the 23th day of November last, in St. Mary's church, Newton, lower falls, the right reverend the bishop of the eastern diocese promoted the reverend Alfred L. Baurly to the holy order of priests. Morning prayer was read by the reverend Isaac Boyle, rector of St. Paul's, Dedham, and a sermon preached by the right reverend bishop, from Heb. v. 4. "No man taketh this honour unto himself but he that is called of God as was Aaron." Immediately after morning prayer, confirmation was administered to six persons. Mr. Baurly has accepted the rectorship of the interesting church at Newton, and we understand is shortly to be instituted. It was a pleasing circumstance that he was ordained in the church where he is appointed to serve. Situated as we are in this country, many of the members of our church having been educated dissenters; so little being thought by our dissenting brethren of the sacred nature of the ministerial office; and so little known in most places concerning the solemnity of our ritual on these occasional services; there seems to be a peculiar propriety in holding the ordination of a priest in the church where he is appointed to minister.

In the infancy of the church, the apostles Paul and Barnabas, as they passed through the churches of Asia, "ordained them elders in every church." (Acts xiv. 23.)

#### Portugal.

Late accounts from Lisbon state that on the 14th September the corner stone of a monument to liberty was laid at Lisbon, on the spot in Inquisition square, where the inquisition was held, amidst crowds of joyful spectators. It is to be built of the materials that composed the part of the buildings of the inquisition which has been taken down.

The cortes, at their present session, has passed a law to put down most of the convents and nunneries, of which only a very few are to remain; allowing no new ones for either sex to be created. Their tenants may go into the world; or into the establishments that are continued in being. In twenty or thirty years, perhaps, this race, now so numerous, may be extinct.

The celebrated Corle convent is to be put down, as is that upon the rock of Lisbon. And the old man who has for thirty-five years inhabited this pinnacle, will it is to be hoped, resort to loftier aspirations, when he descends to the footing of humanity.

### TO CORRESPONDENTS.

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